



SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART II.

THE OEDIPUS COLONEUS.

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY

R. C. JEBB, LITT.D.,

REGIUS PROFESSOR OF GREEK AND FELLOW OF TRINITY COLLEGE IN THE
UNIVERSITY OF CAMBRIDGE :

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PART II.

THE OEDIPUS COLONEUS.

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PREFACE.

IT will be a sufficient reward for much thought and labour if this edition is accepted by competent critics as throwing some new light on a play of great and varied beauty. The reception given to the *Oedipus Tyrannus* has been an encouragement to believe that not a few scholars, both at home and abroad, are in sympathy with one distinctive aim which is proposed to the present edition of Sophocles. That aim is thoroughness of interpretation, in regard alike to the form and to the matter. Such exegesis is in no way opposed to the proper use of conjectural emendation, but seeks to control conjecture by a clear apprehension of the author's meaning and by a critical appreciation of his language. Rash conjecture constantly arises from defective understanding.

The *Oedipus Coloneus* has its share of textual problems, as the following pages will show. But, for the modern student, it is more especially a play which demands exegesis. There are two reasons for this. One is the nature of the fable. The other is the circumstance that, of all extant Greek tragedies, this is the most intimately Attic in thought and feeling. Both these characteristics are illustrated by the Introduction and the Commentary.

A notice of the works which have been chiefly consulted will be found at page liv.

The present edition has been revised.

My best thanks are again due to the staff of the Cambridge University Press.

CAMBRIDGE,

September, 1899.

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INTRODUCTION.

§ 1. At the close of the *Oedipus Tyrannus* the situation is briefly this. By the fact of the guilt which has been brought home to him Oedipus is tacitly considered to have forfeited the throne. His two sons being still young boys, their maternal uncle, Creon, succeeds to the direction of affairs. The self-blinded Oedipus, in his first agony of horror and despair, beseeches Creon to send him away from Thebes. Let him no longer pollute it by his presence: let him perish in the wilds of Cithaeron, as his parents would have had it. Creon replies that he cannot assume the responsibility of acceding to the wish of Oedipus: the oracle at Delphi must be consulted. If Apollo says that Oedipus is to be sent away from Thebes, then it shall be done.

Situation
at the end
of the
Tyrannus.

Sophocles supposes a long interval—some twenty years, perhaps—between the two dramas of which Oedipus is the hero. As the exile himself says, ‘’Tis little to uplift old age, when youth was ruined.’ We have to make out the events of this interval, as best we can, from stray hints in the *Coloneus*¹.

Events of
the interval
between the
plays.

¹ The Greek title of the play is *Οἰδίπους ἐπὶ Κολωνῷ*,—the prep. meaning ‘at,’ as in such phrases as ἐπ’ ἐσχάτῃ (*Od.* 7. 160), ἐπὶ θύραις, etc. It is cited by the authors of the Arguments as *ὁ ἐπὶ Κολωνῷ Οἰδίπους* (pp. 3 ff.). The earlier play was doubtless called simply *Οἰδίπους* by Sophocles,—*Τύραννος* having been a later addition (cp. *O. T.* p. 4): but the second play required a distinguishing epithet, and the words *ἐπὶ Κολωνῷ* must be ascribed to the poet himself.

The traditional Latin title, ‘Oedipus Coloneus,’ is from Cic. *De Sen.* 7 § 21, where it occurs in the accus., *Oedipum Coloneum*. Did Cicero intend *Coloneum* to represent *Κολώνειον* or *Κολωνέα*? In other words, ought we to pronounce ‘Colonēus’ or ‘Coloneūs’?

1. In favour of the former view, which seems much the more probable, we may observe two points. (i) In *De Fin.* 5. 1 § 3 Cicero writes: ‘Nam me ipsum

Expulsion
of
Oedipus.

The promise with which Creon pacified Oedipus at the end of the *Tyrannus* does not appear to have been fulfilled. The oracle was not consulted as to whether Oedipus should remain at Thebes. He remained there; and, as the lapse of time softened his anguish, the blind and discrowned sufferer learned to love the seclusion of the house in which he had once reigned so brilliantly. Creon continued to act as regent. But at last a change took place in the disposition of the Thebans, or at least in Creon's. A feeling grew up that Thebes was harbouring a defilement, and it was decided to expel Oedipus. There is no

huc modo venientem convertebat ad sese *Coloneus ille locus*, cuius incola Sophocles ob oculos obversabatur; quem scis quam admirer, quamque eo delecter.' There, *locus Coloneus*, as a periphrasis for *Colonus*, represents τόπος Κολώνειος, not τόπος Κολωνεύς. (ii) Κολωνεύς (properly, a demesman of Colonus, *Corp. Inscr.* 172. 42) would not have been appropriate in the title of this play, since it would have implied that Oedipus had been resident at Colonus. In the Γλαῦκος Πιπνιεύς of Aeschylus (Nauck, *Trag. Fragm.* 34—41) Glaucus was supposed to have had a fixed abode at Potniae. On the other hand, *Coloneus*, as = Κολώνειος, might well have been used by Cicero to express the same sense as ἐπὶ Κολωνῷ (which would have been more closely rendered by *ad Colonium*),—'at Colonus,' 'connected with it.' The Greek adjectives in *eios* which Cicero transliterates usually answer to names of persons, not of places (as *De Fin.* 2. 7 § 20 *Aristippee*; *ib.* § 22 *Epicurea*); but here he could hardly have used *Colonensis*, which would have suggested a native or inhabitant of the place.

2. While decidedly preferring the view just stated, I must, however, also notice what can fairly be said in favour of the other view,—that by *Coloneum* Cicero meant Κολωνέα. (i) In *Tusc. Disp.* 5. 12 § 34 he has *Zeno Citiæus* = Κίτιεύς (for which Gellius uses *Citiensis*): in *De Div.* 2. 42 § 88 *Scylax Halicarnassæus* = Ἀλικαρνασσεύς (for which Livy uses *Halicarnassensis*, and Tacitus *Halicarnassius*);—as similarly, he sometimes retains Greek forms in *trēs* or *ίάρης* (*De Nat.* 1. 23 § 63 *Aberites Protagoras*: *ib.* § 29 *Diogenes Apolloniates*). Hence, the nomin. *Oedipus Coloneus*, if it had occurred in Cicero, might well have stood for Οἰδίπους Κολωνεύς. (ii) With regard to the accus. of Latin adjectives taken from Greek forms in *eús*, cp. Cic. *ad Att.* 7. 3 § 10, 'Venio ad Pirææa; in quo magis reprehendendus sum, quod homo Romanus *Pirææa* scripserim, non *Piræeum* (sic enim omnes nostri locuti sunt).' It may, indeed, be said that, if he wrote *Pirææa*, he might also have ventured on *Colonea*: but more weight seems due to the other fact,—that, if he had represented Κολωνέα by *Coloneum* he would have been warranted by Roman usage. It is just possible, then, that by *Coloneum* Cicero meant Κολωνέα, though it seems much more likely that he meant Κολώνειον. [The form Κολώνειος does not seem to be actually extant in Greek. In the scholia on vv. 60, 65 of the play the men of Colonus are called Κολωνιάται, probably a corruption of Κολωνίται. The latter term was applied by Hypereides to the artisans frequenting the Colonus Agoræus (Pollux 7. 132), and is miswritten Κολωναῖται in Harpocration.]

mention of an oracle as the cause ; indeed, the idea of a divine mandate is incompatible with the tenor of the story, since Oedipus could not then have charged the whole blame on Thebes. One circumstance of his expulsion was bitter to him above all the rest. His two sons, who had now reached manhood, said not a word in arrest of his doom.

But his two daughters were nobly loyal. Antigone went forth from Thebes with her blind father,—his sole attendant,—and thenceforth shared the privations of his lot, which could now be only that of a wandering mendicant. Ismene stayed at Thebes, but it was in order to watch the course of events there in her father's interest. We hear of one occasion, at least, on which she risked a secret journey for the purpose of acquainting him with certain oracles which had just been received. The incident marks the uneasy feeling with which the Thebans still regarded the blind exile, and their unwillingness that he should share such light on his own destiny as they could obtain from Apollo.

Oedipus had now grown old in his destitute wanderings, when a sacred mission sent from Thebes to Delphi brought back an oracle concerning him which excited a lively interest in the minds of his former subjects. It was to the effect that the welfare of Thebes depended on Oedipus, not merely while he lived, but also after his death. The Thebans now conceived the desire of establishing Oedipus somewhere just beyond their border. In this way they thought that they would have him under their control, while at the same time they would avoid the humiliation of confessing themselves wrong, and receiving him back to dwell among them. Their main object was that, on his death, they might secure the guardianship of his grave.

The new oracle obviously made an opportunity for the sons of Oedipus at Thebes, if they were true to their banished father. They could urge that Apollo, by this latest utterance, had condoned any pollution that might still be supposed to attach to the person of Oedipus, and had virtually authorised his recall to his ancient realm. Thebes could not be defiled by the presence of a man whom the god had declared to be the arbiter of its fortunes.

The strife
between
the sons.

Unhappily, the sons—Polyneices and Eteocles—were no longer in a mood to hear the dictates of filial piety. When they had first reached manhood, they had been oppressed by a sense of the curse on their family, and the taint on their own birth. They had wished to spare Thebes the contamination of their rule; they had been desirous that the regent,—their uncle Creon,—should become king. But presently,—‘moved by some god, and by a sinful mind,’—compelled by the inexorable Fury of their house,—they renounced these intentions of wise self-denial. Not only were they fired with the passion for power, but they fell to striving with each other for the sole power. Eteocles, the younger¹ brother, managed to win over the citizens. The elder brother, Polyneices, was driven out of Thebes. He went to Argos, where he married the daughter of king Adrastus. All the most renowned warriors of the Peloponnesus became his allies, and he made ready to lead a great host against Thebes. But, while the mightiest chieftains were marshalling their followers in his cause, the voices of prophecy warned him that the issue of his mortal feud depended on the blind and aged beggar whom, years before, he had coldly seen thrust out from house and home. That side would prevail which Oedipus should join.

Analysis
of the play.

§ 2. This is the moment at which our play begins. The action falls into six principal divisions or chapters, marked off, as usual, by choral lyrics.

I. Pro-
logue:
1—116.

The scene, which remains the same throughout the play, is at Colonus, about a mile and a quarter north-west of Athens. We are in front of a grove sacred to the Furies,—here worshipped under a propitiatory name, as the Eumenides or Kindly Powers. While the snow still lingers on distant hills (v. 1060), the song of many nightingales is already heard from the thick covert of this grove in the Attic plain; we seem to breathe the air of a bright, calm day at the beginning of April².

¹ See note on v. 375.

² The dates of the nightingale's arrival in Attica, for the years indicated, are thus given by Dr Krüper, the best authority on the birds of Greece ('Griechische Jahreszeiten' for 1875, Heft III., p. 243):—March 29 (1867), April 13 (1873), April 6 (1874). The dates for several other localities in the Hellenic countries (Acarnania—

The blind Oedipus, led by Antigone, enters on the left hand of the spectator. He is in the squalid garb of a beggar-man,—carrying a wallet, wherein to put alms (v. 1262); the wind plays with his unkempt white hair; the wounds by which, in the prime of manhood, he had destroyed his sight, have left ghastly traces on the worn face; but there is a certain nobleness in his look and bearing which tempers the beholder's sense of pity or repulsion. The old man is tired with a long day's journey; they have heard from people whom they met on the way that they are near Athens, but they do not know the name of the spot at which they have halted. Antigone seats her father on a rock which is just within the limits of the sacred grove. As she is about to go in search of information, a man belonging to Colonus appears. Oedipus is beginning to accost him, when the stranger cuts his words short by a peremptory command to come off the sacred ground. 'To whom is it sacred?' Oedipus asks. To the Eumenides, is the reply. On hearing that name, Oedipus invokes the grace of those goddesses, and declares that he will never leave the rest which he has found. He begs the stranger to summon Theseus, the king of Athens, 'that by a small service he may find a great gain.' The stranger, who is struck by the noble mien of the blind old man, says that he will go and consult the people of Colonus; and meanwhile he tells Oedipus to stay where he is.

Left alone with Antigone, Oedipus utters a solemn and very beautiful prayer to the Eumenides, which discloses the motive of his refusal to leave the sacred ground. In his early manhood, when he inquired at Delphi concerning his parentage, Apollo predicted the calamities which awaited him; but also promised

Parnassus—Thessalonica—Olympia—Smyrna), as recorded by the same observer for two years in each case, all range between March 27 and April 15. For this reference I am indebted to Professor Alfred Newton, F.R.S., of Cambridge. The male birds (who alone sing) arrive some days before the females, as is usually the case with migratory birds, and sing as soon as they come. Thus it is interesting to notice that the period of the year at which the nightingale's song would first be heard in Attica coincides closely with the celebration of the Great Dionysia, in the last days of March and the first days of April (C. Hermann *Gr. Ant.* II. 59. 6). If the play was produced at that festival, the allusions to the nightingale (vv. 18, 671) would have been felt as specially appropriate to the season.

him rest, so soon as he should reach '*a seat of the Awful Goddesses.*' There he should close his troubled life; and along with the release, he should have this reward,—power to benefit the folk who sheltered him, and to hurt the folk who had cast him out. And when his end was near, there should be a sign from the sky. Apollo and the Eumenides themselves have led him to this grove: he prays the goddesses to receive him, and to give him peace.

Hardly has his prayer been spoken, when Antigone hears footsteps approaching, and retires with her father into the covert of the grove.

Parodos:
117—253.

The elders of Colonus, who form the Chorus, now enter the orchestra. They have heard that a wanderer has entered the grove, and are in eager search for the perpetrator of so daring an impiety. Oedipus, led by Antigone, suddenly discovers himself. His appearance is greeted with a cry of horror from the Chorus; but horror gradually yields to pity for his blindness, his age, and his misery. They insist, however, on his coming out of the sacred grove. If he is to speak to them, it must be on lawful ground. Before he consents, he exacts a pledge that he shall not be removed from the ground outside of the grove. They promise this. Antigone then guides him to a seat beyond the sacred precinct. The Chorus now ask him who he is. He implores them to spare the question; but their curiosity has been aroused. They extort an answer. No sooner has the name OEDIPUS passed his lips, than his voice is drowned in a shout of execration. They call upon him to leave Attica instantly. He won their promise by a fraud, and it is void. They refuse to hear him. Antigone makes an imploring appeal.

II. First
episode:
254—667.

In answer to her appeal, the Chorus say that they pity both father and daughter, but fear the gods still more; the wanderers must go.

Oedipus now speaks with powerful eloquence, tinged at first with bitter scorn. Is this the traditional compassion of Athens for the oppressed? They have lured him from his sanctuary, and now they are driving him out of their country,—for fear of what? Simply of his name. He is free from moral guilt. He

brings a blessing for Athens. What it is, he will reveal when their king arrives.—The Chorus agree to await the decision of Theseus. He will come speedily, they are sure, when he hears the name of Oedipus.

At this moment, Antigone descries the approach of her sister Ismene, who has come from Thebes with tidings for her father. Ismene tells him of the fierce strife which has broken out between her brothers,—and how Polyneices has gone to Argos. Then she mentions the new oracle which the Thebans have just received,—that their welfare depends on him, in life and death. Creon will soon come, she adds, in the hope of enticing him back.

Oedipus asks whether *his sons* knew of this oracle. 'Yes,' she reluctantly answers. At that answer, the measure of his bitterness is full: he breaks into a prayer that the gods may hear him, and make this new strife fatal to both brothers alike. And then, turning to the Chorus, he assures them that he is destined to be a deliverer of Attica: for his mind is now made up; he has no longer any doubt where his blessing, or his curse, is to descend. The Chorus, in reply, instruct him how a proper atonement may be made to the Eumenides for his trespass on their precinct; and Ismene goes to perform the prescribed rites in a more distant part of the grove.

Here follows a lyric dialogue between the Chorus and Oedipus. They question him on his past deeds, and he pathetically asserts his moral innocence. (Kommos: 510—548.)

Theseus now enters, on the spectator's right hand, as coming from Athens. Addressing Oedipus as 'son of Laius,' he assures him, with generous courtesy, of protection and sympathy; he has himself known what it is to be an exile. Oedipus explains his desire. He craves to be protected in Attica while he lives, and to be buried there when he is dead. He has certain benefits to bestow in return; but these will not be felt until after his decease. He fears that his sons will seek to remove him to Thebes. If Theseus promises to protect him, it must be at the risk of a struggle. Theseus gives the promise. He publicly adopts Oedipus as a citizen. He then leaves the scene.

Oedipus having now been formally placed under the protection of Athens, the Chorus appropriately celebrate the land First stasimon: 668—719.

which has become his home. Beginning with Colonus, they pass to themes of honour for Attica at large,—the olive, created by Athena and guarded by Zeus,—the horses and horsemanship of the land, gifts of Poseidon,—and his other gift, the empire of the sea. Of all the choral songs in extant Greek drama, this short ode is perhaps the most widely famous; a distinction partly due, no doubt, to the charm of the subject, and especially to the manifest glow of a personal sentiment in the verses which describe Colonus; but, apart from this, the intrinsic poetical beauty is of the highest and rarest order¹.

III.
Second
episode:
720—
1043.

As the choral praises cease, Antigone exclaims that the moment has come for proving that Athens deserves them. Creon enters, with an escort of guards.

His speech, addressed at first to the Chorus, is short, and skilfully conceived. They will not suppose that an old man like himself has been sent to commit an act of violence against a powerful State. No; he comes on behalf of Thebes, to plead with his aged kinsman, whose present wandering life is truly painful for everybody concerned. The honour of the city and of the family is involved. Oedipus should express his gratitude to Athens, and then return to a decent privacy 'in the house of his fathers.'

With a burst of scathing indignation, Oedipus replies. They want him now; but they thrust him out when he was longing to stay. 'In the house of his fathers!' No, that is not their design. They intend to plant him somewhere just beyond their border, for their own purposes. 'That portion is not for thee,' he tells Creon, 'but this,—my curse upon your land, ever abiding therein;—and for my sons, this heritage—room enough in my realm, wherein—to die.'

Failing to move him, Creon drops the semblance of persuasion. He bluntly announces that he already holds one hostage;

¹ Dr Heinrich Schmidt, in his *Compositionslehre*, has selected this First Stasimon as a typical masterpiece of ancient choral composition, and has shown by a thorough analysis (pp. 428—432) how perfect is the construction, alike from a metrical and from a properly lyric or musical point of view. 'Da ist keine einzige Note unnütz,' he concludes; 'jeder Vers, jeder Satz, jeder Takt in dem schönsten rhythmischen Connexe.'

—Ismene, who had gone to perform the rites in the grove, has been captured by his guards ;—and he will soon have a second. He lays his hand upon Antigone. Another moment, and his attendants drag her from the scene. He is himself on the point of seizing Oedipus, when Theseus enters,—having been startled by the outcry, while engaged in a sacrifice at the neighbouring altar of Poseidon.

On hearing what has happened, Theseus first sends a message to Poseidon's altar, directing the Athenians who were present at the sacrifice to start in pursuit of Creon's guards and the captured maidens.—Then, turning to Creon, he upbraids him with his lawless act, and tells him that he shall not leave Attica until the maidens are restored. Creon, with ready effrontery, replies that, in attempting to remove a polluted wretch from Attic soil, he was only doing what the Areiopagus itself would have wished to do ; if his manner was somewhat rough, the violence of Oedipus was a provocation. This speech draws from Oedipus an eloquent vindication of his life, which is more than a mere repetition of the defence which he had already made to the Chorus. Here he brings out with vivid force the helplessness of man against fate, and the hypocrisy of his accuser.—Theseus now calls on Creon to lead the way, and show him where the captured maidens are,—adding a hint, characteristically Greek, that no help from Attic accomplices shall avail him. Creon sulkily submits,—with a muttered menace of what he will do when he reaches home. *Exeunt* Theseus and his attendants, with Creon, on the spectator's left.

The Chorus imagine themselves at the scene of the coming fray, and predict the speedy triumph of the rescuers,—invoking the gods of the land to help. A beautiful trait of this ode is the reference to the 'torch-lit strand' of Eleusis, and to the mysteries which the initiated poet held in devout reverence.

At the close of their chant, the Chorus give Oedipus the welcome news that they see his daughters approaching, escorted by Theseus and his followers. The first words of Antigone to her blind father express the wish that some wonder-working god could enable him to see their brave deliverer ; and then, with much truth to nature, father and daughters are allowed to

Second
stasimon :
1044—
1095.

IV. Third
episode :
1096—
1210.

forget for a while that anyone else is present. When at last Oedipus turns to thank Theseus, his words are eminently noble, and also touching. His impulse is to salute his benefactor by kissing his cheek, but it is quickly checked by the thought that this is not for him; no, nor can he permit it, if Theseus would. The line drawn by fate, the line which parts him and his from human fellowship, is rendered only more sacred by gratitude.

At this point we may note, in passing, a detail of dramatic economy. The story of the rescue would have been material for a brilliant speech, either by Theseus, or, before his entrance, by a messenger. But the poet's sense of fitness would not allow him to adorn an accident of the plot at the cost of curtailing an essential part,—viz., the later scene with Polyneices, which must have been greatly abridged if a narrative had been admitted here. So, when Antigone is questioned by her father as to the circumstances of the rescue, she refers him to Theseus; and Theseus says that it is needless for *him* to vaunt his own deeds, since Oedipus can hear them at leisure from his daughters.

There is a matter, Theseus adds, on which he should like to consult Oedipus. A stranger, it seems, has placed himself as a suppliant at the altar of Poseidon. This happened while they were all away at the rescue, and no one knows anything about the man. He is not from Thebes, but he declares that he is a kinsman of Oedipus, and prays for a few words with him. It is only guessed whence he comes; can Oedipus have any relations at Argos? Oedipus remembers what Ismene told him; he knows who it is; and he implores Theseus to spare him the torture of hearing *that* voice. But Antigone's entreaties prevail. Theseus leaves the scene, in order to let the suppliant know that the interview will be granted.

Third
stasimon:
1211—
1248.

The choral ode which fills the pause glances forward rather than backward, though it is suggested by the presage of some new vexation for Oedipus. It serves to turn our thoughts towards the approaching end.—Not to be born is best of all; the next best thing is to die as soon as possible. And the extreme of folly is the desire to outlive life's joys. Behold yon aged and afflicted stranger,—lashed by the waves of trouble from east and

west, from south and north! But there is one deliverer, who come to all at last.

Polyneices now enters,—not attended, like Creon, by guards, but alone. He is shedding tears; he begins by uttering the deepest pity for his father's plight, and the bitterest self-reproach.—Oedipus, with averted head, makes no reply.—Polyneices appeals to his sisters; will they plead for him? Antigone advises him to state in his own words the object of his visit.—Then Polyneices sets forth his petition. His Argive allies are already gathered before Thebes. He has come as a suppliant to Oedipus, for himself, and for his friends too. Oracles say that victory will be with the side for which Oedipus may declare. Eteocles, in his pride at Thebes, is mocking father and brother alike. 'If thou assist me, I will soon scatter his power, and will stablish thee in thine own house, and stablish myself, when I have cast him out by force.'

Oedipus now breaks silence; but it is in order to let the *Chorus* know why he does so. His son, he reminds them, has been sent to them by their king.—Then, suddenly turning on Polyneices, he delivers an appalling curse, dooming both his sons to die at Thebes by each other's hands. In concentrated force of tragic passion this passage has few rivals. The great scene is closed by a short dialogue between Polyneices and his elder sister,—one of the delicate links between this play and the poet's earlier *Antigone*. She implores him to abandon his fatal enterprise. But he is not to be dissuaded; he only asks that, if he falls, she and Ismene will give him burial rites; he disengages himself from their embrace, and goes forth, under the shadow of the curse.

A lyric passage now follows, which affords a moment of relief to the strained feelings of the spectators, and also serves (like a similar passage before, vv. 510—548) to separate the two principal situations comprised in this chapter of the drama.—The Chorus are commenting on the dread doom which they have just heard pronounced, when they are startled by the sound of thunder. As peal follows peal, and lightnings glare from the darkened sky, the terror-stricken elders of Colonos utter broken prayers to averting gods. But for Oedipus the

V. Fourth
episode:
1249—
1555.

storm has another meaning; it has filled him with a strange eagerness. He prays Antigone to summon Theseus.

As Theseus had left the scene in order to communicate with the suppliant at Poseidon's altar, no breach of probability is involved in his timely re-appearance. Oedipus announces that, by sure signs, he knows his hour to have come. Unaided by human hand, he will now show the way to the spot where his life must be closed. When he arrives there, to Theseus alone will be revealed the place appointed for his grave. At the approach of death, Theseus shall impart the secret to his heir alone; and, so, from age to age, that sacred knowledge shall descend in the line of the Attic kings. While the secret is religiously guarded, the grave of Oedipus shall protect Attica against invading foemen; Thebes shall be powerless to harm her.—'And now let us set forth, for the divine summons urges me.' As Oedipus utters these words, Theseus and his daughters become aware of a change; the blind eyes are still dark, but the moral conditions of blindness have been annulled; no sense of dependence remains, no trace of hesitation or timidity; like one inspired, the blind man eagerly beckons them on; and so, followed by them, he finally passes from the view of the spectators.

This final exit of Oedipus is magnificently conceived. As the idea of a spiritual illumination is one which pervades the play, so it is fitting that, in the last moment of his presence with us, the inward vision should be manifested in its highest clearness and power. It is needless to point out what a splendid opportunity this scene would give to an actor,—in the modern theatre not less than in the ancient. It shows the genius of a great poet combined with that instinct for dramatic climax which is seldom unerring unless guided by a practical knowledge of the stage.

Fourth
stasimon:
1556—
1578.

The elders of Colonus are now alone; they have looked their last on Oedipus; and they know that the time of his end has come. The strain of their chant is in harmony with this moment of suspense and stillness. It is a choral litany for the soul which is passing from earth. May the Powers of the unseen world be gracious; may no dread apparition vex the path to the fields below.

A Messenger, one of the attendants of Theseus, relates what befell after Oedipus, followed by his daughters and the king, arrived at the spot where he was destined to depart. Theseus was then left alone with him, and to Theseus alone of mortals the manner of his passing is known. VI. Ex-
odos: 1579
—1779.

The daughters enter. After the first utterances of grief, one feeling is seen to be foremost in Antigone's mind,—the longing to see her father's grave. She cannot bear the thought that it should lack a tribute from her hands. Ismene vainly represents that their father's own command makes such a wish unlawful,—impossible. Theseus arrives, and to him Antigone urges her desire. In gentle and solemn words he reminds her of the pledge which he had given to Oedipus. She acquiesces; and now prays that she and Ismene may be sent to Thebes: perhaps they may yet be in time to avert death from their brothers. Theseus consents; and the elders of Colonus say farewell to the Theban maidens in words which speak of submission to the gods: 'Cease lamentation, lift it up no more; for verily these things stand fast.' (Kommos:
1670—
1750.)

§ 3. In the *Oedipus Tyrannus* a man is crushed by the discovery that, without knowing it, he has committed two crimes, parricide and incest. At the moment of discovery he can feel nothing but the double stain: he cries out that 'he has become most hateful to the gods.' He has, indeed, broken divine laws, and the divine Power has punished him by bringing his deeds to light. This Power does not, in the first instance, regard the intention, but the fact. It does not matter that his unconscious sins were due to the agency of an inherited curse, and that he is morally innocent. He has sinned, and he must suffer. Relation
of the
Coloneus
to the
Tyrannus.

In the *Oedipus Coloneus* we meet with this man again, after the lapse of several years. In a religious aspect he still rests under the stain, and he knows this. But, in the course of time, he has mentally risen to a point of view from which he can survey his own past more clearly. Consciousness of the stain is now subordinate to another feeling, which in his first despair had not availed to console him. He has gained a firm grasp, not to be lost, on the fact of his moral innocence. He remembers the

word of Apollo long ago, which coupled the prediction of his woes with a promise of final rest and reward; and he believes that his moral innocence is recognised by the Power which punished him. Thinking, then, on the two great facts of his life, his defilement and his innocence, he has come to look upon himself as neither pure nor yet guilty, but as a person set apart by the gods to illustrate their will,—as sacred. Hence that apparently strange contrast which belongs to the heart of the *Oedipus Coloneus*. He declines to pollute his benefactor, Theseus, by his touch,—describing himself as one with whom ‘all stain of sin hath made its dwelling’ (1133). Yet, with equal truth and sincerity, he can assure the Athenians that he has come to them ‘as one sacred and pious,’—the suppliant of the Eumenides, the disciple of Apollo (287).

In the *Oedipus Tyrannus*, when the king pronounces a ban on the unknown murderer of Laius, he charges his subjects that no one shall make that man ‘partner of his prayer or sacrifice, or serve him with the lustral rite’ (239 f.). Ceremonial purity thus becomes a prominent idea at an early point in the *Tyrannus*; and rightly so; for that play turns on acts as such. In the *Oedipus Coloneus* we have a description of the ritual to be observed in the grove of the Eumenides; but, as if to mark the difference of spirit between the two plays, it is followed by the striking words of Oedipus, when he suggests that a daughter shall officiate in his stead:—‘I think that one soul suffices to pay this debt for ten thousand, if it come with good-will to the shrine’ (497). When eternal laws are broken by men, the gods punish the breach, whether wilful or involuntary; but their ultimate judgment depends on the intent. That thought is dominant in the *Oedipus Coloneus*. The contrast between physical blindness and inward vision is an under-note, in harmony with the higher distinction between the form of conduct and its spirit.

The
Oedipus
of this
play.

§ 4. The Oedipus whom we find at Colonus utters not a word of self-reproach, except on one point; he regrets the excess of the former self-reproach which stung him into blinding himself. He has done nothing else that calls for repentance; he has been the passive instrument of destiny. It would be a mistake to

aim at bringing the play more into harmony with modern sentiment by suffusing it in a mild and almost Christian radiance, as though Oedipus had been softened, chastened, morally purified by suffering. Suffering has, indeed, taught him endurance (στέργειν), and some degree of caution; he is also exalted in mind by a new sense of power; but he has not been softened. Anger, 'which was ever his bane,' blazes up in him as fiercely as ever; Creon rebukes him for it; his friends are only too painfully conscious of it. The unrestrained anger of an old man may easily be a very pitiful and deplorable spectacle; in order to be that, it need only be lost to justice and to generosity, to reason and to taste; but it requires the touch of a powerful dramatist to deal successfully with a subject so dangerously near to comedy, and to make a choleric old man tragic; Shakspeare has done it, with pathos of incomparable grasp and range; Sophocles, in a more limited way, has done it too. Throughout the scene with Polyneices there is a malign sublimity in the anger of the aged Oedipus; it is profoundly in the spirit of the antique, and we imply a different standard if we condemn it as vindictive. The Erinyes has no mercy for sins against kindred; the man cannot pardon, because the Erinyes acts through him. Oedipus at Colonus is a sacred person, but this character depends on his relation to the gods, and not on any inward holiness developed in him by a discipline of pain. Probably the chief danger which the *Oedipus Coloneus* runs with modern readers is from the sense of repulsion apt to be excited by this inexorable resentment of Oedipus towards his sons. It is not so when Lear cries—

‘No, you unnatural hags,
I will have such revenges on you both,
That all the world shall—I will do such things,—
What they are yet, I know not; but they shall be
The terrors of the earth. You think I’ll weep;
No, I’ll not weep.’

Sophocles has left it possible for *us* to abhor the implacable father more than the heartless children. The ancient Greek spectator, however, would have been less likely to experience such a revulsion of sympathy. Nearer to the conditions imagined,

he would more quickly feel all that was implied in the attitude of the sons at the moment when Oedipus was expelled from Thebes ; his religious sense would demand a nemesis, while his ethical code would not require forgiveness of wrongs ; and, lastly, he would feel that the implacability of Oedipus was itself a manifestation of the Fury which pursued the house.

The divine
amend.

§ 5. On the part of the gods there is nothing that can properly be called tenderness¹ for Oedipus ; we should not convey a true impression if we spoke of him as attaining to final pardon and peace, in the full sense which a Christian would attach to those words. The gods, who have vexed Oedipus from youth to age, make this amend to him,—that just before his death he is recognised by men as a mysteriously sacred person, who has the power to bequeath a blessing and a malison. They further provide that his departure out of his wretched life shall be painless, and such as to distinguish him from other men. But their attitude towards him is not that of a Providence which chastises men in love, for their good. They are the inscrutable powers who have had their will of a mortal. If such honour as they concede to him at the last is indeed the completion of a kindly purpose, it is announced only as the end of an arbitrary doom. If it is the crown of a salutary, though bitter, education, it appears only as the final justice (1567) prescribed by a divine sense of measure. In the foreground of the *Oedipus Coloneus* a weary wanderer is arriving at his goal ; but the drama is only half appreciated if we neglect the action which occupies the background. While the old man finds rest, the hereditary curse on his family continues its work. At the very moment when he passes away, the Fury is busy with his sons. The total impression made by the play as a work of art depends essentially on the manner in which the scene of sacred peace at Colonus is brought into relief against the dark fortunes of Polyneices and Eteocles.

The curse
on the
sons.

§ 6. Here it becomes important to notice an innovation made by Sophocles. In the epic version of the story, as also in the versions adopted by Aeschylus and Euripides, Oedipus cursed his sons at Thebes, before the strife had broken out between

¹ εὐνοῖαν in 1662, and χάρις in 1752, refer merely to the painless death.

them¹. He doomed them to divide their heritage with the sword. Their subsequent quarrel was the direct consequence of their father's curse. But, according to Sophocles, the curse had nothing to do with the quarrel. The strife which broke out between the sons was inspired by the evil genius of their race, and by their own sinful thoughts². At that time Oedipus had uttered no imprecation. His curse was pronounced, *after* the breach between them, because they had preferred their selfish ambitions to the opportunity of recalling their father (421)³. Long before, when he was driven from Thebes (441), he had felt their apathy to be heartless; but he had uttered no curse then. There is a twofold dramatic advantage in the modification thus introduced by Sophocles. First, the two sons no longer appear as helpless victims of fate; they have incurred moral blame, and are just objects of the paternal anger. Secondly, when Polyneices—on the eve of combat with his brother—appeals to Oedipus, the outraged father still holds the weapon with which to smite him. The curse descends at the supreme crisis, and with more terrible effect because it has been delayed.

§ 7. The secondary persons, like the hero, are best interpreted by the play itself; but one or two traits may be briefly noticed. The two scenes in which the removal of Oedipus is attempted are contrasted not merely in outward circumstance—Creon relying on armed force, while Polyneices is a solitary suppliant—but also in regard to the characters of the two visitors. It is idle to look for the Creon of the *Tyrannus* in the Creon of the *Coloneus*: they are different men, and Sophocles has not cared to preserve even a semblance of identity. The Creon of the *Tyrannus* is marked by strong self-respect, and is essentially kind-hearted, though undemonstrative; the Creon of this play is a heartless and hypocritical villain. A well-meaning but wrong-headed martinet, such as the Creon of the *Antigone*, is a conceivable development of the *Tyrannus* Creon, but at least stands on a much higher level than the Creon of the *Coloneus*. Polyneices is cold-hearted, selfish, and of somewhat coarse fibre, but he is sincere and straightforward; in the conversation with

The other characters.

¹ See Introduction to the *Oedipus Tyrannus*, pp. xvi and xix.

² See vv. 371, 421, 1299.

³ See note on v. 1375.

Antigone he evinces real dignity and fortitude. In the part of Theseus, which might so easily have been commonplace, Sophocles has shown a fine touch; this typical Athenian is more than a walking king; he is a soldier bred in the school of adversity, loyal to gods and men, perfect in courtesy, but stern at need. Comparing the representation of the two sisters in the *Antigone* with that given in this play, we may remark the tact with which the poet has abstained here from tingeing the character of Ismene with anything like selfish timidity. At the end of the play, where the more passionate nature of the heroic Antigone manifests itself, Ismene is the sister whose calm common-sense is not overpowered by grief; but she grieves sincerely and remains, as she has been throughout, entirely loyal.

Attitude
of the
Chorus.

A word should be added on the conduct of the Chorus in regard to Oedipus. Before they know who he is, they regard him with horror as the man who has profaned the grove; but their feeling quickly changes to compassion on perceiving that he is blind, aged, and miserable. Then they learn his name, and wish to expel him because they conceive his presence to be a defilement. They next relent, not simply because he says that he brings benefits for Athens,—though they take account of that fact, which is itself a proof that he is at peace with the gods,—but primarily because he is able to assure them that he is ‘sacred and pious’ (287). They then leave the matter to Theseus. Thus these elders of Colonus represent the conflict of two feelings which the situation might be supposed to arouse in the minds of ordinary Athenians,—fear of the gods, and compassion for human suffering,—the two qualities which Oedipus recognises as distinctly Athenian (260 n.).

The Oedi-
pus-myth
at Colo-
nus.

§ 8. The connection of Oedipus with Colonus was no invention of Sophocles. He found the local legend existing, and only gave it such a form as should harmonise it with his own treatment of the first chapter in the Oedipus-myth. It is unnecessary to suppose that, when he composed the *Oedipus Tyrannus*, he contemplated an *Oedipus at Colonus*. As a drama, the former is complete in itself; it is only as an expression of the myth that it is supplemented by the latter.

But why, it may be asked, should the King of Thebes have been connected by an ancient legend with this particular place in Attica? The primary link was a cult of the Eumenides at Colonus, which must have been still older than the association of Oedipus with that spot. This cult was itself connected, as the play indicates, with the existence at or near Colonus of a rift or cavernous opening in the ground, supposed to communicate with the under-world. The worship of the Eumenides at Colonus was identical in spirit with their worship at the Areiopagus, where a similar 'descent to Hades' was the physical origin. The ancient rigour which required that bloodshed, whether deliberate or not, should be expiated by blood, was expressed by the older idea of the Erinyes, the implacable pursuers. The metamorphosis of the Erinyes into the Eumenides corresponds with a later and milder sense that bloodshed is compatible with varying degrees of guilt, ranging from premeditated murder to homicide in self-defence or by accident. Athenian legend claimed that this transformation of the Avengers took place in Attica, and that the institution of the court on the Areiopagus marked the moment. The claim was a mythical expression of qualities which history attests in the Athenian character, and of which the Athenians themselves were conscious as distinguishing them from other Greeks. It was Athenian to temper the letter of the law with considerations of equity (τοῦπιεικές); to use clemency; to feel compassion (αἰδώς) for unmerited misfortune; to shelter the oppressed; to restrict the sphere of violence; and to sacrifice,—where no other Greeks did,—at the altar of Persuasion¹. This character is signally impressed on the *Oedipus Coloneus*, and is personified in Theseus. The first session of the tribunal on the Hill of Ares was, in Attic story, the first occasion on which this humane character asserted itself against a hitherto inflexible precedent. Orestes slew his mother to avenge his father, whom she had slain; and the Erinyes demanded his blood. He is tried, and acquitted,—but not by the Erinyes; by Athene and her Athenian court. The Erinyes are the accusers, and Apollo is counsel for the prisoner. Then it is,—*after* the acquittal of Orestes,—that Athene's gentle pleading

¹ Isocr. or. 15 § 249.

effects a change in the defeated Avengers¹. They cease to be the Erinyes: they become the 'Benign' or 'Majestic' goddesses ('Eumenides,' 'Semnae'), and are installed, as guardian deities of Attica, in a shrine beneath the Areiopagus. Henceforth they are symbols of the spirit which presided over the Attic criminal law of homicide (φόνος),—so remarkable for its combination of the unbending religious view, in which bloodshed was always a pollution, with a finely graduated scale of moral guilt, and with ample provision for the exercise of clemency.

Oedipus was a passive Orestes,—like him, the instrument of an inherited destiny, but, unlike him, a sufferer, not a doer; for his involuntary acts, as he could justly say, were in reality sufferings rather than deeds. The Eumenides of Colonus could not refuse to admit his plea, commended to them, as it was, by Apollo. His was a typical case for the display of their gentler attributes. And, as Greek religion was prone to associate the cult of deities with that of mortals in whom their power had been shown, it was natural that the Eumenides and Oedipus should be honoured at the same place. A chapel which Pausanias saw at Colonus was dedicated jointly to Oedipus and Adrastus, —a further illustration of this point. For Adrastus was another example of inevitable destiny tempered by divine equity; he shared in the Argive disasters at Thebes; but he was personally innocent; and, alone of the chiefs, he survived.

The grave
of Oedi-
pus.

§ 9. The grave of Oedipus in Attic ground is to form a perpetual safeguard for Attica against invaders. It is interesting to observe ancient traces of an exactly opposite feeling with regard to his resting-place. According to a Boeotian legend², Oedipus died at Thebes, and his friends wished to bury him

¹ In the recent performance of the *Eumenides* by members of the University of Cambridge a beautiful feature was the expression of this gradual change. Dr Stanford's music for the successive choral songs from v. 778 onwards interpreted each step of the transition from fierce rage to gentleness; and the acting of the Chorus was in unison with it throughout. We saw, and heard, the Erinyes becoming the Eumenides.

² Schol. on *O. C.* 91, quoting Lysimachus of Alexandria, in the 13th book of his *Θηβαικά*. This Lysimachus, best known as the author of a prose *Nόστοι*, lived probably about 25 B.C. See Müller, *Fragm. Hist.* III. 334.

there; but the Thebans refused permission. His friends then carried the body to 'a place in Boeotia called Ceos,' and there interred it. But 'certain misfortunes' presently befell the people of Ceos, and they requested the friends of Oedipus to remove him. The friends next carried him to Eteonus, a place near the frontier between Boeotia and Attica, and buried him by night, without knowing that the ground which they chose for that purpose was sacred to Demeter. The matter having become known, the people of Eteonus sent to Delphi, and asked what they were to do. Apollo replied that they must not 'disturb the suppliant of the goddess' (Demeter). Oedipus was therefore allowed to rest in peace, and the place of his burial was thenceforth called the *Oedipodeum*. We see how this Boeotian dread of his grave, as a bane to the place afflicted with it, answers to the older conception of the Erinyes; just as the Attic view, that his grave is a blessing, is in unison with the character of the Eumenides. It is only when the buried Oedipus has become associated with a *benevolent* Chthonian power,—namely, with Demeter,—that he ceases to be terrible.

§ 10. In the Attic view, 'the suppliant of the Benign Goddesses' Oedipus at Colonus had not only become, like them, a beneficent agency, but had also been adopted into an Attic citizenship outlasting death. Sophocles expresses this feeling by the passage in which Theseus proclaims his formal acceptance of the new Athenian (631). The permanent identification of Oedipus with Attica is strikingly illustrated by a passage of the rhetor Aristides, about 170 A.D.¹ He is referring to the men of olden time who fell in battle for Greece; the souls of those men, he says, have become guardian spirits of the land; 'aye, and protect the country no less surely than *Oedipus who sleeps at Colonus*, or any whose grave, in any other part of the land, is believed to be for the weal of the living.' We remember how, by command

¹ In the oration ὑπὲρ τῶν τεττάρων, p. 284: κακέλους (those who fell for Greece), πλὴν ὅσον οὐ δαίμονας ἀλλὰ δαιμονίους καλῶν, θαρρούντως ἂν ἔχοις λέγειν ὑποχθονίους τινὰς φύλακας καὶ σωτῆρας τῶν Ἑλλήνων, ἀλεξικάκους καὶ πάντα ἀγαθοὺς· καὶ ῥύεσθαι γε τὴν χώραν οὐ χεῖρον ἢ τὸν ἐν Κολωνῷ κείμενον Οἰδίπου, ἢ εἴτις ἄλλοθι πού τῃς χώρας ἐν καιρῷ τοῖς ζῶσι κείσθαι πεπίστευται. καὶ τοσούτῳ μοι δοκοῦσι τὸν Σόλωνα παρελθεῖν τὸν ἀρχηγέτην ὥσθ' ὁ μὲν ἐν τῇ Σαλαμῖνι σπαρεῖς φυλάττειν τὴν νῆσον Ἀθηναίοις δοκεῖ, οἱ δὲ ὑπὲρ ἧς διετάχθησαν πεσόντες διετήρησαν πᾶσαν τὴν Ἀττικὴν.

of oracles, the relics of Theseus were brought from Scyros to Athens, and those of Orestes from Tegea to Sparta,—victory in war being specially named, in the latter instance, as dependent on the local presence of such relics. So, too, the grave of the Argive Eurystheus in Attica was to be a blessing for the land (Eur. *Her.* 1032). Nor did this belief relate merely to the great heroes of mythology; a similar power was sometimes ascribed to the graves of historical men. Thus, as we learn from Aristeides, the tomb of Solon in Salamis was popularly regarded as securing the possession of that island to Athens.

Topo-
graphy.

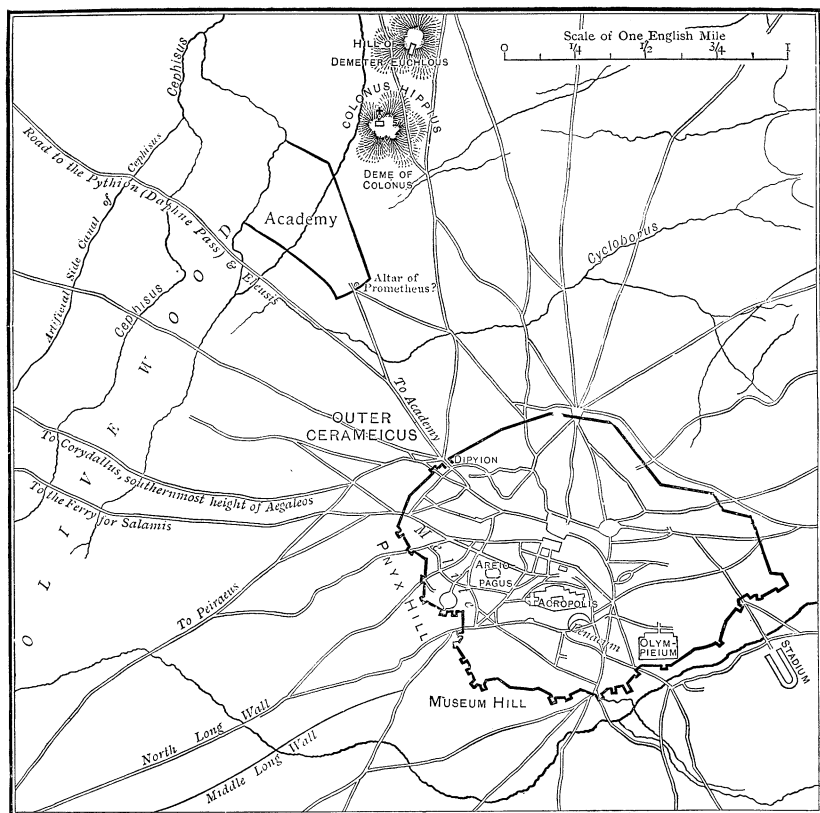
Colonus
Hippius.

§ 11. The topography of the play, in its larger aspects, is illustrated by the accompanying map¹. The knoll of whitish earth known as Colonus Hippius, which gave its name to the deme or township of Colonus², was about a mile and a quarter N.W.N. from the Dipylon gate of Athens. The epithet Hippius belonged to the god Poseidon, as horse-creating and horse-taming (see on 715); it was given to this place because Poseidon Hippius was worshipped there, and served to distinguish this extramural Colonus from the Colonus Agoraeus, or ‘Market Hill,’ within the walls of Athens³. In the absence of a distinguishing epithet, ‘Colonus’ would usually mean Colonus Hippius; Thucydides calls it simply Colonus, and describes it as ‘a sanctuary (*ἱερόν*) of Poseidon.’ His mention of it occurs in connection with the oligarchical conspiracy of 411 B.C., when Peisander and his associates chose Colonus, instead of the Pnyx, as the place of meeting for the Assembly which established the government of the Four Hundred. It is a fair, though not a necessary, inference from the historian’s words that the assembly was held *within* the sacred precinct of Poseidon, with the double advantage

¹ Reduced, by permission, from part of Plate II. in the ‘Atlas von Athen: im Auftrage des Kaiserlich Deutschen Archäologischen Instituts herausgegeben von E. Curtius und J. A. Kaupert’ (Berlin, 1878. Dietrich Reimer).

² The familiarity of the word *κολωνός* was no impediment to the Greek love of a personal myth; and the hero Colonus, the legendary founder of the township (*ἀρχηγός*, v. 60) was called *ἱππότης* in honour of the local god.—Similar names of places were Colonè in Messenia, Coloniae in Thessaly and Phocis; while higher eminences suggested such names as Acragas (Sicily) or Aipeia (Messenia): cp. Tozer, *Geo. of Greece*, p. 357.

³ In the district of Melitè (see map): cp. below, p. 5.



To face p. XXX

J. & C. F. CLAY

COLONUS AND ITS NEIGHBOURHOOD,
with some of the ancient roads.

for the oligarchs of limiting the numbers and of precluding forcible interruption¹. The altar of Poseidon in this precinct is not visible to the spectators of our play, but is supposed to be near. When Pausanias visited Colonus (c. 180 A.D.), he saw an altar of Poseidon Hippius and Athene Hippiā. A grove and a temple of Poseidon had formerly existed there, but had perished long before the date of his visit. He found, too, that divine honours were paid at Colonus to Peirithous and Theseus, to Oedipus and Adrastus: there were perhaps two shrines or chapels (ἡρώα), one for each pair of heroes². He does not mention the grove of the Eumenides, which, like that of Poseidon, had doubtless been destroyed at an earlier period.

About a quarter of a mile N.E.N. of the Colonus Hippius rises a second mound, identified by E. Curtius and others with the 'hill of Demeter Euchloüs' (1600). When Oedipus stood at the spot where he finally disappeared, this hill was 'in full view' (προσόψιος). Traces of an ancient building exist at its southern edge. Similar traces exist at the N.W. edge of the Colonus Hippius. If, as is likely, these ancient buildings were connected with religious purposes, it is possible that the specially sacred region of the ancient Colonus lay between the two mounds³.

§ 12. The grove of the Eumenides may have been on the N. or N.E. side of the Colonus Hippius. But the only condition

Demeter
Euchloüs.

Probable
site of
the grove.

¹ Thuc. 8. 67 *ξυνέκλησαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν* (ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίους μάλιστα δέκα).—Grote (VIII. 47) renders *ἱερὸν* 'temple,' but it seems rather to denote the whole precinct sacred to Poseidon. Prof. Curtius (III. 438, Eng. tr.) supposes the ecclesia to be held on the knoll of Colonus, near (and not within) the sanctuary,—understanding *ξυνέκλησαν* to denote an enclosure made for the occasion, partly to limit the numbers, partly 'on account of the proximity of the enemy's army' (at Deceleia). Grote refers *ξυνέκλησαν* to some stratagem used by the oligarchs. I should rather refer it simply to the limit imposed by the *ἱερὸν* itself. Thucydides, as his words show, here identifies Colonus with the *ἱερὸν*. The temenos of Poseidon having been chosen as the place for the ecclesia, the *περίσσια* would be carried round its boundary; after which no person outside of that lustral line would be considered as participating in the assembly. A choice of place which necessarily restricted the numbers might properly be described by *ξυνέκλησαν*.—Cp. n. on 1491.

² His use of the singular is ambiguous, owing to its place in the sentence: *ἡρώων δὲ Πειρίθου καὶ Θησέως Οἰδίποδός τε καὶ Ἀδράστου* (I. 30. 4).

³ The present aspect of Colonus is thus described by an accomplished scholar, Mr George Wotherspoon (Longmans' Magazine, Feb. 1884):—

A sug-
gestion.

fixed by the play fails to be precise, viz. that a road, passing by Colonus to Athens, skirted the grove,—the inner or most sacred part of the grove being on the side furthest from the road. The roads marked on our map are the ancient roads¹. It will be observed that one of them passes between Colonus Hippius and the hill of Demeter Euchloüs, going in the direction of Athens. There is no reason why the wandering Oedipus should not be conceived as entering Attica from the N.W.; *i.e.*, as having passed into the Attic plain round the N. end of Aegaleos. And, in that case, the road in question might well represent the route by which Sophocles, familiar with the local details of Colonus in his own day, imagined Oedipus as arriving. Then Oedipus, moving towards Athens, would have the grove of the Eumenides on his right hand², if, as we were supposing, this grove was on the N. side of the Colonus Hippius. The part of the grove furthest from him (*τοῦ κεῖθεν ἄλσους* 505) would thus be near the remains of the ancient building at the N.W. edge. When Ismene is sent to

Was this the noble dwelling-place he sings,
Fair-steeded glistening land, which once t' adorn
Gold-reinèd Aphroditè did not scorn,
And where blithe Bacchus kept his revellings?
Oh, Time and Change! Of all those goodly things,
Of coverts green by nightingales forlorn
Lov'd well; of flow'r-bright fields, from morn to morn
New-water'd by Cephissus' sleepless springs,
What now survives? This stone-capt mound, the plain
Sterile and bare, these meagre groves of shade,
Pale hedges, the scant stream unfed by rain:
No more? The genius of the place replied,
'Still blooms inspirèd Art tho' Nature fade:
The memory of Colonus hath not died.'

The 'stone-capt mound' is the Colonus Hippius, on which are the monuments of Otfried Müller and Lenormant. If Colonus itself has thus lost its ancient charms, at least the views from it in every direction are very fine; especially so is the view of the Acropolis.

¹ On these, see the letter-press by Prof. Curtius to the 'Atlas von Athen,' pp. 14 f.

² It is scarcely necessary to say that no objection, or topographical inference of any kind, can be drawn from the conventional arrangement of the Greek stage by which Oedipus (as coming from the country) would enter on the spectator's left, and therefore have the scenic grove on his left.

that part of the grove, she is told that there is a guardian of the place (ἔπαικος 506), who can supply her with anything needful for the rites.

In this play the sanctities of Colonus are closely associated with those of the neighbouring Academy. To the latter belonged the altar of Prometheus (56, see map), the altar of the Muses (691), and the altar of Zeus Morios (705). The side-channel of Cephissus shown in the map may serve to illustrate the word νομάδες in v. 687,—which alludes to a system of irrigation, practised in ancient as in modern times, by artificial canals.

§ 13. When Oedipus knows that his end is near, he leads his friends to a place called the καταρράκτης ὁδός, the ‘sheer threshold,’ ^{ῥάκτης ὁδός.} ‘bound by brazen steps to earth’s roots.’ There can be no doubt that this ‘threshold’ denotes a natural fissure or chasm, supposed to be the commencement of a passage leading down to the nether world. Such a chasm exists at the foot of the Areiopagus, where Pausanias saw a tomb of Oedipus in the precinct of the Eumenides. Near this, at the s.w. angle of the Acropolis, was a shrine of Demeter Chloë¹. Are we to suppose, then, that Sophocles alludes to the chasm at the Areiopagus, and that ‘the hill of Demeter Euchloüs’ means this shrine of Demeter Chloë on the slope of the Acropolis? This view²—which the coincidence might reasonably suggest—seems to present insuperable difficulties. At v. 643 Theseus asks Oedipus whether he will come to Athens or stay at Colonus. He replies that he will stay at Colonus, because it is the scene appointed for his victory over his foes (646). But the victory was to take place at his grave (411); which the poet therefore supposed to be at or near Colonus,—not at Athens. If, then, in the time of Sophocles an Areiopagus-legend already claimed the grave of Oedipus,

¹ Schol. on *O. C.* 1600 Εὐχλόου Δήμητρος ἱερόν ἐστι πρὸς τῇ ἀκροπόλει: quoting the *Μαρικᾶς* of Eupolis, ἀλλ’ εὐθὺ πόλεως εἶμι· θύσαι γὰρ με δεῖ | κρινὸν Σλόη Δήμητρι. If the scholiast is right as to the situation of the temple, Eupolis used πόλεως in the sense of ‘acropolis,’ as Athenians still used it in the time of Thucydides (2. 15).

² It is beautifully and persuasively stated in Wordsworth’s *Athens and Attica*, ch. xxx. (p. 203, 4th ed.). The author holds that the poet, embarrassed by the rival claims of the Areiopagus and Colonus, intended to suggest the former without definitely excluding the latter.

the poet disregarded it. And, when the grave was to be associated with Colonus, it would be strange to send Oedipus so far for the purpose of vanishing at the Areiopagus. The brevity of the choral ode which separates the final exit of Oedipus (1555) from the entrance of the Messenger (1579) implies, as does the whole context, that Oedipus passed away somewhere near the grove—not at a distance of more than a mile and a half, as the other theory requires. Then the phrase *Εὐχλόου Δήμητρος πάγος* (1600) applies to the knoll far more naturally than to a shrine at the foot of the Acropolis. Referring to a tomb of Oedipus which he saw in the precinct of the Furies at the Areiopagus, Pausanias says:—‘On inquiry, I found that the bones had been brought from Thebes. As to the version of the death of Oedipus given by Sophocles, Homer did not permit me to think it credible’¹ (since the *Iliad* buries Oedipus at Thebes). Thus Pausanias, at least, understood Sophocles to mean that the grave was somewhere near Colonus. It did not occur to him that the Colonus-myth as to the grave could be harmonised with the Areiopagus-myth. Sophocles adopts the Colonus-myth unreservedly; nor can I believe that he intended, by any deliberate vagueness, to leave his hearers free to think of the Areiopagus. The chasm called the *καταρράκτης ὁδός* must be imagined, then, as not very distant from the grove. No such chasm is visible at the present day in the neighbourhood of Colonus. But this fact is insufficient to prove that no appearance of the kind can have existed there in antiquity².

¹ I. 28. γ ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου μνήμα Οἰδίποδος. πολυπραγμονῶν δὲ εὕρισκον τὰ ὁστὰ ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐς τὸν θάνατον Σοφοκλεῖ πεποιημένα τὸν Οἰδίποδος Ὅμηρος οὐκ εἶα μοι δοῦναι πιστά, etc. He refers to *Il.* 23. 679 f. See my *Introd.* to the *O. T.*, p. xiv.

² Prof. T. M^cK. Hughes, Woodwardian Professor of Geology in the University of Cambridge, kindly permits me to quote his answer to a question of mine on this point. His remarks refer to the general conditions of such phenomena in Greece at large, and must be taken as subject to the possibility that special conditions in the neighbourhood of Colonus may be adverse to the processes described; though I am not aware of any reason for thinking that such is the case.

‘It is quite possible that a chasm, such as is common in the limestone rocks of Greece, might become first choked, so as no longer to allow the passage of the winter’s flood, and then overgrown and levelled, so that there might be no trace of it visible on the surface. The water from the high ground during winter rains

§ 14. Sophocles accurately defines the position of the 'sheer threshold' by naming certain objects near it, familiar, evidently, to the people of the place, though unknown to us¹. Here it was that Oedipus disappeared. But the place of his 'sacred tomb' (1545) was to be a secret, known only to Theseus. The tomb, then, was not at the spot where he disappeared, since that spot was known to all. The poet's conception appears to have been of this kind. At the moment when Oedipus passed away, in the mystic vision which left Theseus dazzled, it was revealed to the king of Athens where the mortal remains of Oedipus would be found. The soul of Oedipus went down to Hades, whether ushered by a conducting god, or miraculously drawn to the embrace of the spirits below (1661); the tenantless body left on earth was wafted by a supernatural agency to the secret tomb appointed for it. As in the *Iliad* the corpse of Sarpedon is borne from Troy to Lycia by 'the twin-brothers, Sleep and Death,' so divine hands were to minister here. When Theseus rejoins the desolate daughters, he already knows where the tomb is, though he is not at liberty to divulge the place (1763).

§ 15. The ground on which the grove of the Eumenides at Colonus stands is called 'the Brazen Threshold, the stay of Athens' (57). How is this name related to that of the spot at which Oedipus disappeared,—'the sheer threshold' (1590)? One view is that the same spot is meant in both cases. We have then to suppose that in verses 1—116 (the 'prologue') the scene is laid at the *καταρράκτης ὁδός*, 'the sheer threshold'; and that at v. 117 the scene changes to another side of the grove, where the rest of the action takes place. This supposition is, however, extremely improbable, and derives no support from any stage arrangements

rushes down the slopes until it reaches the jointed limestone rock. It filters slowly at first into the fissures. But the water, especially when it contains (as most surface water does) a little acid, dissolves the sides of the fissure, and soon admits sand and pebbles, the mechanical action of which hurries on the work of opening out a great chasm, which swallows up the winter's torrent, and becomes a katavothron.

'But during the summer no water runs in, and, even without an earthquake shock, such a chasm may get choked. The waters which cannot find their way through then stand in holes, and deposit their mud. There would be for some time a pond above, but that would at last get filled, and all trace of the chasm be lost.'

¹ See on vv. 1593—1595.

which the opening scene implies. Rather the 'Brazen Threshold' of v. 57 was a name derived from the particular spot which is called the 'sheer threshold,' and applied in a larger sense to the immediately adjacent region, including the ground on which the grove stood. The epithet 'brazen' properly belonged to the actual chasm or 'threshold,'—the notion being that a flight of brazen steps connected the upper world with the Homeric 'brazen threshold' of Hades. In its larger application to the neighbouring ground, 'brazen' was a poetical equivalent for 'rocky,' and this ground was called the 'stay' or 'support' (*ἔρεισμα*) of Athens, partly in the physical sense of 'firm basis,' partly also with the notion that the land had a safeguard in the benevolence of those powers to whose nether realm the 'threshold' led.

Evidence
from
Istros.

This view is more than a conjecture; it can be supported by ancient authority. Istros, a native of Cyrene, was first the slave, then the disciple and friend, of the Alexandrian poet Callimachus; he lived, then, about 240 B.C., or less than 170 years after the death of Sophocles¹. He is reckoned among the authors of 'Atthides,' having written, among other things, a work entitled *Ἀττικά*, in at least sixteen books. In the later Alexandrian age he was one of the chief authorities on Attic topography; and he is quoted six times in the ancient scholia on the *Oedipus Coloneus*. One of these quotations has not (so far as I know) been noticed in its bearing on the point now under discussion; it does not occur in the scholium on v. 57, but on 1059, in connection with another subject ('the snowy rock'). It would appear that in the first book of his *Ἀττικά* Istros sketched an itinerary of Attica, marking off certain stages or distances. Along with some other words, the scholiast quotes these:—*ἀπὸ δὲ τούτου ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον ὅθεν πρὸς τὸν Κηφισὸν ἕως τῆς μυστικῆς εἰσόδου εἰς Ἐλευσῖνα*. We do not know to what *ἀπὸ τούτου* referred: but the context is clear. Two distances are here indicated: (1) one is from the point meant by *τοῦτο*, 'along the Brazen Threshold, as it is called,' to Colonus: (2) the second is from Colonus 'in the direction of the Cephissus, as far as the road by which the Initiated approach Eleusis,'—*i.e.*, as far

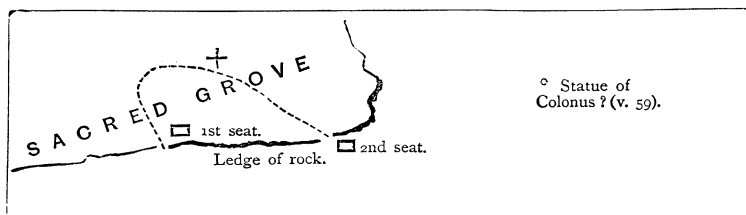
¹ Müller, *Fragm. Hist.* I., lxxxv., 418.

as the point at which the Sacred Way crosses the Cephissus (see map). A third stage is then introduced by the words, ἀπὸ ταύτης δὲ (*sc. τῆς εἰσόδου*) βαδιζόντων εἰς Ἑλευσίνα, etc. Thus the course of the second stage is from N.E. to S.W.; and the third stage continues the progress westward. Hence it would be natural to infer that the unknown point meant by τοῦτο, from which one set out 'along the Brazen Threshold,' was somewhere to the E. or N.E. of Colonus. At any rate, wherever that point was, the question with which we are chiefly concerned is settled by this passage. The 'Brazen Threshold' was not merely the name of a definite spot. It was the name given to a whole strip of ground, or region, 'along which' the wayfarer proceeded to Colonus. And this perfectly agrees with the manner in which Sophocles refers to it (v. 57).

§ 16. In order to understand the opening part of the play (as far as v. 201), it is necessary to form some distinct notion of the stage arrangements. It is of comparatively little moment that we cannot pretend to say exactly how far the aids of scenery and carpentry were actually employed when the play was first produced at Athens. Without knowing this, we can still make out all that is needful for a clear comprehension of the text. First, it is evident that the back-scene (the palace-front of so many plays) must here have been supposed to represent a landscape of some sort,—whether the acropolis of Athens was shown in the distance, or not. Secondly, the sacred grove on the stage must have been so contrived that Oedipus could retire into its covert, and then show himself (138) as if in an opening or glade, along which Antigone gradually leads him until he is beyond the precinct. If one of the doors in the back-scene had been used for the exit of Oedipus into the grove, then it would at least have been necessary to show, within the door, a tolerably deep vista. It seems more likely that the doors of the back-scene were not used at all in this play. I give a diagram to show how the action as far as v. 201 might be managed¹.

¹ I was glad to find that the view expressed by this diagram approved itself to a critic who is peculiarly well qualified to judge,—Mr J. W. Clark, formerly Fellow of Trin. Coll., Cambridge.

Antigone leads in her blind father on the spectators' left. She places him on a seat of natural rock (the '1st seat' in the



1st seat of Oedipus,—a rock just within the grove (verse 19).—2nd seat (v. 195), outside the grove, on a low ledge of rock (v. 192). + marks the point at which Oedipus discovers himself to the Chorus (v. 138), by stepping forward into an open glade of the grove. His gradual advance in verses 173—191 is from this point to the 2nd seat.

diagram). This rock is just within the bounds of the grove; which evidently was not surrounded by a fence of any kind, ingress and egress being free. When the Chorus approach, Antigone and her father hide in the grove, following the left of the two dotted lines (113). When Oedipus discloses himself to the Chorus (138), he is well within the grove. Assured of safety, he is gradually led forward by Antigone (173—191), along the right-hand dotted line. At the limit of the grove, in this part, there is a low ledge of natural rock, forming a sort of threshold. When he has set foot on this ledge of rock,—being now just outside the grove,—he is told to halt (192). A low seat of natural rock,—the outer edge (*ἄκρον*) of the rocky threshold,—is now close to him. He has only to take a step sideways (*λέχριος*) to reach it. Guided by Antigone, he moves to it, and she places him on it (the '2nd seat' in the diagram: v. 201).

The Attic
plays of
Euripides.

§ 17. Not only the local colour but the Athenian sentiment of the *Coloneus* naturally suggests a comparison, or a contrast, with some plays of Euripides. It may be said that the especially Attic plays of the latter fall under two classes. First, there are the pieces in which he indirectly links his fable with the origin of Attic institutions, religious or civil, though the action does not pass in Attica; thus the *Ion*,—of which the scene is at Delphi,—bears on the origin of the Attic tribes; the *Iphigenia in Tauris* refers to the cult of Artemis as practised in Attica at Halae and

Brauron. Then there are the more directly Athenian plays,—the *Supplices*, where Theseus takes the part of the Argive king Adrastus, and compels the Thebans to allow the burial of the Argives slain at Thebes; the *Heracleidae*, where the son of Theseus protects the children of Heracles,—as Theseus himself, in the *Hercules Furens* (of which the scene is at Thebes), had induced their father to seek an asylum at Athens. If the Attic elements in the *Oedipus Coloneus* are compared with those of the plays just mentioned, the difference is easily felt. In the first of the two Euripidean groups, the tone of the Attic traits is antiquarian; in the second, it tends to be political,—i.e., we meet with allusions, more or less palpable, to the relations of Athens with Argos or with Thebes at certain moments of the Peloponnesian war. The *Oedipus Coloneus* has many references to local usages,—in particular, the minute description of the rites observed in the grove of the Eumenides; it is a reflex of contemporary Attic life, in so far as it is a faithful expression of qualities which actually distinguished the Athens of Sophocles in public action, at home and abroad. But the poet is an artist working in a purely ideal spirit; and the proof of his complete success is the unobtrusive harmony of the local touches with all the rest. In this respect the *Oedipus Coloneus* might properly be compared with the *Eumenides*,—with which it has the further affinity of subject already noticed above. Yet there is a difference. Contemporary events affecting the Areiopagus were vividly present to the mind of Aeschylus. He had a political sympathy, if not a political purpose, which might easily have marred the ideal beauty of a lesser poet's creation. Prudently bold, he deprived it of all power to do this by the direct simplicity with which he expressed it (*Eum.* 693—701). The *Oedipus Coloneus* contains perhaps one verse in which we might surmise that the poet was thinking of his own days (1537); but it does not contain a word which could be interpreted as directly alluding to them.

§ 18. The general voice of ancient tradition attributed the *Oedipus Coloneus* to the latest years of Sophocles, who is said to have died at the age of ninety, either at the beginning of 405 B.C.,

The *Coloneus* ascribed to the poet's last years.

or in the latter half of 406 B.C. According to the author of the second Greek argument to the play (p. 4), it was brought out, after the poet's death, by his grandson and namesake, Sophocles, the son of Ariston, in the archonship of Micon, Ol. 94. 3 (402 B.C.). The ancient belief is expressed by the well-known story for which Cicero is our earliest authority:—

‘Sophocles wrote tragedies to extreme old age; and as, owing to this pursuit, he was thought to neglect his property, he was brought by his sons before a court of law, in order that the judges might declare him incapable of managing his affairs,—as Roman law withdraws the control of an estate from the incompetent head of a family. Then, they say, the old man recited to the judges the play on which he was engaged, and which he had last written,—the *Oedipus Coloneus*; and asked whether that poem was suggestive of imbecility. Having recited it, he was acquitted by the verdict of the court¹.’

The story
of the
recitation
—not im-
possible.

Plutarch specifies the part recited,—viz. the first stasimon, —which by an oversight he calls the parodos,—quoting vv. 668 —673, and adding that Sophocles was escorted from the court with applauding shouts, as from a theatre in which he had triumphed. The story should not be too hastily rejected because, in a modern estimate, it may seem melodramatic or absurd. There was nothing impossible in the incident supposed. The legal phrase used by the Greek authorities is correct, describing an action which could be, and sometimes was, brought by Athenian sons against their fathers². As to the recitation, a jury of some hundreds of citizens in an Athenian law-court formed a body to which such a *coup de théâtre* could

¹ Cic. *Cato ma. seu De Sen.* 7. 22. The phrase, ‘eam fabulam quam in manibus habebat et proxime scripserat,’ admits of a doubt. I understand it to mean that he had lately finished the play, but had not yet brought it out; it was still ‘in his hands’ for revision and last touches. This seems better than to give the words a literal sense, ‘which he was then carrying in his hands.’ Schneidewin (*Allgemeine Einleitung*, p. 13), in quoting the passage, omits the words, *et proxime scripserat*, whether accidentally, or regarding them as interpolated.—The story occurs also in Plut. *Mor.* 785 B; Lucian *Macrob.* 24; Apuleius *De Magia* 298; Valerius Maximus 1. 7. 12; and the anonymous Life of Sophocles.

² Plut. *Mor.* 785 B ὑπὸ παίδων παρανομίας δίκην φεύγων: Lucian *Macrob.* 24 ὑπὸ Ἰοφῶντος τοῦ υἱὸς...παρανομίας κρινόμενος. Cp. Xen. *Mem.* 1. 2. 49 κατὰ νόμον ἐξεῖναι παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι. Ar. *Nub.* 844 οἴμοι, τί δράσω παραφρονούντος τοῦ πατρὸς; | πότρε παρανομίας αὐτὸν εἰσαγαγὼν ἔλω;

be addressed with great effect. The general spirit of Greek forensic oratory makes it quite intelligible that a celebrated dramatist should have vindicated his sanity in the manner supposed. The true ground for doubt is of another kind. It appears that an arraignment of the aged Sophocles, by his son Iophon, before a court of his clansmen (*phratores*), had furnished a scene to a contemporary comedy¹; and it is highly probable that the comic poet's invention—founded possibly on gossip about differences between Sophocles and his sons—was the origin of the story. This inference is slightly confirmed by the words which, according to one account, Sophocles used in the law-court: *εἰ μὲν εἰμι Σοφοκλῆς, οὐ παραφρονῶ· εἰ δὲ παραφρονῶ, οὐκ εἰμὶ Σοφοκλῆς*. That has the ring of the Old Comedy². The words are quoted in the anonymous Life of Sophocles as being recorded by Satyrus, a Peripatetic who lived about 200 B.C., and left a collection of biographies.

¹ The passage which shows this is in the anonymous *Bios*;—*φέρεται δὲ καὶ παρὰ πολλοῖς ἢ πρὸς τὸν υἱὸν Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ. ἔχων γὰρ ἐκ μὲν Νικοστράτης Ἰοφῶντα, ἐκ δὲ Θεώριδος Σικυωνίας Ἀρίστωνα, τὸν ἐκ τούτου γενόμενον παῖδα Σοφοκλέα πλέον ἔστεργεν. καὶ ποτε ἐν δράματι εἰσήγαγε τὸν Ἰοφῶντα αὐτῷ φθονοῦντα καὶ πρὸς τοὺς φράτορας ἐγκαλοῦντα τῷ πατρὶ ὡς ὑπὸ γήρως παραφρονοῦντι· οἱ δὲ τῷ Ἰοφῶντι ἐπετίμησαν. Σάτυρος δὲ φησιν αὐτὸν εἰπεῖν· εἰ μὲν εἰμι Σοφοκλῆς, οὐ παραφρονῶ· εἰ δὲ παραφρονῶ, οὐκ εἰμὶ Σοφοκλῆς· καὶ τότε τὸν Οἰδίποδα ἀναγρῶναι.*

In the sentence, *καὶ ποτε...εἰσήγαγε*, the name of a comic poet, who was the subject to *εἰσήγαγε*, has evidently been lost. Some would supply *Δεύκων*, one of whose plays was entitled *Φράτορες*. Hermann conjectured, *καὶ ποτε Ἀριστοφάνης ἐν Δράμασιν*,—Aristophanes having written a play called *Δράματα*, or rather two, unless the *Δράματα* ἢ *Κένταυρος* and *Δράματα* ἢ *Νίοβος* were only different editions of the same. Whoever the comic poet was, his purpose towards Sophocles was benevolent, as the *phratores* censured Iophon. This tone, at least, is quite consistent with the conjecture that the poet was Aristophanes (cp. *Ran.* 79).

Just after the death of Sophocles, Phrynichus wrote of him as one whose happiness had been unclouded to the very end—*καλῶς δ' ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν*. There is some force in Schneidewin's remark that this would be strange if the poet's last days had been troubled by such a scandal as the supposed trial.

² I need scarcely point out how easily the words could be made into a pair of comic trimeters, e.g. *εἰ μὲν Σοφοκλῆς εἰμὶ, παραφρονοῦμ' ἂν οὖ· | εἰ δ' αὖ παραφρονῶ, Σοφοκλῆς οὐκ εἰμὶ ἐγώ*. This would fit into a burlesque forensic speech, in the style of the new rhetoric, which the comedy may have put into the mouth of Sophocles. As though, in a modern comedy, the pedagogue should say,—‘If I am Doctor X., I am not fallible; if I am fallible, I am not Doctor X.’

His work appears to have been of a superficial character, and uncritical¹. The incident of the trial, as he found it in a comedy of the time of Sophocles, would doubtless have found easy acceptance at his hands. From Satyrus, directly or indirectly, the story was probably derived by Cicero and later writers.

Internal
evidence
—sup-
posed
political
bearings.

§ 19. It must now be asked how far the internal evidence of the play supports the belief that it belongs to the poet's latest years. Lachmann, maintaining the singular view that the *Oedipus Colonus* was 'political through and through' ('durch und durch politisch'), held that it was composed just before the beginning of the Peloponnesian war, with the purpose of kindling Athenian patriotism. Another conjecture is that the play was prepared for the Great Dionysia of 411 B.C., just after the Government of Four Hundred had been established by the assembly held at Colonus; that Colonus Hippius may have been 'in some special sense the Knights' Quarter'; that hence the play would commend itself to a class of men among whom the new oligarchy had found most of its adherents; and that, after the fall of the Four Hundred, political considerations prevented a reproduction of the play, until, after the poet's death, it was revived in 402 B.C.² This is an ingenious view, but not (to my apprehension) a probable one. That the play would have been especially popular with the Athenian Knights need not be doubted; but it is another thing to suppose that the composition of the play had regard to their political sympathies in 411 B.C. In a time of public excitement any drama bearing on the past of one's country is pretty sure to furnish some words that will seem fraught with a present meaning. We may grant that such a meaning would sometimes, perhaps, have been found by an Athenian spectator of this play, and also that the poet's mind, when he wrote it, was not insensible to the influence of contemporary events. But it seems not the less true to affirm that, from the first verse to the last, in great things and in small, the play is purely a work of ideal art.

Character
of the
composi-
tion.

§ 20. Another species of internal evidence has been sought in the character of the dramatic composition. It has been held

¹ The literary vestiges of this Satyrus will be found in Müller, *Fragm. Hist.* III. 159 ff.

² Prof. L. Campbell, *Sophocles*, vol. I. 276 ff.

that the *Oedipus Coloneus* shares certain traits with the *Philoctetes*, the other play which tradition assigns to the latest years of Sophocles. One such trait is the larger scope given to scenic effects which appeal to the eye and the ear,—such as the pitiable garb of Oedipus, the personal violence of Creon, the scenery of Colonus, the thunder-storm. Another is the change from a severer type of tragedy, which concentrates the interest on a single issue—as in the *Tyrannus*—to a type which admits the relief of secondary interests,—such as the cult at Colonus, the rescue of the maidens, the glory of Athens, the fortunes of Thebes. A third trait of similar significance has been recognised in the contemplative tendency of the play, which leaves the spectator at leisure to meditate on questions other than those which are solved by a stroke of dramatic action,—such as the religious and the moral aspects of the hero's acts, or the probable effect of his pleas on the Athenian mind¹. Akin to this tendency is the choice of subjects like those of the *Coloneus* and the *Philoctetes*, which end with a reconciliation, not with a disaster. And here there is an analogy with some of the latest of Shakspeare's plays,—the *Winter's Tale*, *Tempest*, and *Cymbeline*,—which end, as Prof. Dowden says, with 'a resolution of the dissonance, a reconciliation'.²

It may at once be conceded that the traits above mentioned are present in the *Coloneus*, and that they are among those which distinguish it from the *Tyrannus*. The *Coloneus* is indeed more picturesque, more tolerant of a distributed interest, more meditative; and its end is peace. But it is less easy to decide how far these traits are due to the subject itself, and how far they can safely be regarded as distinctive of the poet's latest period. Let us suppose for a moment that external evidence had assigned the *Coloneus* to the earlier years of Sophocles. It would not then, perhaps, seem less reasonable to suggest that these same traits are characteristic of youth. Here, it might be said, we find the openness of a youthful imagination to impressions of the senses; its preference of variety to intensity, in the absence of that matured and virile sternness of dramatic purpose which can

¹ See Campbell, I. 259 ff.

² Shakspeare—*His Mind and Art*, p. 406.

concentrate the thoughts on a single issue; its affinity to such themes as temper the darker view of human destiny with some gladness and some hope. In saying this, I do not mean to suggest that the latter view of the traits in question is actually more correct than the former, but merely to illustrate the facility with which considerations of this nature can be turned to the support of opposite hypotheses.

Rhetoric.

Another feature of the play which has been supposed to indicate the close of the fifth century B.C. is the prominence of the rhetorical element in certain places, especially in the scenes with Creon and Polyneices. We should recollect, however, that the *Ajax* is generally allowed to be one of the earlier plays, and that the scenes there between Teucer and the Atreidae show the taste for rhetorical discussion quite as strongly as any part of the *Coloneus*. Rhetoric should be distinguished from rhetorical dialectic. Subtleties of the kind which appear in some plays of Euripides are really marks of date, as showing new tendencies of thought. But the natural rhetoric of debate, such as we find it in the *Ajax* and the *Coloneus*, was as congenial to Greeks in the days of Homer as in the days of Protagoras.

Con-
clusion.

§ 21. Our conclusion may be as follows. There is no reason to question the external evidence which refers the *Oedipus Coloneus* to the latest years of Sophocles. But no corroboration of it can be derived from the internal evidence, except in one general aspect and one detail,—viz. the choice of an Attic subject, and the employment of a fourth actor. The Attic plays of Euripides, mentioned above, belong to the latter part of the Peloponnesian war, which naturally tended to a concentration of home sympathies. An Attic theme was the most interesting that a dramatist could choose; and he was doing a good work, if, by recalling the past glories of Athens, he could inspire new courage in her sons. If Attica was to furnish a subject, the author of the *Oedipus Tyrannus* had no need to look beyond his native Colonus; and it is conceivable that this general influence of the time should have decided the choice. In three scenes of the play, four actors are on the stage together. This innovation may be allowed as indicating the latest period of Sophocles¹.

¹ A discussion of this point will be found below, in the note on the *Dramatis Personae*, p. 7.

MANUSCRIPTS. EDITIONS AND COMMENTARIES.

§ 1. SINCE the first volume of this edition appeared, an autotype ^{The Lau-}facsimile of the best and oldest ms. of Sophocles,—the Laurentian ms., ^{rentian} of the early eleventh century,—has been published by the London ^{ms. (L).}Society for the Promotion of Hellenic Studies. The defects of such a production are only those which are inseparable from every photographic process, and amount to this, that photography cannot render all the more delicate gradations of light and shade. Yet even here there is sometimes a gain to the student through the intensifying of faint strokes, as when in *Tr.* 1106, αἰ[θη]δείς, the erased letters *θη* become more legible in the photograph than they are in the ms. On the other hand such a photograph will, with the rarest exceptions, tell the student everything that he could learn from the ms. itself. Erasures are not among the exceptions, for they are almost invariably traceable in a good photograph. In this facsimile they are seen as clearly as in the original. It is often difficult or impossible for the collator of a ms. to foresee exactly every detail of which he may afterwards require a record; and it is obviously an inestimable advantage to have permanent access to a copy which not merely excludes clerical error, but is in all respects an exact duplicate. In 1882 I collated the Laurentian ms. at Florence, and I have now used the facsimile during several months of minute work on the text of this play, in the course of which I have had occasion to test it in every line, and in almost every word. Having had this experience, I can say with confidence that, in my opinion, the autotype facsimile is, for an editor's purposes, equivalent to the ms. It may be not unseasonable to say so much, since in some quarters a prejudice appears still to exist against the photographic reproduction of entire mss., on the ground that, while the process is costly, the result can never be an adequate substitute for the original. It will often, doubtless, be inadequate for the palaeographer's purposes;

though the publications of the Palaeographic Society sufficiently attest the value of photography in aid of that study. But for the scholar, whose object is to know exactly what a given ms. contains or indicates, the substitute—supposing the photograph to be well done—will in most cases be entirely adequate. It is surely desirable to effect so easy an insurance against fire on the irreplaceable treasures which are lodged in many libraries of Europe.

In the first part of the Introduction issued along with the facsimile, the chief results of a palaeographical examination of the ms. have been set forth by Mr E. M. Thompson, Keeper of Manuscripts and Egerton Librarian in the British Museum. Some of these claim notice here, as having a direct interest for the study of the text. (1) The belief that the ms. belongs to the early part of the 11th century is confirmed by a fact to which Mr Thompson draws attention—the vacillation between the over-line and under-line system of writing. In the ninth century set or formal minuscule (as distinguished from cursive) became the regular book-hand, and was written above the line. In the tenth century a new mode began to come in, by which the letters were written under the line, as if hanging from it. Towards the end of the tenth century the two systems were in concurrent use, sometimes appearing in different quires of the same ms. The Laurentian ms. belongs to this period of transition. Later in the eleventh century the under-line system superseded the other. The ms. was the production of a regular workshop or scriptorium at Byzantium. As in other classical mss. of the same period, the minuscule characters are more cursive, *i.e.* nearer to the small-letter hand of ordinary life,—than in the contemporary biblical or liturgical mss., which, being destined for public use, required a more exact and uniform style. In the handwriting of the text the chief peculiarity is merely an exaggeration of a tendency common to all Greek minuscule writing,—*viz.* to write more closely those letters which are linked by strokes of the pen, and to space out the letters which are formed independently. [This tendency often disregards even the division of words: *e.g.* *O. C.* 739 *εἰ σπλεῖ στον*. Cp. 1309 *πρ ο στρ ο παί ου*: and 443 cr. n.] (2) The ms. from which the Laurentian was copied was probably minuscule, and not much older. Mr Thompson refers to *O. T.* 896, where L has *πονείν ἡ τοῖς θεοῖς* in the text, this being a corruption of a gloss *πανηγυρίζειν τοῖς θεοῖς*. Such a misreading would have been easy in set minuscule (with ζ'' for ζειν), but impossible in uncials. (3) From a palaeographical point of view, some of the corrupt readings in L seem impossible to explain by a misreading either of minuscule or of formal

uncial letters. They perhaps date from the more cursive uncial which is found on papyri and ostraka of the second and third centuries A.D., and which was used as early as the second century B.C. In *Ai.* 28, where L has *τρέπει* instead of the true *νέμει*, the change of *ν* into *τρ* could be thus explained. (4) The fifteen quires of the Sophocles are ruled in a way which shows that they were prepared to receive scholia, though the scribe did not himself enter any. He varies the number of verses on a page in a manner which 'betokens either more than ordinary liberty of action or the guidance of another person.' This person was presumably the same who entered the ancient scholia—viz. the first corrector of the ms., usually designated as the 'diorthotes,' or as 'S.' The corrections of the scribe seem, in some cases at least, to have been made immediately under the eye of this diorthotes, who generally reserved to himself the work of supplying omitted verses in the margin. (5) The writing of the scribe, or first hand, is generally easy to distinguish from that of the diorthotes. In writing the scholia, the diorthotes uses a mixture of minuscule and uncial ('half-uncial'). But his supplements or corrections of the text often exhibit a more purely minuscule style, probably for the sake of greater uniformity with the first hand. When there is a doubt between the two hands, this is the source of it. (6) In the 12th and 13th centuries at least three different hands added some notes. Other notes, marginal or superscript, (especially in the *Trachiniae*,) have been referred to the 14th, 15th, or 16th century. These later hands can almost always be distinguished from the diorthotes, but very often cannot be certainly distinguished from each other: nor is it of much consequence to do so, as the matter which they added is usually worthless.

§ 2. The plan which I follow in reporting the readings of the Laurentian ms. is different from that of Prof. Campbell. It is desirable that this difference should be understood, especially as it might sometimes lead to the inference that our reports are at variance where, in fact, they substantially agree. Two examples from this play will suffice.

O. C. 1362 σὺ γάρ με μόχθω etc. Here the Laur. ms. has μόχθω (sic). But after ω there has been an erasure of one or two letters, from which only tiny specks remain; the erasure, and the specks, can be seen in the autotype facsimile (113 a) as plainly as in the ms. It is possible, but far from certain, that these letters were ω, and that μόχθω has been made from μόχθωω. I report these facts thus:— 'μόχθω L (sic), with an erasure of one or two letters after ω: perhaps it was μόχθωω.' Prof. Campbell reports thus:—'μόχθω] μόχθωω (or

μόχθοις) L. μόχθω C².' By C² he denotes the diorthotes, as by C¹ he denotes corrections of the first hand by itself. Thus his note imports: 'The first hand wrote μόχθοις (or μόχθοις). The diorthotes made this into μόχθω.'

O. C. 1537 τὰ θεῖ' ἀφείς τις etc. Here the Laur. ms. has ἀφείς. The letters εῖ, written in the usual contraction, are in a blot, some erasure having been made, though no other letter is now traceable. (The facsimile shows this, p. 115 a.) I report these facts thus:— 'ἀφείς] L has εῖ in an erasure (from η?).' Prof. Campbell thus:— 'ἀφείς] ἀφής L. ἀφείς C².' (*sic.*) That is:—'The first hand wrote ἀφής. The diorthotes made this into ἀφείς.'

Thus by 'L' Prof. Campbell denotes either (1) that which the first hand originally wrote,—where this is certain, and no trace of correction appears: or (2) when a correction has been made, that which the first hand *may be conjectured* (however doubtfully) to have originally written; as in both the examples given above.

By 'L' I mean always the reading which the Laur. ms. now has. If there is reason to think that this reading has been altered from some other, I state this; adding, where there are sufficient grounds, whether the alteration has been made by the first hand,—by the diorthotes ('S'),—or by a later hand.

In regard to the hands later than the diorthotes, Prof. Campbell uses C³, C⁴, C⁵ for hands of the 12th cent.; C⁶ for the 13th or 14th; C⁷ for the 14th or 15th; C⁸ for the 15th or 16th. I do not, as a rule, attempt to distinguish the later hands with this precision, believing (and here I am supported by Mr Thompson's authority) that the distinction must often be very doubtful; and further that, if it were always possible, it would not often be important, seeing how small is the value which can be attached to most of these later corrections. I distinguish, as a rule, only (1) L, (2) S, (3) later hands,—with a rough indication of probable date, if, in a particular case, it seems at once safe and desirable.

Other
MSS.

§ 3. In the second part of the Introduction to the facsimile of L I have concisely stated some reasons for holding that L is not the sole source of our mss., though it is far the best, and may properly be described as the basis of textual criticism for Sophocles. This play was one of those which were less often copied, and in no one of the seven, perhaps, is the superiority of L more apparent. Among the other mss. of this play which possess comparative importance, two groups may be broadly distinguished. One group consists of those mss. which, so

far as this play is concerned, are in nearer general agreement with L. Of these the chief is A, cod. 2712 in the National Library at Paris (13th cent.). At the head of the other group is B, cod. 2787 *ib.* (ascribed to the 15th cent.); and within this second group, again, a special character belongs to T (cod. 2711, *ib.*, 15th cent.), as representing the recension of Demetrius Triclinius (14th cent.). These mss. I have myself collated.

The readings of six other mss. are recorded by Elmsley in his edition of this play; though, as he truly says, their aid is here of little moment to those who have the testimony of the four named above, L, A, B, and T. Of these six, four may be referred to my first group, and two to the second.

To the first, or L, group belong the following:—(1) F, cod. 2886 in the National Library at Paris (late 15th cent.), derived immediately from L. It usually adopts the corrections of the diorthotes. (2) R, cod. 34 in the Riccardian Library at Florence. [It has sometimes been ascribed to the 14th cent.; but is pronounced to be of the 16th by Mr P. N. Papageorgius, in his tractate ‘Codex Laurentianus von Sophokles und eine neue Kollation im Scholientexte,’ Leipzig, Teubner, 1883.] This ms. is nearly akin to A. (3) R², cod. 77 *ib.* (usually said to be of the 15th cent., but, according to Papageorgius, *l. c.*, not older than the 17th). This breaks off at the end of v. 853. (4) L², cod. 31. 10 in the Laurentian Library at Florence (14th cent.), characterised by Elmsley, not without reason, as ‘mendosissimus.’

To the second, or B, group belong the following:—(5) Vat., cod. Pal. 287 in the Vatican Library (14th cent.). (6) Farn., cod. 11. F. 34 in the National Library at Naples (15th cent.). It is in nearest agreement with T, having the readings of Triclinius. Of these mss., Elmsley had himself collated R, R², L²: for F, he reiers to a collation by Faehsi, and for Vat., to one by Amati. I do not know whether he had himself inspected Farn.

It was a question for me whether, in this edition, his report of these six minor mss. should be given. I decided to give it, since, though their readings have little or no independent worth for the text of the play, they at least serve to illustrate the relations which exist between different mss. or groups of mss. Whatever does this, is so far a contribution to our means for the study of Sophocles generally, and in this instance it could be secured without appreciable sacrifice of space. In a few places there are references to V², cod. 467 in the Library of St Mark’s at Venice (probably of the 14th cent.), which belongs to the second group, being nearly akin to Vat.; also to V³, cod. 616 *ib.*

(14th cent.), which belongs to the first group: these are from my own notes.

Supposed
interpolations.

§ 4. It is allowed on all hands that our traditional texts of the Attic dramatists have been interpolated, here and there, with some alien verses or parts of verses. The text of Sophocles has certainly not been wholly exempt from such intrusions, though it has suffered much less than that of Euripides. This play furnishes some examples in a corrupt part of the last kommos (see, *e.g.*, on 1715 f., 1747). Verse 438, again, is erroneously repeated in L after v. 769,—showing how a misleading recollection of a similar context could operate. But there has been a tendency in much of recent criticism to suspect, to bracket, or to expel verses, as spurious, on grounds which are often wholly inadequate, and are sometimes even absurd. In this play upwards of ninety verses have been thus suspected or condemned by different critics,—without counting that part of the last kommos (1689—1747) in which it is certain that the text has been disturbed. It is instructive to consider this list.

28 and 29 made into one verse, thus—ἀλλ' ἐστὶ μὴν· πέλας γὰρ ἄνδρα νῶν ὀρώ—because Ant. ought not to say 'this man' (τόνδε), but 'a man' (Nauck).—75 and 76 made into one verse (Nauck). See cr. n.—83. Suspected as jejune (Nauck).—95. Rejected, because at 1474 Ant. does not seem to know that thunder was to be the sign (Wecklein).—237—257. Rejected by Meineke and Wecklein, in agreement with some ancient critics. See n. on 237.—299—307. Rejected by Wecklein, Hirzel having condemned 301—304. See n. on 299.—337—343. Rejected by Meineke, after A. Schöll, because (a) the reference to Egypt is unsuitable to Oedipus, (b) κατ' οἶκον οἰκουρεῖν—σφῶν closely followed by σφῶ—and σύννομοι for 'wives'—are suspicious.—552. Rejected by Nauck, because Theseus should not mention this solitary fact in the history of Oedipus, and ignore the rest.—610, 611. Rejected by Nauck, because the 'decay of the earth' has nothing to do with the inconstancy of human relationships.—614, 615. Rejected by Nauck as unworthy of Sophocles. Wecklein says, 'The thought does not correspond with what precedes.' See my n.—638—641. Rejected by Dindorf (Nauck having rejected 640 f.) as unsuitable, and oddly expressed.—743. Nauck would either reject this v., or fuse it with 744, on account of πλεῖστον κάκιστος.—793. Rejected by Nauck (after Lugebil) as a gloss.—890. Rejected by Nauck as not Sophoclean in expression.—919—923. Rejected by Badham (and by K. Fr. Hermann) because too complimentary to Thebes.—954, 955. Rejected by Nauck as unsuitable. Blaydes also brackets them with the remark: 'These two verses are perhaps spurious. We could well spare them.'—980—987. Rejected by Oeri. Nauck suspects 982—984.—1011. Rejected by Nauck on account of κατασκήπτω. See my n.—1142. Suspected by Nauck on account of βάρος.—1189—1191. Rejected by Meineke, for the reasons stated, and answered, in my n.—1256. Rejected by Nauck as a weak interpolation.—1305—1307 (or else 1311, 1312). Rejected by Martin on the ground that both passages cannot be right.—1355. Suspected by Nauck as useless and

awkward.—1370—1372. Nauck says: 'That the hand of an interpolator has been at work here, seems to me certain; as to the original form of the words, let others decide.'—1394. Nauck (while proposing τοῖς for καὶ) suspects the whole verse.—1411—1413. Nauck would make the three vv. into two. See my cr. n.—1425. Suspected by Nauck (on account of the phrase θάνατον ἐξ ἀμφοῖν).—1435, 1436. Both verses are rejected by Enger; the second is suspected by Dindorf. See my cr. n.—1501. Rejected by Fr. G. Schmidt (who proposes καινὸς for κοινὸς in 1500).—1523. Rejected by Herwerden, because (1) χάρος κέκευθε is a strange phrase, (2) μήτε...μήτε is pointless, (3) the verse is superfluous.—1626. Rejected by Lehrs (after Hermann), because (1) πολλά πολλαχῇ is strange; (2) the mysterious τις (1623) is called θεός,—a premature assumption. It should be reserved for *Oedipus* (1629) to make this identification.—1640. Rejected by Nauck on account of the phrase πλάσας τὸ γενναῖον φέρειν (*v.l.* φρενί: see my n.).—1768—1779. Rejected by Nauck. 1777—1779. Rejected by F. R. Ritter. See my n.

Prof. Wecklein, in his *Ars Sophoclis emendandi* (1869), rightly defends more than half of these verses, but condemns 95, 237—257, 301—304, 614 f., 862, 1190, 1626 (and 1716, which falls in that part of the last kommos which I leave out of the count). In his school-edition of the play (1880), however, he brackets 237—257, 299—307 (instead of 301—304), 614 f., 632—637 (from ὄτου to τῇν τοῦδε inclusive), 658—660, 830 f., 1190, 1436 (and phrases in the last kommos); but does not bracket 95, 862, or 1626; having perhaps reconsidered his objections to those verses.

I know not whether it is too much to hope that some reader of these pages will take the trouble to go through the above list of rejections or suspicions, and to consider them in the light of such aid as this edition seeks to offer towards the interpretation of the play. If any one will do that, he will form a fair idea of the manner in which a certain school of criticism, (chiefly German, but not without imitators elsewhere,) is disposed to deal with the texts of the Greek dramatists. When an interpolation is surmised or assumed, it is usually for one (or more) of the following reasons:—(1) because something in the language appears strange: (2) because the verse seems inconsistent with the immediate context, or with the character of the speaker: (3) because the verse seems inconsistent with something in another part of the play: (4) because it seems weak, or superfluous. In dealing with the first class of objections—those from language—the grammarian is on his own ground. In *Ajax* 840 f., for instance, it is a fair and definite plea against the authenticity of those verses that τῶς is not elsewhere used by Sophocles (or ever by Euripides), and that φιλόστων is a form found nowhere else. But the second, third, and fourth classes of objections demand the exercise of other faculties,—literary taste, poetical feeling, accurate

perception of the author's meaning, insight into his style, sympathy with his spirit. Consider, for instance, why Nauck suspects two of the finest verses in a beautiful passage of this play (610 f.) :—

φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,
 ἀνῆσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.

He ascribes them to an interpolator (*Philol.* iv. p. 191 f.) because only the second is pertinent; the decay of faith is in point; but what have we to do with the decay of earth or of the body? This is not a whit worse than very many of the examples in the above list. Could Sophocles come back and see his text, after all these expurgators had weakened their will, he might echo the phrase of the worthy Acharnian, as he held up his ragged garment to the light; ὦ Ζεῦ διώπτα.

The detection of spurious work has come down from a past age as a traditional exercise for a scholar's acuteness. In Germany, where scholarship is a crowded profession, involving the severest competition, every competitor is naturally and rightly anxious to prove his originality; and, if the Greek drama is his subject, one of the time-honoured modes of doing this is to discover interpolations. Thenceforth he is a man with a view, and has earned a mention; he is the critic who holds that such or such verses are spurious. English copiers of this fashion are not wanting. It is, however, high time to recognise the fact that the principal classical texts are no longer such as they were found by the scholarship of the sixteenth, or even of the last century. They no longer teem with those rank overgrowths of corruption in which the earlier critics found such ample material. The purification of these texts, though still incomplete, has now reached such a point that, if any real advance is to be made, reserve and delicacy of judgment must be cultivated. Interpretation—of the spirit, as well as of the letter—has a twofold office to perform. It has to aid and control the process of emendation. It has also to defend the text against wanton defacement or mutilation.

Conjec-
 tures.

§ 5. The use made of conjecture by editors or critics of the play will be found amply illustrated in the notes to this edition. Along with some admirable conjectures, by various scholars, which have been adopted or recorded, there are others which have been indicated rather because such notice appeared due to the eminence of their authors, or because they are instructive as illustrating tendencies in recent criticism. And here it may be permissible to observe, since the practice of classical composition has been subject in late years to some ignorant and silly

disparagement, that not a few of the conjectures which we sometimes see put forward are such as could not have been suggested, if their proposers had profited, even a little, by the discipline of Greek verse composition. It is earnestly to be hoped that the day will never come when that exercise,—duly reserved for those to whom it is congenial,—shall cease to have a place among the studies which belong to the English conception of classical scholarship. When cultivated sympathetically and maturely,—as a delight, not as a mechanical task,—the accomplishment is one which necessarily contributes not a little towards the formation of a correct feeling for the idiom of classical Greek poetry. In relation to the criticism of poetical texts, its positive merit is not so much that it sharpens a faculty of emendation as that it tends to keep verbal ingenuity under the restraints of good sense. But it has also another influence, and one which (especially in our time) is perhaps not less useful. It helps to educate an instinct which will usually refrain from change where no change is required.

The emendations which I propose in the text of this play are few; though I should not have found it difficult to increase their number a hundredfold, if I had conceived that the originality proper to an editor consists in re-writing his author. The following are adopted in the text:—121 δὴ after λεύσσε.—355 μοι for μου.—541 ἐπωφελήσας for ἐπωφέλησα.—1113 κάναπνεύσατον for κάναπαύσατον.—1491 f. εἴτ' ἄκρα | περὶ γυῖαλ' for εἴτ' ἄκραν | ἐπιγυῖαλον.—Also these transpositions:—534 σαί τ' εἰς' ἄρ' for σαί τ' ἄρ' εἰσίν.—1085 ἰὼ θεῶν πάνταρχε, παντ'όπτα Ζεῦ for ἰὼ Ζεῦ πάνταρχε θεῶν, | παντόπτα.—1462 μέγας, ἴδε, μάλ' ὄδ' ἐρείπεται | κτύπος ἄφατος διόβολος for ἴδε μάλα μέγας ἐρείπεται | κτύπος ἄφατος ὄδε διόβολος.—A few more emendations, not placed in the text, are suggested in the notes. Among these are:—243 τοῦδ' ἀμμόρου for τοῦ μόνου.—385 ὥστ' for ὥς.—868 θεὸς for θεῶν.—896 οἶα καὶ for οἶά περ.—1192 αἰδοῦ νιν for ἀλλ' αὐτόν.—1493 Ποσειδωνίαν for Ποσειδαωνίῃ.—1510 καὶ τῷ πέπεισαι for ἐν τῷ δὲ κείσαι.—1565 ἂν (or αὖ) τέρματ' ἂν πημάτων ἰκνούμενον for ἂν καὶ μάταν πημάτων ἰκνουμένων.—1604 εἶχ' ἔρωτος for εἶχε δρώντος.—1702 οὐδ' ἐκεῖ ὦν for οὐδὲ γέρων.—The above list does not include 522 (text) ἤνεγκ' οὖν for ἤνεγκον, since, though the conjecture was made by me independently of Mr R. Whitelaw, the priority belongs to him; nor 153 (text) προσθήσει for προσθήσεις, which, I find, had been proposed by Prof. J. P. Postgate (*Journ. of Phil.* vol. x. p. 90).

Editions,
Commen-
taries, etc.

§ 6. The edition of the *Oedipus Coloneus* by Elmsley (Oxford, 1823) is noteworthy as the earliest edition of any Sophoclean play in which L (the Laurentian manuscript) was systematically used. Indeed, for all practical purposes, it was the earliest in which L was used at all. It is probable that Bernard Junta, the editor of the second Juntine edition (Florence, 1547), derived some of his readings from L; but, if so, his use of it was slight and unintelligent¹. Elmsley, having collated L in 1820, had recognised its paramount value: 'sive antiquitatem spectes, sive bonitatem, primus est.' In order to appreciate the importance of this acknowledgment, it is necessary to recollect what, in outline, the history of the text had been. The *editio princeps* of Sophocles, the Aldine (Venice, 1502), gave a text which, as a whole, is that of the Paris thirteenth-century MS., A. Adrian Turnebus, in his edition, (Paris, 1552—3,) adopted the Triclinian recension, represented by the Paris fifteenth-century MS., T. This Triclinian text prevailed in the later printed editions of Sophocles down to 1786. In that year Brunck published his first edition, reverting to the Aldine text as his basis, and placing A at the head of his MSS. Thus of the four MSS. mentioned above as principally useful for the *Oedipus Coloneus*,—L, A, B, T,—three correspond with periods of textual history. T represents the period from Turnebus to Brunck, 1553—1786; A, the period from Brunck to Elmsley, 1786—1823; L, the period since 1823.

Another interesting feature of Elmsley's edition is that it embodies what he judged best worth preserving in the work of previous commentators on this play, from Joachim Camerarius (1534) to J. F. Martin (1822). In the sixteenth century, after Camerarius, we have two editors who followed the text of Turnebus,—Henri Estienne (Stephanus, 1568) and William Canter (1579). The readings of Joseph Scaliger, to which John Burton sometimes refers, seem to have been found by the latter in a copy of Estienne's edition. The notes of H. Estienne are given entire,—'magis propter nominis auctoritatem quam quia magnam Sophocli lucem attulit.' So, again, Brunck's notes are given almost entire. The series of eighteenth-century commentators on this play, before Brunck, includes John James Reiske, John Burton, Benjamin Heath, Zachary Mudge, Samuel Musgrave, John Francis Vauvilliers². By 'Lond. A' and 'B' are denoted the anonymous

¹ See Intro. to the facsimile of the Laur. MS., p. 20, n. 3.

² Io. Iac. Reiske, *Animadversiones ad Sophoclem* (Leipsic, 1743?).—Io. Burton, *Πενταλογία sive tragg. Graecarum delectus* (viz. Soph. O. T., O. C., Ant.; Eur. Phoen.; Aesch. Theb.), 1st ed. 1758, 2nd ed. (with additions by T. Burgess) 1779.—

editors of editions published in London in 1722 and 1747. Brunck's edition (Elmsley used the third, of 1788) forms a landmark. The printed texts before Brunck's are often designated collectively by Elmsley as the 'impressi ante Brunckium,'—including Musgrave's edition, since, though it was not published till 1800, Musgrave died in 1780. Porson, who was twenty-seven when Brunck's first edition appeared (1786), is represented by a few notes on this play published four years after his death in the *Adversaria* (1812), and by a few more which Kidd records. It is right to remember that these jottings, mostly made in youth, supply no measure of the resources which Porson's mature power could have brought to bear; yet here also some excellent suggestions are due to him (see, *e.g.*, on 709 f. and 1773). In the nineteenth century we have F. H. Bothe, G. H. Schaefer, L. Doederlein, C. Reisig, and J. F. Martin¹,—thus bringing the catena of Elmsley's predecessors down to the year before that in which his own work appeared. His edition has a permanent historical interest for students of the *Oedipus Coloneus*.

With regard to the work which has been done on the play since Elmsley's time, it has been my aim to overlook nothing of importance which has appeared up to the present date (1885); but I am only too well aware how difficult it is to attain such an aim with completeness. Silence concerning a proposed reading or interpretation is not always, of course, to be interpreted as ignorance of it; for, in dealing with so large a body of material, one of an editor's most essential duties is that of selection. I have bestowed a good deal of labour, care and thought on this duty, and the result represents my best judgment on the materials known to me. If any omissions are pointed out, I shall be grateful for such criticism, and can promise that it shall be most

Benj. Heath, *Notae sive Lectiones* on Aesch., Soph., Eur., 1762.—Zachary Mudge (died 1769) did not himself publish anything on Sophocles, but communicated MS. notes to Heath, who embodied them, with the author's name, in his work. I am indebted to the Rev. W. D. Macray, of the Bodleian Library (whose note was kindly transmitted to me by the Librarian, Mr E. B. Nicholson), for pointing out the passage in Heath which shows this.—Samuel Musgrave died 1780; his ed. of Sophocles appeared at Oxford in 1800.—J. F. Vauvilliers published an ed. of Sophocles at Paris in 1781.

¹ F. H. Bothe's ed. of Soph. appeared in 1806, G. H. Schaefer's in 1810 (both at Leipsic).—Lud. Doederlein, *Obs. crit. in Soph. Oed. Col.* in the *Acta philologorum Monacens.* Tom. 1. (1812) pp. 27—70.—Carol. Reisig. *Commentt. criticae in Soph. Oed. Col.* 2 voll. Jena, 1822—3.—J. F. Martin, ed. of Soph. for schools, 1st ed., Halle, 1790; 3rd ed., much enlarged, 1822.

carefully considered. Reference has been made, with varying degrees of frequency, to the complete editions of Sophocles (here named alphabetically) by Bergk, Blaydes, Campbell, Dindorf, Hartung, Hermann, Linwood, Nauck, Schneidewin, Tournier, Wunder. I have also used the new recension of Dindorf's text, in the Teubner series, by S. Mekler (Leipsic, 1885). Separate editions of this play by the following editors have also been consulted:—L. Bellermann (in the Woff-Bellermann ed., Leipsic, 1883): A. Meineke (Berlin, 1863): F. A. Paley (Cambridge, 1881): C. E. Palmer (Cambridge, 1860)¹: N. Wecklein (Munich, 1880). The views of many other scholars are noticed in connection with particular passages. I have found Wecklein's *Ars Sophoclis emendandi* (Würzburg, 1869) especially valuable in giving occasional references to scattered criticisms, in German periodicals or elsewhere, which might otherwise have escaped my notice; for the sporadic literature of the subject is diffused, often in very minute portions, through a large number of journals and tracts. Mr R. Whitelaw's excellent verse translation of Sophocles (London, Rivingtons, 1883) possesses the further merit, rare in a metrical rendering, of usually showing exactly how he takes the Greek, and thus has in some degree the value of a commentary,—supplemented, in a few cases, by short notes at the end.

¹ Described as 'intended principally to explain and defend the text of the MSS. as opposed to conjectural emendation.' Many will sympathise (as I cordially do) with Mr C. E. Palmer's general object,—viz. to protest against excessive licence in such emendation. It is only to be regretted that he should have gone to the opposite extreme, in consequence of two pervading ideas. The first is that our MSS. have come down much purer, even in minute matters, than is really the case; e.g. in *O. C.* 541, where Hermann's *πόλεος* is certain, Mr Palmer keeps *πόλεως*, because our MSS. have it. His other general assumption is that the strict correspondence of strophe with antistrophe, and the strict observance of lyric metres generally, are figments of modern 'metrolatry,'—the ancient poets having been, in fact, far more lax. This view is a necessary corollary of the former, since in our MSS. the lyrics are often corrupt. Thus in *O. C.* 547 he keeps *ἄλλους*, against the dactylic metre, and also against the sense. Yet the notes, if somewhat too prolix, often interest even when they do not persuade.

METRICAL ANALYSIS.

THE scansion of the lyrics is given here as by Dr J. H. Heinrich Schmidt in his *Compositionslehre**, pp. lxx—cvii. For the greater convenience of readers, I print the metrical scheme over the Greek words, and, under each line of a strophe, the corresponding line of the antistrophe, in smaller type.

If a reader desires only to know what kind of lyric metre is used in each case, and how each verse is scanned, then he need not trouble himself with the diagrams subjoined to the scanned verses. Their meaning, which is simple, will be explained presently.

Ancient Greek metre is the arrangement of syllables according to Metre. 'quantity,' *i.e.*, according as they are 'short' or 'long.' A 'short' syllable, as opposed to a 'long,' is that on which the voice dwells for a shorter time. In Greek verse the short syllable, \cup , is the unit of measure. Its musical equivalent is the quaver, ♪ , $\frac{1}{8}$ th of ♩ . The long syllable, $-$, has twice the value of \cup , being musically equal to ♩ .

Besides \cup and $-$, the only signs used for the lyrics of this play are the following:—

(1) \sqcup for $-$, when the value of $-$ is increased by *one half*, so that it is equal to $\cup\cup\cup$, $-\cup$, or $\cup-$. And \sqcup for $-$, when the value of $-$ is *doubled*, so that it is equal to $-\cup\cup$, $\cup\cup-$, or $--$.

(2) $>$, to mark an 'irrational syllable,' *i.e.* one bearing a metrical value to which its proper time-value does not entitle it; *viz.* \cup for $-$, or $-$ for \cup . Thus $\epsilon\rho\gamma\omega\nu$ means that the word serves as a choree, $-\cup$, not as a spondee, $--$.

(3) $\sim\cup$, instead of $-\cup\cup$, when a dactyl (then called 'cyclic') serves for a choree, $-\cup$.

(4) ω , written over two short syllables (as $\pi\alpha\rho\acute{\alpha}$), when they have the value only of one short.

* The second volume of his work, 'Die Kunstformen der Griechischen Poesie und ihre Bedeutung,' of which the 'Griechische Metrik' forms the fourth volume.

The last syllable of a verse is common (*ἀδιάφορος*, *anceps*). Schmidt's practice is to mark it ∪ or — according to the metre: e.g. *ἔργων*, if the word represents a choree, or *ἔργᾱ*, if a spondee.

Pauses. At the end of a verse, \wedge marks a pause equal to ∪, and $\overline{\wedge}$ a pause equal to —.

The *anacrusis* of a verse (the part preliminary to its regular metre) is marked off by three dots placed vertically, :

Metres
used in
this play.

The kinds of metre used are few in number, though they occur in various combinations.

1. *Logaoedic*, or *prose-verse* (*λογαοιδικός*), was the name given by ancient metrists to a kind of measure which seemed to them something intermediate between verse and prose, owing to its apparent irregularity. Its essential elements are the choree, — ∪, and the cyclic dactyl, metricaly equivalent to a choree, — ∪ ∪. Take these words:—

Stréngthen our | hánds, thou | Lórd of | báttles.

This is a 'logaoedic' verse of 4 feet (or tetrapody). If 'Oh' were prefixed to '*strengthen*,' it would represent an 'anacrusis,' or prelude to the regular measure. Such a verse was called '*Glyconic*,' from a lyric poet Glycon, who used it. A dactyl comes first; then three chorees: — ∪ | — ∪ | — ∪ | — ∪. But the dactyl might also stand second, as:

Líghtly, | mérrily, | spéd the | mórnings:

or, *third*, as:

Lóst one, | fóotstep | néver re|túrning.

According to the place of the dactyl, the verse was called a *First*, *Second*, or *Third* Glyconic.

In this play, the *Second* Glyconic (with anacrusis) is the main theme of the Parodos from 117 as far as 206 (omitting the anapaests); of the First Stasimon (668—719); and of the Third Stasimon from 1211 to 1248. It also occurs elsewhere in combination with other forms of logaoedic verse, shorter or longer. Of these other forms, the most important is the verse of 3 feet (or tripod), called '*Pherecratic*' from Pherecrates, a poet of the Old Comedy. It is merely the Glyconic shortened by one foot, and is called '*First*' or '*Second*' according as the dactyl comes first or second: so that this is a '*First*' Pherecratic,—

Hárk to the | crý re|sounding.

We have this combined with the Second Glyconic in the opening of the Fourth Stasimon (1556 ff.). Elsewhere in the play we find logaoedic verses twice as long as this, *i.e.* hexapodies. They are combined with the tetrapody, or Glyconic verse, in the epode to the Third Stasimon (1239 ff.), and with the tripody, or Pherecratic, in the kommos at vv. 510 ff.

2. *Dochmiacs* occur in vv. 833—843 = 876—886, and in parts of the kommos, 1447—1499. In the following line, let '*serfs*' and '*wrongs*' be pronounced with as much stress as the second syllable of '*rebel*' and of '*resent*':—

Rebél! Sérfs, rebél! | Resént wróngs so díre.

The first three words form one '*dochmiac*' measure; the last four, another; and the whole line is a '*dochmiac dimeter*,' written $\cup : - - \cup | - , \cup || - - \cup | - \wedge ||$. The comma marks the usual caesura, which is preserved in our example. The elements of the dochmiac were thus the bacchius, $- - \cup$, equal to 5 shorts, and the (shortened) choree, $-$, equal to 2 shorts. It was a joining of odd and even. No other such combination of *unequal* measures was used by the Greeks. The name $\delta\acute{o}\chi\mu\alpha\varsigma$, '*slanting*,' '*oblique*,' expressed the resulting effect by a metaphor. It was as if the rhythm diverged sideways from the straight course. The varieties of the dochmiac arose chiefly from resolving one of the long syllables into two shorts; either with, or without, the further substitution of an '*irrational*' long for a short in the anacrusis, or in the short syllable of the bacchius.

3. The *Ionic* verse of two feet (dipody) occurs in the Parodos (as v. 214 τέκνον, ὦμοι, τί γηγώνω;). The Ionic measure is $- - \cup \cup$. Without anacrusis ($\cup \cup$), it is called *ionicus a maiore*: with anacrusis, *ionicus a minore*. Here the Ionic dipody has anacrusis, and should be written $\cup \cup : - - \cup \cup | - - \overline{\wedge} ||$:

To the hill-tops, to the vâlleys.

4. Other measures used in the lyrics of this play are *dactylic* ($- \cup \cup$), *choreic* or *trochaic* ($- \cup$), *iambic* ($\cup -$), in various lengths. The only point which calls for notice is the use of the rapid dactylic *tetrapody* to express agitated entreaty (Parodos, 241 ff.). Anapaests of the ordinary type occur in the Parodos and at the close.

In the metrical schemes which are subjoined, the kind of metre used is stated at the beginning of each series of verses, and the scanning of every verse is shown.

Rhythm.
—The
diagrams.

Rhythm is measured movement. It is the part of rhythm to arrange the materials furnished by metre in such a way that the whole shall please the ear. The diagrams placed after the metrical schemes are given here, as by Dr Schmidt, in order to show how the verses are rhythmically put together. It is always possible, of course, to describe in words how a poetical couplet, stanza, or other series is constructed. But time is saved if, instead of verbal descriptions, we can use pictures, which show the structure at a glance. Dr Schmidt's diagrams are merely such pictures. They form a graphic short-hand, of a simple kind.

In the two verses,

Willows whiten, aspens quiver,
Little breezes dusk and shiver,

it is plain that each verse is one rhythmical whole. If we *wrote* the two verses as one verse, a complete rhythm would still end at the word 'quiver.' Each of these verses contains four chorees, — ∪, being a trochaic dimeter. The diagram to express these facts would be

$$\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \bigg)$$

Each verse is here a rhythmical whole (or 'sentence') of 4 feet. And the first rhythmical sentence corresponds to the second. The dots mark the beginning and end of a verse. The curve marks the correspondence.

Again :

Now let us sing, long live the King, || and Gilpin, long live he; ||
And when he next doth ride abroad, || may I be there to see. ||

Whether these verses are written as two, or as four, it is equally evident that they contain four rhythmical wholes or 'sentences,' the 1st and 2nd answering respectively to the 3rd and 4th. The 1st and 3rd contain four feet each; the 2nd and 4th, three. The diagram for this would be

$$\left(\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \\ 4 \\ \cdot \\ 3 \end{array} \right)$$

The curve on the left shows the correspondence of the two *groups*. The curves on the right show the correspondence of single 'sentences.'

All rhythmical periods belong to one or other of these two types. That is, the period is formed either by a *single* rhythmical sentence answering to another, as in the first example; or by a *group* answering

to another, as in the second. A period of the first kind is called by Schmidt 'stichic' (from *στίχος*, a verse): of the second, 'palinodic,' because a group or series recurs.

The variations on these two simple types are easily understood. In a stanza like this,—

Moreover, something is or seems
That touches me with mystic gleams
Like glimpses of forgotten dreams,

each verse is one rhythmical whole. The period is 'stichic,' like the first example, only it is repeated; and would be written

.)
4)
·)
4)
·)
4)
·)

Similarly, a *group* of rhythmical sentences may recur more than once, making a repeated palinodic period. In some stanzas, again, the first verse answers to the fourth, the second to the third. When the order of correspondence is thus inverted, the period is antithetic. Such a period is seen in diagram II. for the First Strophe of the Parodos. There we have four groups of verses corresponding to each other in an inverted order, as the curves on the left show. Within these groups, single verses or parts of verses correspond in a regular order, as the curves on the right show.

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προῳδός*, prelude: or, if it closes it, an *ἐπῳδός*, epode, or postlude. Similarly a prelude may be grouped round an isolated rhythmical sentence, which is then called the *μεσῳδός*, 'mesode.' In the diagrams, a prelude or epode is marked by the abbreviation *πρ.* or *ἐπ.* A mesode does not need to be specially marked, since it can always be recognised by the simple fact that it forms the central point. (See First Stasimon, Second Strophe, diagrams I., II., III., V.)

I. Parodos, vv. 117—253.

FIRST STROPHE.—Logaoedic. The Second Glyconic (seen in v. 3) is the main theme.

I., II., denote the *First* and *Second Rhythmical Periods*. The sign || marks the end of a *Rhythmical Sentence*; ¶ marks that of a *Period*.

- $\sim \quad \sim \quad \sim \quad \text{L} \quad - \quad \text{>} \quad -$
 I. 1. op : a tis ap | ην | που ναι | ει Λ ||
 ε : η αλα | ων | ομματ | ων
- $\sim \quad \sim \quad \sim \quad \sim \quad - \quad \sim \quad - \quad \sim \quad \text{L} \quad -$
 2. που κυρει | εκτοπι | ος συθ | εις ο | παντ | ων Λ ||
 αρα και | ησθα φυτ | αλμ | ος δυσ | αι | ων
- $\sim \quad \text{L} \quad \sim \quad \sim \quad - \quad \sim \quad -$
 3. ο : παντ | ων ακορ | εστατ | ος Λ ||
 μακρ : αι | ων θ ος επ | εικασ | αι
- $> \quad \text{L} \quad \text{L} \quad - \quad \sim \quad -$
 II. 1. προσ : δερκ | ου | λευσσε | δη Λ ||
 αλλ : ου | μαν | εν γ εμ | οι
- $> \quad \text{L} \quad \text{L} \quad - \quad \sim \quad -$
 2. προσ : πενθ | ου | πανταχ | η Λ ||
 προσ : θησ | ει | τασδ αρ | ας
- $\sim \quad \text{L} \quad -$
 3. πλαν : ατ | ας Λ ||
 περ : ας | γαρ
- $\sim \quad \text{L} \quad \sim \quad \sim \quad - \quad \sim \quad \text{L} \quad - \quad > \quad - \quad \sim \quad \sim$
 4. πλαν : ατ | ας τις ο | πρεσβυς | ουδ || εγχωρ | ος προσεβ |
 περ : ας | αλλ ινα | τωδ εν | α || φθεγκτω | μη προπεσ |
- $- \quad \sim \quad \text{L} \quad - \quad \sim \quad - \quad \sim \quad \sim \quad - \quad \sim \quad -$
 α γαρ | ουκ || αν ποτ | αστιβες | αλσος | ες Λ ||
 ης ναπ | ει || ποι α | εντι καθ | υδρος | ου
- $- \quad \text{>} \quad \sim \quad \sim \quad \sim \quad \sim \quad \text{L} \quad \sim \quad \sim \quad \sim \quad \text{L} \quad -$
 5. τανδ α | μαιμακετ | αν κορ | αν || ας τρεμο | μεν λεγ | ειν | και Λ ||
 κρατηρ | μειλιχι | ων ποτ | ων || ρευματι | συντρεχ | ει | το
- $\omega \quad - \quad \sim \quad \sim \quad \sim \quad \sim \quad \text{L} \quad - \quad \sim \quad \sim \quad \sim \quad \text{L}$
 6. παρα : μειβομ | εσθ α | δερκτ | ως α || φων | ως αλογ | ως το | τας ||
 ξενε : παμμορ | ευ φυλ | αξ | αι μετ || α | σταθ απο | βαθι | πολλ
- $- \quad > \quad \sim \quad \sim \quad - \quad \sim \quad -$
 ευφαμ | ου στομα | φροντιδ | ος Λ ||
 α κελ | ευθος ερ | ατυ | ει

7. $\begin{array}{c} > & \text{L} & \sim & \cup & - & \cup & \text{L} & \sim & \cup & \cup & - & \cup & \text{L} & - \\ \iota & \vdots & \text{εντ} & | & \text{ες τα δε} & | & \text{ινυν τιν} & | & \text{ηκ} & || & \text{ειν λογος} & | & \text{ουδεν} & | & \text{αζ} & | & \text{ονθ} & \Lambda & || \\ \kappa\lambda\nu & \vdots & \text{εις} & | & \omega \text{ πολυ} & | & \mu\omicron\chi\theta \alpha & | & \lambda\alpha\tau & || & \alpha \text{ λογον} & | & \text{ει τιν} & | & \omicron\iota\sigma & | & \text{εις} \end{array}$

8. $\begin{array}{c} \omega & - & > & & \sim & \cup & - & \sim \\ \omicron\nu \epsilon\gamma & \vdots & \omega \text{ λευσσ} & | & \omega\nu \text{ περι} & | & \text{παν ου} & | & \text{πω} & \Lambda & || \\ \pi\rho\omicron\varsigma \epsilon\mu & \vdots & \alpha\nu \text{ λεσχ} & | & \alpha\nu \text{ αβατ} & | & \omega\nu \text{ απο} & | & \beta\alpha\varsigma \end{array}$

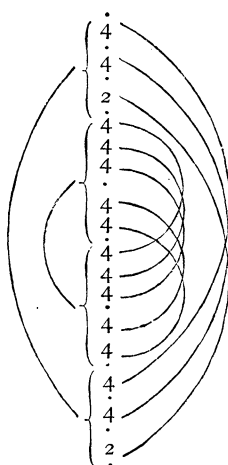
9. $\begin{array}{c} \omega & \sim & \cup & - & > & - & > & - \\ \delta\upsilon\nu\alpha\mu & \vdots & \alpha\iota \text{ τεμεν} & | & \omicron\varsigma \text{ γνω\nu} & | & \alpha\iota \text{ που} & | & \mu\omicron\iota & \Lambda & || \\ \iota\nu\alpha & \vdots & \pi\alpha\varsigma\iota \text{ νομ} & | & \omicron\varsigma \text{ φων} & | & \epsilon\iota \text{ προσθ} & | & \epsilon\nu \delta \end{array}$

10. $\begin{array}{c} \omega & \text{L} \\ \pi\omicron\tau\epsilon & \vdots & \nu\alpha\iota & | & \epsilon\iota & \Lambda & || \\ \alpha\pi\epsilon\rho & \vdots & \nu\kappa & | & \omicron\nu \end{array}$

I.

$$\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \end{array} \Bigg)$$

II.



SECOND STROPHE.—Logaoedic.

I. $\begin{array}{c} - & > & \sim & \cup & \text{L} & \sim & \cup & \text{L} & \sim & \cup & \text{L} & \sim & \cup & \text{L} & - \\ \omicron\nu \text{ τοι} & | & \mu\eta\pi\omicron\tau\epsilon & | & \sigma \text{ εκ} & || & \tau\omega\nu\delta \text{ εδραν} & | & \omega\nu & | & \omega \text{ γερον} & | & \alpha\kappa & || & \omicron\nu\tau\alpha \text{ τις} & | & \alpha\xi & | & \epsilon\iota & \Lambda & || \\ \alpha\upsilon\tau\omicron\nu & | & \mu\eta\kappa\epsilon\tau\iota & | & \tau\omicron\upsilon\delta & || & \alpha\upsilon\tau\omicron\tau\epsilon\tau\rho & | & \omicron\nu & | & \beta\eta\mu\alpha\tau\omicron\varsigma & | & \epsilon\xi & || & \omega \text{ ποδα} & | & \kappa\lambda\iota\nu & | & \eta\varsigma \end{array}$

II. I. $\begin{array}{c} \sim & - & \omega & - & \cup & \text{L} & - \\ \epsilon\tau & \vdots & \omicron\nu\nu \text{ ετι} & | & \beta\alpha\iota\nu\epsilon & | & \pi\omicron\rho\sigma & | & \omega & \Lambda & || \\ \omicron\upsilon\tau & \vdots & \omega\varsigma \text{ αλις} & | & \omega\varsigma \text{ ακ} & | & \omicron\nu & | & \epsilon\iota\varsigma \end{array}$

2. $\begin{array}{c} \sim & - & \omega & - & \cup & \text{L} & - \\ \epsilon\tau & \vdots & \iota \text{ προβι} & | & \beta\alpha\zeta\epsilon & | & \kappa\omicron\upsilon\rho & | & \alpha & \Lambda & || \\ \eta \text{ εσθ} & \vdots & \omega \text{ λεχρι} & | & \omicron\varsigma \text{ γεπ} & | & \alpha\kappa\rho & | & \omicron\nu \end{array}$

3. $\begin{array}{c} > & \sim & \cup & - & \cup & - \\ \pi\omicron\rho\sigma & \vdots & \omega \text{ συ γαρ} & | & \alpha\tilde{\iota} & | & \epsilon\iota\varsigma & \Lambda & || \\ \lambda\alpha & \vdots & \omicron\varsigma \text{ βραχυνς} & | & \omicron\kappa\lambda\alpha\sigma & | & \alpha\varsigma \end{array}$

- III. $\begin{array}{ccccccc} \sim & \sim & \sim & & \sim & \sim & - \\ \text{πατερ} & \epsilon\mu & | & \text{ον τοδ} & \epsilon\nu & | & \eta\sigma\nu\chi \\ - & - & - & \wedge & & & - \\ \text{ιω} & \text{μοι} & \text{μοι} & || & & & \\ & \sim & \sim & & \sim & \sim & - \\ \text{βασ} & | & \text{ει βασιν} & | & \text{αρμος} & | & \text{αι} \wedge || \end{array}$

The corresponding words of the strophe are lost. Those of the antistrophe, given above, are regarded by Schmidt as forming a single verse, which is interrupted by the cry of pain, *ιὼ μοί μοι*, from Oedipus. For the sake of illustrating the metre, he conjecturally restores the words of the strophe, on the model of the antistrophe:—AN. *κατάβα, ᾧ πάτερ, εὐλάβησαι θ'*—OI. *αἰαὶ αἰαὶ*—AN. *ἀγρᾶν τέμενος κορᾶν*. The sign \wedge shows that *ιὼ μοί μοι* is a mere parenthesis, not counted in the metre of the verse.

- IV. 1. $\begin{array}{ccccccc} \sim & \sim & \sim & & \sim & \sim & - \\ \text{επεο} & | & \text{μαν επε} & | & \text{ωδ α} & | & \text{μαυρ} || \text{φ κωλ} | \text{φ πατερ} | \text{α σ αγ} | \text{ω} \wedge || \\ \gamma\epsilon\rho\alpha\omicron\nu & | & \epsilon\varsigma \chi\epsilon\rho\alpha & | & \sigma\omega\mu\alpha & | & \sigma\omicron\nu || \text{προκλιν} | \text{α\varsigma φιλι} | \text{αν} \epsilon\mu | \text{αν} \\ & - & & & \sim & \sim & - \\ 2. \text{ωμοι} & | & \text{δυσφρονος} & | & \text{ατ} & | & \text{α\varsigma} \wedge || \end{array}$

The words of the strophe are lost. Schmidt supplies OI. *οἰμοι τῷ κακοπότμῳ*.

- V. 1. $\begin{array}{ccccccc} - & > & \sim & \sim & - & \sim & - \\ \text{τολμα} & | & \xi\epsilon\iota\nu\omicron\varsigma \epsilon\pi & | & \iota \xi\epsilon\nu & | & \eta\varsigma \wedge || \\ \omega \tau\lambda\alpha\mu & | & \omega\nu \sigma\tau\epsilon & | & \nu\nu\nu \chi\alpha\lambda & | & \epsilon\varsigma \\ & - & & & \sim & \sim & - \\ 2. \text{ω τλαμ} & | & \omega\nu \omicron \tau\iota & | & \kappa\alpha\iota \text{πολ} & | & \iota\varsigma \wedge || \\ \alpha\upsilon\delta\alpha\sigma & | & \omicron\nu \tau\iota\varsigma \epsilon & | & \phi\upsilon\varsigma \beta\rho\omicron\tau & | & \omega\nu \\ & \sim & \sim & & \sim & \sim & - \\ 3. \text{τε} & \vdots & \text{τροφεν α} & | & \phi\iota\lambda\omicron\nu \alpha\pi & | & \omicron\sigma\tau\nu\gamma | \epsilon\iota\nu \wedge || \\ \tau\iota\varsigma & \vdots & \omicron \text{πολυ} & | & \pi\omicron\nu\omicron\varsigma \alpha\gamma & | & \epsilon\iota \tau\iota\nu | \alpha\nu \\ & \sim & \sim & & \sim & \sim & - \\ 4. \text{και το φιλ} & | & \omicron\nu \sigma\epsilon\beta & | & \epsilon\sigma\theta & | & \alpha\iota \wedge || \\ \sigma\omicron\nu \text{πατριδ} & | & \epsilon\kappa \text{πυθ} & | & \omicron\iota\mu & | & \alpha\nu \end{array}$

- | | | | | |
|--------------------------------------------------------------|--------------------------------------------------------------------------------------|---------------------------------------------------------|-----------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| I. | II. | III. | IV. | V. |
| $\begin{array}{c} \cdot \\ 3 \\ 4 \\ 3 \\ \cdot \end{array}$ | $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 3 = \epsilon\pi. \end{array}$ | $\begin{array}{c} \cdot \\ 4 \\ 4 \\ \cdot \end{array}$ | $\begin{array}{c} \cdot \\ 4 \\ 4 \\ \cdot \\ 4 = \epsilon\pi. \end{array}$ | $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$ |

After the Second Strophe follows the third system of Anapaests; 188 *ἄγε νῦν* —191 *πολεμῶμεν*. After the Second Antistrophe, from 207 (*ᾧ ξένοι, ἀπόπολις*) to the end of the Parodos, the correspondence of Strophe and Antistrophe ceases. The verses are *ἀνομοίοστροφα*. In some editions the term *ἐπωδός* is applied to them; but, as Schmidt points out (*Gr. Metrik* p. 451), this is erroneous, as the absence of unity is enough to show. The *ἀνομοίοστροφα* fall into six sections, each divided into rhythmical periods. The rhythms adopted in the successive sections are varied with masterly skill, according to the emotion which each part interprets.

ANOMOIOSTROPHA.

First Section.—Logaoedic.

1. ω : ξένοι απ | οπτολις | αλλα | μη || τι τοδ απ | εννεπ | εις γερ | ον Λ ||

2. μη : μη μ ανερ | η τις | ειμι | μηδ || εξετασ | ης περ | α ματ | ευων ||

$$\left(\begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right)$$

Second Section.—Ionic.

1. τι τοδ : αινα φυσις | αυδα τεκνον || ωμοι τι γε | γωνω Λ ||

2. τινος : ει σπερματος | ω ξενε || φωνει πατρο | θεν Λ ||

$$\left(\begin{array}{c} 2 \\ 2 \\ 2 \\ 2 \end{array} \right)$$

Third Section.—Logaoedic.

1. ωμοι εγ | ω τι παθ | ω | τεκνον εμ | ον Λ ||

2. λεγ επ : ειπερ επ | εσχατα | βαιν | εις Λ ||

3. αλλ ερω | ου γαρ εχ | ω | κατακρυφ | αν Λ ||

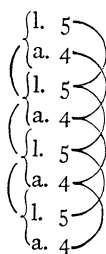
4. μακρα : μελλετον | αλλα ταχ | υν | ε Λ ||

5. Λαϊου | ιστε τιν | ω | ιου ι | ον Λ ||

6. το τε : Λαβδακιδ | αν γενος | ω | Ζευ Λ ||

7. αθλιον | Οιδιποδ | αν | συ γαρ οδ | ει Λ ||

8. δεος : ισχετε | μηδεν οσ | αυδ | ω Λ ||



1. 5=a logaoedic verse of 5 feet;
a. 4, an anapaestic verse of 4 feet.

Fourth Section.—Anapaestic.

1. $\bar{\iota} : \bar{\omega} \bar{\omega} | \bar{\omega} \bar{\delta}\bar{\upsilon}\bar{\sigma} | \bar{\mu}\bar{o}\bar{\rho}\bar{o}\bar{s} \bar{\omega} | \bar{\omega} \bar{\Lambda} ||$
 $\cup \cup \quad \quad \cup \cup \quad \quad \cup \cup \quad \quad \sqcup \quad \quad \quad$
 2. $\bar{\theta}\bar{\upsilon}\bar{\gamma}\bar{\alpha}\bar{\tau} : \bar{\epsilon}\bar{\rho} \bar{\tau}\bar{i} \bar{\rho}\bar{o}\bar{\tau} | \bar{\alpha}\bar{\upsilon}\bar{\tau}\bar{i}\bar{\kappa}\bar{\alpha} | \bar{\kappa}\bar{\upsilon}\bar{\rho}\bar{\sigma} | \bar{\epsilon}\bar{i} \bar{\Lambda} ||$
 $\quad \quad \cup \cup \quad \quad \cup \cup \quad \quad \cup \cup \quad \quad \sqcup \quad \quad \quad$
 3. $\bar{\epsilon}\bar{\xi} : \bar{\omega} \bar{\rho}\bar{o}\bar{\rho}\bar{\sigma} | \bar{\omega} \bar{\beta}\bar{\alpha}\bar{i}\bar{\nu} | \bar{\epsilon}\bar{\tau}\bar{\epsilon} \bar{\chi}\bar{\omega}\bar{\rho} | \bar{\alpha}\bar{s} \bar{\Lambda} ||$
 $\cup \cup \quad \quad \cup \cup \quad \quad \cup \cup \quad \quad \sqcup \quad \quad \quad$
 4. $\bar{\alpha} \bar{\delta} \bar{\upsilon}\bar{\pi} : \bar{\epsilon}\bar{\sigma}\bar{\chi}\bar{\epsilon}\bar{o} | \bar{\rho}\bar{o}\bar{i} \bar{\kappa}\bar{\alpha}\bar{\tau}\bar{\alpha} | \bar{\theta}\bar{\eta}\bar{\sigma} | \bar{\epsilon}\bar{i}\bar{s} \bar{\Lambda} ||$



Fifth Section.—I. II. Dactylic. III. Logaoedic.

- I. $\bar{\sigma}\bar{\upsilon}\bar{\delta}\bar{\epsilon}\bar{\nu}\bar{i} | \bar{\mu}\bar{o}\bar{i}\bar{\rho}\bar{i}\bar{\delta}\bar{i} | \bar{\alpha} \bar{\tau}\bar{i}\bar{s}\bar{i}\bar{s} | \bar{\epsilon}\bar{\rho}\bar{\chi}\bar{\epsilon}\bar{\tau}\bar{\alpha}\bar{i} ||$
 $\bar{\omega}\bar{\nu} \bar{\rho}\bar{\rho}\bar{o}\bar{\tau}\bar{\alpha}\bar{\theta} | \bar{\eta} \bar{\tau}\bar{o} \bar{\tau}\bar{i}\bar{\nu} | \bar{\epsilon}\bar{i}\bar{\nu} \bar{\Lambda} ||$
 $\bar{\alpha}\bar{\rho}\bar{\alpha}\bar{\tau} : \bar{\alpha} \bar{\delta} \bar{\alpha}\bar{\rho}\bar{\alpha}\bar{\tau} | \bar{\alpha}\bar{i}\bar{s} \bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\rho} | \bar{\alpha}\bar{i}\bar{s} \bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\rho} | \bar{\alpha} \bar{\Lambda} ||$
 II. $\bar{\rho}\bar{\alpha}\bar{\rho}\bar{\alpha} : \bar{\beta}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{o}\bar{\mu}\bar{\epsilon}\bar{\nu} | \bar{\alpha} \bar{\rho}\bar{o}\bar{\nu}\bar{o}\bar{\nu} | \bar{o}\bar{\nu} \bar{\chi}\bar{\alpha}\bar{\rho}\bar{i}\bar{\nu} | \bar{\alpha}\bar{\nu}\bar{\tau}\bar{i}\bar{\delta}\bar{i}\bar{\delta} | \bar{\omega}\bar{s}\bar{i}\bar{\nu} \bar{\epsilon}\bar{\chi} | \bar{\epsilon}\bar{i}\bar{\nu} \bar{\Lambda} ||$
 $\bar{\sigma}\bar{\upsilon} \bar{\delta}\bar{\epsilon} : \bar{\tau}\bar{o}\bar{\nu}\bar{\delta} \bar{\epsilon}\bar{\delta}\bar{\rho}\bar{\alpha}\bar{\nu} | \bar{\omega}\bar{\nu} \bar{\rho}\bar{\alpha}\bar{i}\bar{\nu} || \bar{\epsilon}\bar{\kappa}\bar{\tau}\bar{o}\bar{\rho}\bar{o}\bar{s} | \bar{\alpha}\bar{\nu}\bar{\theta}\bar{i}\bar{s} \bar{\alpha}\bar{\phi} | \bar{o}\bar{\rho}\bar{\mu}\bar{o}\bar{s} \bar{\epsilon}\bar{\mu} | \bar{\alpha}\bar{s} \bar{\Lambda} ||$
 III. $\bar{\chi}\bar{\theta}\bar{o}\bar{\nu}\bar{o}\bar{s} : \bar{\epsilon}\bar{\kappa}\bar{\theta}\bar{o}\bar{\rho}\bar{\epsilon} | \bar{\mu}\bar{\eta} \bar{\tau}\bar{i} \bar{\rho}\bar{\epsilon}\bar{\rho} | \bar{\alpha} \bar{\chi}\bar{\rho}\bar{\epsilon} | \bar{o}\bar{s} \bar{\Lambda} ||$
 $\bar{\epsilon}\bar{\mu} : \bar{\alpha} \bar{\rho}\bar{o}\bar{\lambda} | \bar{\epsilon}\bar{i} \bar{\rho}\bar{\rho}\bar{o}\bar{\sigma} | \bar{\alpha}\bar{\psi} | \bar{\eta}\bar{s} \bar{\Lambda} ||$

I. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{array} \right)$

II. $\left\{ \begin{array}{c} \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 3 \end{array} \right\}$

III. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right)$

Sixth Section.—I. Dactylic. II. Logaoedic.

- I. 1. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \cup \quad \text{—} \\ \omega \quad \xi \epsilon \nu \omicron \iota \mid \alpha \iota \delta \mid \omicron \phi \rho \omicron \nu \mid \epsilon \varsigma \quad \overline{\Lambda} \parallel \end{array}$
2. $\begin{array}{c} \text{—} \quad \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \\ \alpha \lambda \lambda \quad \epsilon \pi \mid \epsilon \iota \quad \gamma \epsilon \rho \alpha \mid \omicron \nu \quad \pi \alpha \tau \epsilon \rho \mid \alpha \quad \overline{\Lambda} \parallel \end{array}$
3. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \text{—} \\ \tau \omicron \nu \delta \quad \epsilon \mu \omicron \nu \mid \omicron \nu \kappa \quad \alpha \nu \epsilon \mid \tau \lambda \alpha \tau \quad \epsilon \rho \gamma \mid \omega \nu \quad \overline{\Lambda} \parallel \end{array}$
4. $\begin{array}{c} \text{—} \quad \text{—} \quad \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \text{—} \\ \alpha \kappa \omicron \nu \tau \mid \omega \nu \quad \alpha \ddot{\iota} \mid \omicron \nu \tau \epsilon \varsigma \mid \alpha \nu \delta \alpha \nu \parallel \end{array}$
5. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \alpha \lambda \lambda \quad \epsilon \mu \epsilon \mid \tau \alpha \nu \quad \mu \epsilon \lambda \epsilon \mid \alpha \nu \quad \iota \kappa \epsilon \tau \mid \epsilon \nu \omicron \mu \epsilon \nu \parallel \end{array}$
6. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \text{—} \quad \cup \cup \quad \text{—} \\ \omega \quad \xi \epsilon \nu \omicron \iota \mid \omicron \iota \kappa \tau \mid \epsilon \iota \rho \alpha \theta \mid \alpha \quad \overline{\Lambda} \parallel \end{array}$
7. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \pi \alpha \tau \rho \omicron \varsigma \quad \nu \pi \mid \epsilon \rho \quad \tau \omicron \nu \mid \mu \omicron \nu \quad \mu \omicron \nu \omicron \nu \mid \alpha \nu \tau \omicron \mu \alpha \iota \parallel \end{array}$
8. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \alpha \nu \tau \omicron \mu \alpha \iota \mid \omicron \nu \kappa \quad \alpha \lambda \alpha \mid \omicron \iota \varsigma \quad \pi \rho \omicron \sigma \omicron \rho \mid \omega \mu \epsilon \nu \alpha \parallel \end{array}$
9. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \omicron \mu \mu \alpha \quad \sigma \omicron \nu \mid \omicron \mu \mu \alpha \sigma \iota \nu \mid \omega \varsigma \quad \tau \iota \varsigma \quad \alpha \phi \mid \alpha \iota \mu \alpha \tau \omicron \varsigma \parallel \end{array}$
10. $\begin{array}{c} \text{—} \quad \text{—} \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \nu \mu \epsilon \tau \epsilon \rho \mid \omicron \nu \quad \pi \rho \omicron \phi \alpha \nu \mid \epsilon \iota \sigma \alpha \quad \tau \omicron \nu \mid \alpha \beta \lambda \iota \omicron \nu \parallel \end{array}$
11. $\begin{array}{c} \text{—} \quad \text{—} \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \alpha \iota \delta \omicron \upsilon \varsigma \mid \kappa \upsilon \rho \sigma \alpha \iota \quad \epsilon \nu \mid \nu \mu \mu \iota \quad \gamma \alpha \rho \mid \omega \varsigma \quad \theta \epsilon \omega \parallel \end{array}$
12. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \kappa \epsilon \iota \mu \epsilon \theta \alpha \mid \tau \lambda \alpha \mu \omicron \nu \epsilon \varsigma \mid \alpha \lambda \lambda \quad \iota \tau \epsilon \mid \nu \epsilon \upsilon \sigma \alpha \tau \epsilon \parallel \end{array}$
13. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \text{—} \quad \cup \cup \quad \text{—} \\ \tau \alpha \nu \quad \alpha \delta \omicron \kappa \mid \eta \tau \mid \omicron \nu \quad \chi \alpha \rho \mid \iota \nu \quad \overline{\Lambda} \parallel \end{array}$
14. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \pi \rho \omicron \varsigma \quad \sigma \quad \omicron \quad \tau \iota \mid \sigma \omicron \iota \quad \phi \iota \lambda \omicron \nu \mid \epsilon \kappa \quad \sigma \epsilon \theta \epsilon \nu \mid \alpha \nu \tau \omicron \mu \alpha \iota \parallel \end{array}$
15. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \\ \eta \quad \tau \epsilon \kappa \nu \omicron \nu \mid \eta \quad \lambda \epsilon \chi \omicron \varsigma \mid \eta \quad \chi \rho \epsilon \omicron \varsigma \mid \eta \quad \theta \epsilon \omicron \varsigma \parallel \end{array}$
- II. 1. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \quad \text{—} \quad \text{—} \\ \omicron \nu \quad \gamma \alpha \rho \quad \iota \delta \mid \omicron \iota \varsigma \quad \alpha \nu \quad \alpha \theta \rho \mid \omega \nu \quad \beta \rho \omicron \tau \mid \omega \nu \quad \Lambda \parallel \end{array}$
2. $\begin{array}{c} \text{—} \quad \cup \cup \quad \text{—} \quad \cup \cup \quad \text{—} \\ \omicron \sigma \tau \iota \varsigma \quad \alpha \nu \mid \epsilon \iota \mid \theta \epsilon \omicron \varsigma \quad \alpha \gamma \mid \omicron \iota \quad \Lambda \parallel \end{array}$
3. $\begin{array}{c} \text{—} \quad \cup \quad \text{—} \quad \cup \quad \text{—} \quad \text{—} \\ \epsilon \kappa \phi \upsilon \gamma \mid \epsilon \iota \nu \quad \delta \upsilon \nu \mid \alpha \iota \tau \mid \omicron \quad \Lambda \parallel \end{array}$

I. A dactylic series.

II. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right)$

II. Kommos, vv. 510—548.

FIRST STROPHE.—Logaoedic.

- I. I. $\begin{array}{c} - > \quad \sim \quad \cup \quad \text{L} \quad , \quad \sim \quad \cup \quad \text{L} \quad , \quad \sim \quad \cup \quad \text{L} \quad \sim \quad \cup \quad \text{L} \quad - \\ \text{δεινον} \mid \text{μεν το παλ} \mid \text{αι} \parallel \text{κειμενον} \mid \eta \mid \text{δη κακον} \mid \omega \parallel \text{ξειν επεγ} \mid \text{ειρ} \mid \text{ειν} \Lambda \parallel \\ \text{ηγεγκ} \mid \text{ουν κακοτ} \mid \text{ατ} \parallel \omega \xi \epsilon \nu \omicron \iota \mid \eta \mid \text{νεγκ ακ} \mid \omega \nu \parallel \text{μεν θεος} \mid \text{ιστ} \mid \omega \end{array}$
2. $\begin{array}{c} \sim \quad \sim \quad \cup \quad - \quad \ddot{\omega} \quad \text{L} \quad - \\ \text{ομ} : \text{ως δ εραμ} \mid \text{αι πυθ} \mid \text{εσθ} \mid \text{αι} \Lambda \parallel \\ \text{τουτ} : \text{ων δ αυθ} \mid \text{αιρετον} \mid \text{ουδ} \mid \text{εν} \end{array}$
- II. I. $\begin{array}{c} \cup \quad \text{L} \quad - \\ \text{τι} : \text{τουτ} \mid \text{ο} \Lambda \parallel \\ \text{αλλ} : \text{εσ} \mid \text{τι} \end{array}$
2. $\begin{array}{c} > \quad \text{L} \quad \text{L} \quad \sim \quad \cup \quad - \quad \cup \quad \text{L} \quad - \\ \text{τας} : \text{δελ} \mid \text{αι} \mid \text{ας απορ} \mid \text{ου φαν} \mid \text{εισ} \mid \text{ας} \Lambda \parallel \\ \text{κακ} : \text{α} \mid \mu \epsilon \nu \nu \mid \text{α πολισ} \mid \text{ουδεν} \mid \text{ιδρ} \mid \text{ιν} \end{array}$
3. $\begin{array}{c} > \quad \sim \quad \cup \quad - \quad \cup \quad \text{L} \quad - \\ \text{αλγ} : \text{ηδονος} \mid \alpha \xi \nu \nu \mid \text{εστ} \mid \text{ας} \Lambda \parallel \\ \text{γαμ} : \text{ων ενε} \mid \text{δησεν} \mid \text{ατ} \mid \alpha \end{array}$
4. $\begin{array}{c} > \quad \sim \quad \cup \quad - \quad \cup \quad \text{L} \quad - \\ \text{μη} : \text{προς ξεινι} \mid \text{ας αν} \mid \text{οιξ} \mid \text{ης} \Lambda \parallel \\ \eta : \text{ματροθεν} \mid \text{ως ακ} \mid \text{ου} \mid \omega \end{array}$
5. $\begin{array}{c} > \quad \sim \quad \cup \quad - \quad \cup \quad \text{L} \quad - \\ \text{τας} : \text{σας α πε} \mid \text{πονθ αν} \mid \text{αιδ} \mid \eta \Lambda \parallel \\ \text{δυσ} : \text{ωννυμα} \mid \text{λεκτρ ε} \mid \text{πλησ} \mid \omega \end{array}$
6. $\begin{array}{c} \cup \quad \sim \quad \cup \quad \text{L} \quad \sim \quad \cup \quad - \quad \cup \\ \text{το} : \text{τοι πολν} \mid \text{και} \mid \text{μηδαμα} \mid \text{ληγον} \parallel \\ \omega : \text{μοι θανατ} \mid \text{ος} \mid \text{μεν ταδ ακ} \mid \text{ονειν} \end{array}$
7. $\begin{array}{c} > \quad \text{L} \quad \text{L} \quad \sim \quad \cup \quad - \quad \cup \quad \text{L} \quad - \\ \text{χρηξ} : \omega \mid \text{ξειν} \mid \text{ορθον ακ} \mid \text{ουσμ ακ} \mid \text{ουσ} \mid \text{αι} \Lambda \parallel \\ \omega : \text{ξειν} \mid \text{αυτ} \mid \text{αι δε δυ} \mid \text{εξ εμ} \mid \text{ου} \mid \text{μεν} \end{array}$
8. $\begin{array}{c} > \quad - \quad > \quad \cup \quad \cup \quad \text{L} \quad - \\ \omega : \text{μοι στερεξ} \mid \text{ον ικετ} \mid \text{ευ} \mid \omega \Lambda \parallel \\ \text{πως} : \text{φης παιδ} \mid \text{ε δυο δ} \mid \text{ατ} \mid \alpha \end{array}$
9. $\begin{array}{c} \text{L} \quad - \\ \text{φευ} \mid \text{φευ} \Lambda \parallel \\ \omega \mid \text{Ζευ} \end{array}$

10. $\begin{array}{c} > & - & > & \sim & \sim & - & \sim & \text{L} & \text{L} & - \\ \text{πειθ} & : & \text{ου} & \text{καγ} & | & \omega & \text{γαρ} & \text{οσ} & | & \text{ον} & \text{συ} & | & \text{προσ} & | & \text{χρηξ} & | & \text{εις} & \Lambda & || \\ \text{ματρ} & : & \text{ος} & \text{κουν} & | & \text{ας} & \text{απε} & | & \text{βλαστον} & | & \omega\delta & | & \iota\nu & | & \text{ος} & \end{array}$

I. $\begin{array}{c} \cdot \\ 3 \\ 4 \\ 3 \\ \cdot \\ 4 = \epsilon\pi. \end{array}$

II. $\begin{array}{c} \cdot \\ 2 \\ \left\{ \begin{array}{c} 6 \\ 4 \\ 4 \\ 4 \\ 4 \\ 4 \\ 6 \\ 4 \\ 2 \end{array} \right\} \\ 6 = \epsilon\pi. \end{array}$

SECOND STROPHE.—Iambic.

I. $\begin{array}{c} > & - & \sim & \sim & \sim & - & \sim & - & > & - & \sim & \sim & \sim & - & \sim & - \\ \text{σαι} & \tau & : & \text{εισ} & \alpha\rho & | & \alpha\pi\omicron\gamma\omicron\nu & | & \text{οι} & \tau\epsilon & | & \text{και} & \text{κουν} & | & \text{αι} & \gamma\epsilon & | & \text{πατρ}\omicron\varsigma & \alpha & | & \text{δελ}\phi\epsilon & | & \text{αι} & \Lambda & || \\ \delta\upsilon\sigma\tau & : & \text{ανε} & | & \text{τι} & \gamma\alpha\rho & \epsilon & | & \text{θου} & \phi\omicron\nu & | & \text{ον} & \text{τι} & || & \text{τουτο} & | & \text{τι} & \delta & \epsilon\theta\epsilon\lambda & | & \text{εις} & \mu\alpha\theta & | & \text{ειν} & \end{array}$

2. $\begin{array}{c} \sim & - & \sim & \text{L} & - & \sim & - & \sim & - & \sim & \sim & \sim & - & \sim & - \\ \iota & : & \omega & \iota & | & \omega & | & \delta\eta\tau\alpha & | & \mu\upsilon\rho\iota & || & \omega\nu & \gamma & \epsilon\pi & | & \text{ιστρ}\omicron\phi & | & \text{αι} & \kappa\alpha\kappa & | & \omega\nu & \Lambda & || \\ \text{πατρ} & : & \text{ος} & \text{πα} & | & \text{παι} & | & \delta\epsilon\upsilon\tau\epsilon\rho & | & \alpha\nu & \epsilon & || & \text{παι}\varsigma\alpha\varsigma & | & \epsilon\pi\iota & \nu\omicron\varsigma & | & \varphi & \nu\omicron\varsigma & | & \text{ον} & \end{array}$

II. I. $\begin{array}{c} \sim & \sim & \sim & \sim & \sim & \sim & - & \sim & - \\ \epsilon & : & \text{πα}\theta\epsilon\varsigma & \epsilon & | & \text{πα}\theta\omicron\nu & \alpha & | & \lambda\alpha\sigma\tau & \epsilon\chi & | & \epsilon\iota\nu & \Lambda & || \\ \epsilon & : & \kappa\alpha\nu\epsilon\varsigma & \epsilon & | & \kappa\alpha\nu\omicron\nu & \epsilon\chi & | & \epsilon\iota & \delta\epsilon & | & \mu\omicron\iota & \end{array}$

2. $\begin{array}{c} \sim & - & \sim & - & \sim & \sim & \sim & - & \sim & - \\ \epsilon & : & \rho\epsilon\xi\alpha\varsigma & | & \omicron\nu\kappa & \epsilon & | & \rho\epsilon\xi\alpha & | & \text{τι} & \gamma\alpha\rho & \epsilon & | & \delta\epsilon\xi\alpha\mu & | & \eta\nu & \Lambda & || \\ \text{τι} & : & \text{τουτο} & | & \text{πρ}\omicron\varsigma & \delta\iota\kappa & | & \alpha\varsigma & \tau\iota & | & \text{τι} & \gamma\alpha\rho & \epsilon\gamma & | & \omega & \phi\rho\alpha\varsigma & | & \omega & \end{array}$

3. $\begin{array}{c} - & \omega & - & \omega & - & \omega & - & \omega \\ \delta\omega\rho\omicron\nu & \omicron & | & \mu\eta\pi\omicron\tau & \epsilon\gamma & | & \omega & \tau\alpha\lambda\alpha & | & \kappa\alpha\rho\delta\iota\omicron\varsigma & || \\ \text{και} & \gamma\alpha\rho & \alpha\nu & | & \omicron\upsilon\varsigma & \epsilon\phi\omicron\nu & | & \epsilon\upsilon\varsigma & \epsilon\mu & \alpha\pi & | & \omega\lambda\epsilon\varsigma\alpha\nu & \end{array}$

4. $\begin{array}{c} \sim & - & \sim & - & \sim & \sim & - & \sim & \text{L} & - \\ \epsilon\pi & : & \omega\phi\epsilon\lambda & | & \eta\varsigma\alpha\varsigma & | & \text{πολ}\epsilon\omicron\varsigma & | & \epsilon\xi\epsilon\lambda & | & \epsilon\omicron\sigma\theta & | & \text{αι} & \Lambda & || \\ \nu\omicron\mu & : & \varphi & \delta\epsilon & | & \kappa\alpha\theta\alpha\rho\omicron\varsigma & | & \alpha\ddot{\iota}\delta\rho\iota\varsigma & | & \epsilon\varsigma & \tau\omicron\delta & | & \eta\lambda\theta & | & \omicron\nu & \end{array}$

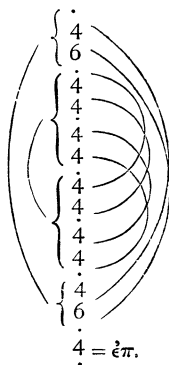
I. $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right\} \end{array}$

II. $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 6 \\ 4 \\ 6 \end{array} \right\} \end{array}$

III. First Stasimon, vv. 668—719.

FIRST STROPHE (forming a single period).—Logaoedic, with the Second Glyconic for main theme.

1. $\epsilon\upsilon\iota\pi\pi$ | $\omicron\upsilon \xi\epsilon\acute{\nu}\epsilon$ | $\tau\alpha\sigma\delta\epsilon$ | $\chi\omega\rho$ | $\alpha\varsigma \iota\kappa$ | $\omicron\upsilon \tau\alpha \kappa\rho\alpha\tau$ | $\iota\sigma\tau\alpha$ | $\gamma\alpha\varsigma \epsilon\pi$ | $\alpha\upsilon\lambda$ | $\alpha \parallel$
 $\theta\alpha\lambda\lambda\epsilon\iota$ δ | $\omicron\upsilon\rho\alpha\nu\iota$ | $\alpha\varsigma \upsilon\pi$ | $\alpha\chi\nu$ | $\alpha\varsigma \omicron$ | $\kappa\alpha\lambda\lambda\iota\beta\omicron\tau\rho$ | $\upsilon\varsigma \kappa\alpha\tau$ | $\eta\mu\alpha\rho$ | α | $\epsilon\iota$
2. $\tau\omicron\nu$ | $\alpha\rho\gamma$ | $\eta\tau\alpha \text{Κολ}$ | $\omicron\nu\omicron\nu$ | $\epsilon\nu\theta$ | $\alpha \lambda\iota\gamma$ | $\epsilon\iota\alpha \mu\iota\nu$ | $\upsilon\rho\epsilon\tau$ | $\alpha\iota \wedge$ | \parallel
 $\nu\alpha\rho\kappa$ | $\iota\sigma\sigma$ | $\omicron\varsigma \mu\epsilon\gamma\alpha\lambda$ | $\alpha\iota\nu \theta\epsilon$ | $\alpha\iota\nu$ | $\alpha\rho\chi\alpha\iota$ | $\omicron\nu \sigma\tau\epsilon\phi\alpha\nu$ | $\omicron\omega \omicron$ | $\tau\epsilon$
3. $\theta\alpha\mu$ | $\iota\zeta$ | $\omicron\upsilon\sigma\tau\alpha \mu\alpha\lambda$ | $\iota\sigma\tau \alpha$ | $\eta\delta$ | $\omicron\nu \chi\lambda\omega\rho$ | $\alpha\iota\varsigma \upsilon\pi\omicron$ | $\beta\alpha\sigma\sigma$ | $\alpha\iota\varsigma \wedge$ | \parallel
 $\chi\rho\iota\sigma$ | $\alpha\upsilon\gamma$ | $\eta\varsigma \kappa\rho\omicron\kappa\omicron\varsigma$ | $\omicron\upsilon\delta \alpha$ | $\upsilon\pi\nu$ | $\omicron\iota \kappa\rho\eta\nu$ | $\alpha\iota \mu\iota\nu\theta$ | $\omicron\upsilon\sigma$ | $\iota\nu$
4. $\tau\omicron\nu$ | $\omicron\iota\nu$ | $\omicron\pi\omicron\nu \epsilon\chi$ | $\omicron\upsilon\sigma\tau\alpha$ | $\kappa\iota\sigma\sigma$ | $\omicron\nu \kappa\alpha\iota$ | $\tau\alpha\nu \alpha\beta\alpha\tau$ | $\omicron\nu \theta\epsilon$ | $\omicron\upsilon \wedge$ | \parallel
 $\text{Κη}\phi$ | $\iota\sigma$ | $\omicron\upsilon \nu\omicron\mu\alpha\delta$ | $\epsilon\varsigma \rho\epsilon$ | $\epsilon\theta\rho$ | $\omicron\nu \alpha\lambda\lambda$ | $\alpha\iota\epsilon\nu \epsilon\pi$ | $\eta\mu\alpha\tau$ | ι
5. $\phi\upsilon\lambda\lambda\alpha\delta\alpha$ | $\mu\upsilon\rho\iota\omicron$ | $\kappa\alpha\rho\pi\omicron\nu \alpha\nu$ | $\eta\lambda$ | $\iota\omicron\nu \alpha\nu$ | $\eta\nu\epsilon\mu$ | $\omicron\nu \tau\epsilon$ | $\pi\alpha\nu\tau\omega\nu$ | \parallel
 $\omega\kappa\upsilon\tau\omicron\kappa$ | $\omicron\varsigma \pi\epsilon\delta\iota$ | $\omicron\nu \epsilon\pi\iota$ | $\nu\iota\sigma\sigma$ | $\epsilon\tau\alpha\iota \alpha$ | $\kappa\eta\rho\alpha\tau$ | $\varphi \varsigma\upsilon\nu$ | $\omicron\mu\beta\rho\varphi$
6. $\chi\epsilon\iota\mu\omega\nu$ | $\omicron\nu \iota\nu \omicron$ | $\beta\alpha\kappa\chi\iota$ | $\omicron\pi$ | $\alpha\varsigma \alpha$ | $\epsilon\iota \Delta\iota\omicron$ | $\nu\upsilon\sigma\omicron\varsigma$ | $\epsilon\mu\beta\alpha\tau$ | $\epsilon\nu$ | $\epsilon\iota \parallel$
 $\sigma\tau\epsilon\rho\nu\omicron\chi$ | $\omicron\upsilon \chi\theta\omicron\nu\omicron\varsigma$ | $\omicron\upsilon\delta\epsilon$ | $\text{Μο}\upsilon\sigma$ | $\alpha\nu \chi\omicron\rho$ | $\omicron\iota \nu\iota\nu \alpha\pi$ | $\epsilon\sigma\tau\upsilon\gamma$ | $\eta\sigma\alpha\nu$ | $\omicron\upsilon\delta$ | α
7. $\theta\epsilon\alpha\iota\varsigma$ | $\alpha\mu\phi\iota\pi\omicron\lambda$ | $\omicron\nu \tau\iota\theta$ | $\eta\nu$ | $\alpha\iota\varsigma \wedge$ | \parallel
 $\chi\rho\iota\varsigma$ | $\alpha\iota\omicron\iota\varsigma$ | $\Delta\phi\rho\omicron\delta$ | $\iota\tau$ | α



SECOND STROPHE.—Logaoedic,—the Second Glyconic being now varied by other logaoedic sentences, of 3, 6, or 2 feet. Note the contrast between the numerous small periods here, and the one great period of the First Strophe.

- I. $\begin{array}{c} - > \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} - \\ \epsilon\sigma\tau\iota\nu \delta \mid \omicron\iota\omicron\nu \epsilon\gamma \mid \omega \parallel \gamma\alpha\varsigma \text{A}\sigma\iota \mid \alpha\varsigma \parallel \omicron\upsilon\kappa \epsilon\pi\alpha\kappa \mid \omicron\nu \mid \omega \wedge \parallel \\ \alpha\lambda\lambda\omicron\nu \delta \mid \alpha\iota\nu\omicron\nu \epsilon\chi \mid \omega \parallel \mu\alpha\tau\rho\omicron\pi\omicron\lambda \mid \epsilon\iota \parallel \tau\alpha\delta\epsilon \kappa\rho\alpha\tau \mid \iota\sigma\tau \mid \omicron\nu \end{array}$
- II. $\begin{array}{c} - > \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} - \\ \omicron\upsilon\delta \epsilon\nu \mid \tau\alpha \mu\epsilon\gamma\alpha\lambda \mid \alpha \parallel \Delta\omega\rho\iota\delta\iota \mid \nu\alpha\sigma \mid \varphi \text{Π}\epsilon\lambda\omicron\pi \mid \omicron\varsigma \parallel \pi\omega\pi\omicron\tau\epsilon \mid \beta\lambda\alpha\sigma\tau \mid \omicron\nu \wedge \parallel \\ \delta\omega\rho\omicron\nu \mid \tau\omicron\upsilon \mu\epsilon\gamma\alpha\lambda \mid \omicron\upsilon \parallel \delta\alpha\iota\mu\omicron\nu\omicron\varsigma \mid \epsilon\iota\pi \mid \epsilon\iota\nu \chi\theta\omicron\nu\omicron\varsigma \mid \alpha\nu\chi \parallel \eta\mu\alpha \mu\epsilon\gamma \mid \iota\sigma\tau \mid \omicron\nu \end{array}$
- III. 1. $\begin{array}{c} > - \sim \text{L} - \sim \text{L} - \\ \phi\upsilon\tau : \epsilon\upsilon\mu \alpha \mid \chi\epsilon\iota\rho \mid \omega\tau\omicron\nu \mid \alpha\upsilon\tau\omicron \mid \pi\omicron\iota \mid \omicron\nu \wedge \parallel \\ \epsilon\upsilon : \iota\pi\pi\omicron\nu \mid \epsilon\upsilon \mid \pi\omega\lambda\omicron\nu \mid \epsilon\upsilon\theta\alpha\lambda \mid \alpha\sigma\sigma \mid \omicron\nu \end{array}$
2. $\begin{array}{c} > - \sim - \sim - \\ \epsilon\gamma\chi\epsilon : \omega\nu \phi\omicron\beta \mid \eta\mu\alpha \mid \delta\alpha\iota \mid \omega\nu \wedge \parallel \\ \omega : \pi\alpha\iota \text{K}\rho\omicron\nu \mid \omicron\nu \varsigma\nu \mid \gamma\alpha\rho \nu\nu \mid \epsilon\iota\varsigma \end{array}$
3. $\begin{array}{c} \sim - \sim \text{L} - \sim \sim \text{L} - \\ \omicron : \tau\alpha\delta\epsilon \mid \theta\alpha\lambda\lambda \mid \epsilon\iota \mu\epsilon\gamma \mid \iota\sigma\tau\alpha \mid \chi\omega\rho \mid \alpha \wedge \parallel \\ \tau\omicron\delta : \epsilon\iota\varsigma\alpha\varsigma \mid \alpha\nu\chi \mid \eta\mu \alpha\nu \mid \alpha\zeta \text{Π}\omicron\sigma \mid \epsilon\iota\delta \mid \alpha\nu \end{array}$
- IV. 1. $\begin{array}{c} - > \sim \sim \text{L} \sim \sim \text{L} - \\ \gamma\lambda\alpha\upsilon\kappa\alpha\varsigma \mid \pi\alpha\iota\delta\omicron\tau\rho\omicron\phi \mid \omicron\upsilon \mid \phi\upsilon\lambda\lambda\omicron\nu \epsilon\lambda \mid \alpha\iota \mid \alpha\varsigma \wedge \parallel \\ \iota\pi\pi\omicron\iota\varsigma \mid \iota\nu \tau\omicron\nu \alpha\kappa \mid \epsilon\sigma\tau \mid \eta\rho\alpha \chi\alpha\lambda \mid \iota\nu \mid \omicron\nu \end{array}$
2. $\begin{array}{c} > - \sim \text{L} \sim \sim \text{L} - \\ \tau\omicron : \mu\epsilon\nu \tau\iota\varsigma \mid \omicron\nu \mid \nu\epsilon\alpha\rho\omicron\varsigma \mid \omicron\upsilon\delta\epsilon \mid \gamma\eta\rho \mid \alpha \wedge \parallel \\ \pi\rho\omega\tau : \alpha\iota\varsigma\iota \mid \tau\alpha\iota\varsigma \mid \delta\epsilon \kappa\tau\iota\sigma \mid \alpha\varsigma \alpha \mid \gamma\nu\iota \mid \alpha\iota\varsigma \end{array}$
- V. $\begin{array}{c} \text{L} \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} \sim \sim \text{L} - \\ \varsigma\upsilon\nu \mid \nu\alpha\iota \mid \omega\nu \alpha\lambda\iota \mid \omega\sigma \parallel \epsilon\iota \chi\epsilon\rho\iota \mid \pi\epsilon\rho\sigma \parallel \alpha\varsigma \omicron \gamma\alpha\rho \mid \alpha\iota\epsilon\nu \omicron\rho \mid \omega\nu \kappa\nu\kappa\lambda \mid \omicron\varsigma \wedge \parallel \\ \alpha \delta \mid \epsilon\upsilon \mid \eta\rho\epsilon\tau\mu\omicron\varsigma \mid \epsilon\kappa \parallel \pi\alpha\gamma\lambda\alpha\lambda\iota \mid \alpha \parallel \chi\epsilon\rrho\varsigma\iota \pi\alpha\rho \mid \alpha\pi\tau\omicron\mu\epsilon\nu \mid \alpha \pi\lambda\alpha\tau \mid \alpha \end{array}$
- VI. 1. $\begin{array}{c} - > \sim \sim \text{L} - \\ \lambda\epsilon\upsilon\sigma\sigma\epsilon\iota \mid \nu\iota\nu \text{Μ}\omicron\rho\iota \mid \omicron\nu \Delta\iota \mid \omicron\varsigma \wedge \parallel \\ \theta\rho\omega\sigma\kappa\epsilon\iota \mid \tau\omega\nu \epsilon\kappa\alpha\tau \mid \omicron\mu\pi\omicron\delta \mid \omega\nu \end{array}$
2. $\begin{array}{c} - > \sim \sim \text{L} - \\ \chi\alpha \gamma\lambda\alpha\upsilon\kappa \mid \omega\pi\iota\varsigma \text{A}\theta \mid \alpha\nu \mid \alpha \wedge \parallel \\ \text{N}\eta\rho\eta\delta \mid \omega\nu \alpha\kappa\omicron\lambda \mid \omicron\upsilon\theta \mid \omicron\varsigma \end{array}$
- I. $\begin{array}{c} \cdot \\ 3 \\ 2 \\ \cdot \end{array}$ II. $\begin{array}{c} \cdot \\ 3 \\ 4 \\ \cdot \end{array}$ III. $\begin{array}{c} \cdot \\ 6 \\ 4 \\ \cdot \end{array}$ IV. $\begin{array}{c} \cdot \\ 6 \\ 6 \\ \cdot \end{array}$ V. $\begin{array}{c} \cdot \\ 4 \\ 2 \\ \cdot \end{array}$ VI. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ \cdot \end{array}$

IV. Lyrics* in vv. 833—843=876—886.—Dochmiac.

- I. 1. $\begin{array}{c} \cup \quad \sqcup \quad \cup \quad - \\ \iota : \omega \text{ πολ} \mid \iota \varsigma \wedge \parallel \\ \iota : \omega \text{ ταλ} \mid \alpha \varsigma \end{array}$

2. $\begin{array}{c} \cup \quad - \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad \cup \quad \cup \quad - \quad \cup \quad - \\ \tau \iota : \delta \rho \alpha \varsigma \omega \xi \epsilon \nu \mid \sigma \upsilon \kappa \alpha \phi \parallel \eta \sigma \epsilon \iota \varsigma \tau \alpha \chi \mid \epsilon \iota \varsigma \beta \alpha \sigma \parallel \alpha \nu \omicron \nu \epsilon \iota \chi \epsilon \rho \mid \omega \nu \wedge \parallel \\ \sigma \sigma : \omicron \nu \lambda \eta \mu \epsilon \chi \mid \omega \nu \alpha \phi \parallel \iota \kappa \omicron \upsilon \xi \epsilon \nu \mid \epsilon \iota \tau \alpha \parallel \delta \epsilon \delta \omicron \kappa \epsilon \iota \varsigma \tau \epsilon \lambda \mid \epsilon \omega \end{array}$

3. $\begin{array}{c} > \quad - \quad - \quad \cup \quad - \quad \cup \quad \cup \quad - \quad \cup \quad - \\ \epsilon \iota \rho \gamma : \omicron \upsilon \sigma \omicron \upsilon \nu \mu \epsilon \nu \mid \omicron \upsilon \tau \alpha \parallel \delta \epsilon \gamma \epsilon \mu \omega \mu \epsilon \nu \mid \omicron \upsilon \wedge \parallel \\ \delta \omicron \kappa : \omega \tau \alpha \nu \delta \alpha \rho \mid \sigma \upsilon \kappa \epsilon \tau \parallel \iota \nu \epsilon \mu \omega \pi \omicron \lambda \mid \iota \nu \end{array}$

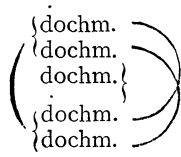
[Here follow four iambic trimeters, 837—840, =880—883.]

- II. 1. $\begin{array}{c} \cup \quad - \quad - \quad \cup \quad - \quad \cup \quad - \quad - \quad \cup \quad - \\ \pi \rho \omicron : \beta \alpha \theta \omega \delta \epsilon \mid \beta \alpha \tau \epsilon \parallel \beta \alpha \tau \epsilon \nu \tau \omicron \pi \mid \omicron \iota \wedge \parallel \\ \iota : \omega \pi \alpha \varsigma \lambda \epsilon \mid \omega \varsigma \iota \parallel \omega \gamma \alpha \varsigma \pi \rho \omicron \mid \mu \omicron \iota \end{array}$

2. $\begin{array}{c} \cup \quad \cup \quad \cup \quad - \quad \cup \quad - \quad \cup \quad \cup \quad - \quad \cup \quad - \\ \pi \omicron \lambda : \iota \varsigma \epsilon \nu \alpha \iota \rho \epsilon \tau \mid \alpha \iota \pi \omicron \lambda \parallel \iota \varsigma \epsilon \mu \alpha \sigma \theta \epsilon \nu \mid \epsilon \iota \wedge \parallel \\ \mu \omicron \lambda : \epsilon \tau \epsilon \sigma \upsilon \nu \tau \alpha \chi \mid \epsilon \iota \mu \omicron \lambda \parallel \epsilon \tau \epsilon \pi \epsilon \iota \pi \epsilon \rho \mid \alpha \nu \end{array}$

3. $\begin{array}{c} \cup \quad - \quad - \quad \cup \quad - \\ \pi \rho \omicron : \beta \alpha \theta \omega \delta \epsilon \mid \mu \omicron \iota \wedge \parallel \\ \pi \epsilon \rho : \omega \sigma \omicron \iota \delta \epsilon \mid \delta \eta \end{array}$

I. dochm. = $\pi \rho$.



II. $\left. \begin{array}{l} \text{dochm.} \\ \text{dochm.} \\ \text{dochm.} \\ \text{dochm.} \end{array} \right\}$
 dochm. = $\epsilon \pi$.

* Schmidt calls this lyric passage simply 'Wechselgesang.' It is not a *κομμός* in the proper sense (cp. n. on 833).

V. Second Stasimon, vv. 1044—1095.

FIRST STROPHE.—Dactylic.

- I. 1. $\bar{\epsilon}\iota : \eta\nu \text{ } \overline{\text{o}\theta\iota} \mid \delta\alpha\acute{\iota} \mid \overline{\omega\nu \text{ } \Lambda} \parallel$
 $\eta : \overline{\pi\omicron\upsilon\tau\omicron\nu\epsilon\phi} \mid \epsilon\sigma\pi\epsilon\rho \mid \overline{\omicron\nu}$
2. $\overline{\alpha\nu\delta\rho} : \overline{\omega\nu \text{ } \tau\alpha\chi} \epsilon\pi \mid \overline{\iota\sigma\tau\rho\omicron\phi} \mid \overline{\alpha\iota \text{ } \Lambda} \parallel$
 $\pi\epsilon\tau\rho : \alpha\varsigma \text{ } \nu\iota\phi\alpha\delta \mid \omicron\varsigma \text{ } \pi\epsilon\lambda \mid \overline{\omega\varsigma}$
3. $\overline{\tau\omicron\nu} : \overline{\chi\alpha\lambda\kappa\omicron\beta\omicron} \mid \overline{\alpha\nu \text{ } \Lambda\rho} \mid \overline{\eta \text{ } \Lambda} \parallel$
 $\omicron\iota : \overline{\alpha\tau\iota\delta\omicron\varsigma} \mid \overline{\epsilon\iota\varsigma \text{ } \nu\omicron\mu} \mid \overline{\omicron\nu}$
- II. 1. $\overline{\mu\epsilon\iota\xi} : \overline{\omicron\upsilon\sigma\iota\nu} \mid \overline{\eta \text{ } \pi\rho\omicron\varsigma} \mid \overline{\Pi\nu\theta\iota} \mid \overline{\alpha\iota\varsigma \text{ } \eta} \parallel \overline{\lambda\alpha\mu\pi\alpha\sigma\iota\nu} \mid \overline{\alpha\kappa\tau\alpha\iota\varsigma} \parallel$
 $\overline{\pi\omega\lambda} : \overline{\omicron\iota\sigma\iota\nu} \mid \overline{\eta \text{ } \rho\iota\mu\phi} \mid \overline{\alpha\rho\mu\alpha\tau} \mid \overline{\omicron\iota\varsigma \text{ } \phi\epsilon\nu\gamma} \parallel \overline{\omicron\nu\tau\epsilon\varsigma \text{ } \alpha\mu} \mid \overline{\iota\lambda\lambda\alpha\iota\varsigma}$
2. $\overline{\omicron\upsilon} : \overline{\pi\omicron\tau\nu\iota} \mid \overline{\alpha\iota} \mid \overline{\sigma\epsilon\mu\nu\alpha \text{ } \tau\iota\theta} \mid \overline{\eta\nu\omicron\nu\tau} \parallel \overline{\alpha\iota \text{ } \tau\epsilon\lambda} \mid \overline{\eta \text{ } \Lambda} \parallel$
 $\alpha\lambda : \overline{\omega\sigma\epsilon\tau} \mid \overline{\alpha\iota} \mid \overline{\delta\epsilon\iota\nu\omicron\varsigma} \mid \overline{\omicron} \mid \overline{\pi\rho\omicron\sigma\chi\omega\rho} \parallel \overline{\omega\nu \text{ } \Lambda\rho} \mid \overline{\eta\varsigma}$
- III. 1. $\overline{\theta\nu\alpha\tau} : \overline{\omicron\iota\sigma\iota\nu} \mid \overline{\omega\nu \text{ } \kappa\alpha\iota} \mid \overline{\chi\rho\upsilon\sigma\epsilon} \mid \overline{\alpha} \parallel \overline{\kappa\lambda\eta\varsigma \text{ } \epsilon\pi} \mid \overline{\iota \text{ } \gamma\lambda\omega\sigma\sigma} \mid \overline{\alpha \text{ } \beta\epsilon} \mid \overline{\beta\alpha\kappa\epsilon} \parallel$
 $\overline{\delta\epsilon\iota\nu} : \overline{\alpha \text{ } \delta\epsilon} \mid \overline{\Theta\eta\sigma\epsilon\iota\delta} \mid \overline{\alpha\nu \text{ } \alpha\kappa\mu} \mid \overline{\alpha} \parallel \overline{\pi\alpha\varsigma \text{ } \gamma\alpha\rho} \mid \overline{\alpha\sigma\tau\rho\alpha\pi\tau} \mid \overline{\epsilon\iota \text{ } \chi\alpha\lambda} \mid \overline{\iota\nu\omicron\varsigma}$
2. $\overline{\pi\rho\omicron\sigma\pi\omicron\lambda} \mid \overline{\omega\nu \text{ } \Xi\upsilon} \mid \overline{\mu\omicron\lambda\pi\iota\delta} \mid \overline{\alpha\nu \text{ } \epsilon\nu\theta} \parallel \overline{\omicron\iota\mu} \mid \overline{\alpha\iota \text{ } \tau\omicron\nu} \mid \overline{\epsilon\gamma\rho\epsilon\mu\alpha\chi} \mid \overline{\alpha\nu \text{ } \Lambda} \parallel$
 $\overline{\pi\alpha\varsigma\alpha \text{ } \delta} \mid \overline{\omicron\rho\mu\alpha\tau} \mid \overline{\alpha\iota \text{ } \kappa\alpha\theta} \mid \overline{\epsilon\iota\varsigma \text{ } \alpha\mu} \parallel \overline{\pi\nu\kappa\tau} \mid \overline{\eta\rho\iota} \mid \overline{\alpha \text{ } \sigma\tau\omicron\mu\iota} \mid \overline{\omega\nu}$
3. $\overline{\Theta\eta\sigma\epsilon\alpha} \mid \overline{\kappa\alpha\iota} \mid \overline{\tau\alpha\varsigma} \mid \overline{\delta\iota\sigma\tau\omicron\lambda} \parallel \overline{\omicron\nu\varsigma \text{ } \alpha} \mid \overline{\delta\mu\eta\tau\alpha\varsigma \text{ } \alpha} \mid \overline{\delta\epsilon\lambda\phi} \mid \overline{\alpha\varsigma \text{ } \Lambda} \parallel$
 $\overline{\alpha\mu\beta\alpha\sigma\iota\varsigma} \mid \overline{\omicron\iota} \mid \overline{\tau\alpha\nu} \mid \overline{\iota\pi\pi\iota} \parallel \overline{\alpha\nu \text{ } \tau\iota} \mid \overline{\mu\omega\varsigma\iota\nu \text{ } \Lambda\theta} \mid \overline{\alpha\nu} \mid \overline{\alpha\nu}$
4. $\overline{\alpha\nu\tau} \mid \overline{\alpha\rho\kappa} \mid \overline{\epsilon\iota \text{ } \tau\alpha\chi} \mid \overline{\epsilon\mu\mu\epsilon\iota\xi} \parallel \overline{\epsilon\iota\nu \text{ } \beta\omicron} \mid \overline{\alpha} \mid \overline{\tau\omicron\nu\sigma\delta \text{ } \alpha\nu\alpha} \mid \overline{\chi\omega\rho\omicron\nu\varsigma} \parallel$
 $\overline{\kappa\alpha\iota} \mid \overline{\tau\omicron\nu} \mid \overline{\pi\omicron\nu\tau\iota} \mid \overline{\omicron\nu \text{ } \gamma\alpha\iota} \parallel \overline{\alpha \text{ } \omicron\chi} \mid \overline{\omicron\nu} \mid \overline{\rho\epsilon\alpha\varsigma \text{ } \phi\iota\lambda\omicron\nu} \mid \overline{\nu\iota\omicron\nu}$

I.

 $\left. \begin{array}{c} \cdot \\ 3 \\ 3 \\ 3 \\ 3 \end{array} \right\}$

II.

 $\left. \begin{array}{c} \cdot \\ 4 \\ 2 \\ 4 \\ 2 \end{array} \right\}$

III.*

 $\left. \begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \\ 4 \\ 4 \\ 4 \\ 4 \end{array} \right\}$

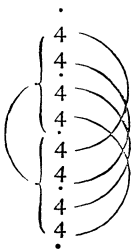
* Period I. is here given as by Schmidt. But in v. 1054 he reads $\delta\rho\epsilon\acute{\iota}\tau\alpha\nu \mid \epsilon\gamma\rho\epsilon\mu\acute{\alpha}\chi\alpha\nu$ (with Gleditsch), instead of the MS. $\tau\omicron\nu\epsilon\gamma\rho\epsilon\mu\acute{\alpha}\chi\alpha\nu \mid \Theta\eta\sigma\epsilon\acute{\alpha} \kappa\alpha\acute{\iota}$. Hence v. 2 of Period III. above runs thus,— $\pi\rho\omicron\sigma\pi\omicron\lambda \mid \overline{\omega\nu \text{ } \Xi\upsilon} \mid \overline{\mu\omicron\lambda\pi\iota\delta} \mid \overline{\alpha\nu \text{ } \epsilon\nu\theta} \parallel \overline{\omicron\iota\mu\alpha\iota} \mid \overline{\omicron\rho} \mid \overline{\epsilon\iota\tau\alpha\nu}$, and, instead of giving two tetrapodies, gives only one, followed by a dipody; *i.e.* .42. instead of .44. Accordingly, instead of two Periods after the first, Schmidt has only one, reading our III. 3 thus: $\overline{\epsilon\gamma\rho\epsilon\mu\acute{\alpha}\chi} \mid \overline{\alpha\nu \text{ } \tau\alpha\varsigma} \mid \overline{\delta\iota\sigma\tau\omicron\lambda} \mid \overline{\omicron\nu\varsigma \text{ } \alpha} \parallel \overline{\delta\mu\eta\tau\alpha\varsigma \text{ } \alpha} \mid \overline{\delta\epsilon\lambda\phi\alpha\varsigma} \parallel$, or .42. instead of our .44. His Period II. (=our II. and III.) then contains the series .42.42.44.=42.42.44.

VI. Third Stasimon, vv. 1211—1248.

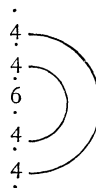
STROPHE.—Logaoedic, based on the Second Glyconic.

- I. 1. οστις | του πλεον | ος μερ | ουσ || χρηζει | του μετρι | ου παρ | εις Λ ||
μη φυν | αι τον α | παντα | νικ || α λογ | ον το δ επ | ει φαν | η
2. ζωειν | σκαιουσιν | αν φυλ | ασσ || ων εν εμ | οι κατα | δηλος | εσται ||
βηναι | κειθεν οθ | εν περ | ηκ || ει πολυ | δευτερον | ως ταχ | ιστα
3. επ : ει | πολλα μεν | αι μακρ | αι || αμερ | αι κατε | θεντο | δη Λ ||
ως : εντ | αν το γε | ον παρ | η || κουφας | αφροσυν | ας φερ | ον
4. λυπ : ασ | εγγυτερ | ω τα | τερπ || οντα δ | ουκ αν ιδ | οισ ο | πον Λ ||
τις : πλαγ | α πολυ | μοχθος | εξ || ω τις | ου καματ | ων εν | ι
- II. 1. οτ : αν τις | ες πλε | ον πεσ | η Λ ||
φθον : ος στασ | εις ερ | ις μαχ | αι
2. του δε | οντος | ο δ επι | κουρος ||
και φον | οι το | τε κατα | μεμπτον
3. ισοτελ | εστος | Αἴδος | οτε μοιρ | αννμεν | αιος ||
επιλε | λογχε | πυματον | ακρατες | απροσο | μιλον
4. αλυρος | αχορος | αναπεφ | ηνε ||
γηρας | αφιλον | ινα προ | παντα
5. θανατος | ες τελ | ευτ | αν Λ ||
κακκ κακ | ων ξυν | οικ | ει

I.



II.



EPODE.—Logaoedic.

- I. 1. $\begin{array}{ccccccc} \cup & \text{L} & \text{L} & - & \cup & - & \cup & - \\ \text{εν} & \vdots & \varphi & | & \tau\lambda\alpha\mu & | & \omega\nu & \omicron\delta \\ \cup & \cup & \cup & \cup & \cup & \cup & \cup & \cup \\ \text{ουκ} & \epsilon\gamma & | & \omega & \mu\omicron\nu & | & \omicron\varsigma & \wedge \parallel \end{array}$
2. $\begin{array}{ccccccc} - & \cup & - & \cup & - & \cup & \text{L} & - \\ \text{παντο}\theta & | & \epsilon\nu & \beta\omicron\rho & | & \epsilon\iota\omicron\varsigma & | & \omega\varsigma & \tau\iota\varsigma & | & \alpha\kappa\tau & | & \alpha & \wedge \parallel \end{array}$
- II. 1. $\begin{array}{ccccccc} \cup & \cup & \text{L} & \cup & \cup & - & \cup & \text{L} & - \\ \text{κυματο} & | & \pi\lambda\eta\xi & | & \chi\epsilon\iota\mu\epsilon\rho\iota & | & \alpha & \kappa\lambda\omicron\nu & | & \epsilon\iota\tau & | & \alpha\iota & \wedge \parallel \end{array}$
2. $\begin{array}{ccccccc} - & > & \cup & \cup & \text{L} & - \\ \omega\varsigma & \kappa\alpha\iota & | & \tau\omicron\nu\delta\epsilon & \kappa\alpha\tau & | & \alpha\kappa\rho & | & \alpha\varsigma & \wedge \parallel \end{array}$
3. $\begin{array}{ccccccc} - & > & \cup & \cup & \text{L} & - \\ \delta\epsilon\iota\nu\alpha\iota & | & \kappa\upsilon\mu\alpha\tau\omicron & | & \alpha\gamma & | & \epsilon\iota\varsigma & \wedge \parallel \end{array}$
4. $\begin{array}{ccccccc} \text{L} & \cup & \cup & \cup & - & \cup & \text{L} & - \\ \alpha\tau & | & \alpha\iota & \kappa\lambda\omicron\nu\epsilon & | & \omicron\upsilon\sigma\iota\nu & \alpha & | & \epsilon\iota & \xi\nu\nu & | & \omicron\upsilon\sigma & | & \alpha\iota & \wedge \parallel \end{array} \text{J}^*$
- III. 1. $\begin{array}{ccccccc} \cup & \cup & \cup & \cup & - & > & - \\ \alpha\iota & \mu\epsilon\nu & \alpha\pi & | & \alpha\epsilon\lambda\iota & | & \omicron\upsilon & \delta\nu\sigma\mu & | & \alpha\nu & \wedge \parallel \end{array}$
2. $\begin{array}{ccccccc} \cup & \cup & \text{L} & \text{L} & - \\ \alpha\iota & \delta & \alpha\nu\alpha & | & \tau\epsilon\lambda\lambda & | & \omicron\nu\tau & | & \omicron\varsigma & \wedge \parallel \end{array}$
3. $\begin{array}{ccccccc} \cup & \cup & \text{L} & - & > & - \\ \alpha\iota & \delta & \alpha\nu\alpha & | & \mu\epsilon\sigma\sigma & | & \alpha\nu & \alpha\kappa\tau & | & \iota\nu & \wedge \parallel \end{array}$
4. $\begin{array}{ccccccc} > & \cup & \cup & \cup & \cup & \text{L} & - \\ \alpha\iota & \delta & \vdots & \epsilon\nu\nu\chi\iota & | & \alpha\nu & \alpha\pi\omicron & | & \rho\iota\pi & | & \alpha\nu & \wedge \parallel \end{array}$
- I. $\begin{array}{c} \dot{6} \\ \vdots \\ \dot{6} \end{array} \Bigg)$
- II. $\begin{array}{c} \dot{6} \\ \vdots \\ 4 \\ \vdots \\ 4 \\ \vdots \\ 6 \end{array} \Bigg)$
- III. $\left\{ \begin{array}{c} \cdot \\ 4 \\ \vdots \\ 4 \\ \vdots \\ 4 \\ \vdots \\ 4 \end{array} \right\}$

* Schmidt inserts γ' after $\kappa\lambda\omicron\nu\epsilon\omicron\upsilon\sigma\iota\nu$, when the verse reads
 $> \vdots \cup \cup | \text{L} | - \cup | - \cup | \text{L} | - \wedge \parallel$.

VII. Kommos, vv. 1447—1456=1462—1471: 1477—1485
=1491—1499.

FIRST STROPHE.—Iambic in periods I. and II. In III., v. 1 is
dochmiac, v. 2 logaoedic (First Glyconic).

- I. 1. $\begin{array}{c} \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad - \quad \cup \quad - \\ \nu\epsilon : \alpha \tau\alpha\delta\epsilon \mid \nu\epsilon\theta\epsilon\nu \mid \eta\lambda\theta\epsilon \mid \mu\omicron\iota \wedge \parallel \\ \mu\epsilon\gamma : \alpha\varsigma \iota\delta\epsilon \mid \mu\alpha\lambda \omicron\delta \epsilon\rho \mid \epsilon\iota\pi\epsilon\tau \mid \alpha\iota \end{array}$
2. $\begin{array}{c} \cup \quad \cup \quad \cup \quad \cup \quad - \quad \cup \quad \cup \quad \cup \quad - \quad \cup \quad - \\ \kappa\alpha\kappa : \alpha \beta\alpha\rho\nu \mid \pi\omicron\tau\mu\alpha \mid \pi\alpha\rho \alpha\lambda\alpha \mid \omicron\nu \xi\epsilon\nu \mid \omicron\nu \wedge \parallel \\ \kappa\tau\nu\pi : \omicron\varsigma \alpha\phi\alpha\tau \mid \omicron\varsigma \delta\iota \mid \omicron\beta\omicron\lambda\omicron\varsigma \mid \epsilon\varsigma \delta \alpha\kappa\rho \mid \alpha\nu \end{array}$
3. $\begin{array}{c} - \quad \cup \quad - \quad \cup \quad \cup \quad - \quad \cup \quad - \\ \epsilon\iota \tau\iota \mid \mu\omicron\iota\rho\alpha \mid \mu\eta \mid \kappa\iota\gamma\chi\alpha\nu \mid \epsilon\iota \wedge \parallel \\ \delta\epsilon\iota\mu \nu\pi \mid \eta\lambda\theta\epsilon \mid \kappa\rho\alpha\tau \mid \omicron\varsigma \phi\omicron\beta \mid \alpha\nu \end{array}$
- II. 1. $\begin{array}{c} \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \\ \mu\alpha\tau : \alpha\nu \gamma\alpha\rho \mid \omicron\nu\delta\epsilon\nu \mid \alpha\xi\iota \mid \omega\mu\alpha \parallel \delta\alpha\iota\mu\omicron\nu \mid \omega\nu \epsilon\chi \mid \omega \phi\acute{\rho}\alpha\sigma \mid \alpha\iota \wedge \parallel \\ \epsilon : \pi\tau\eta\xi\alpha \mid \theta\nu\mu\omicron\nu \mid \omicron\nu\rho\alpha\nu \mid \iota\alpha \gamma\alpha\rho \parallel \alpha\sigma\tau\rho\alpha\pi \mid \eta \phi\lambda\epsilon\gamma \mid \epsilon\iota \pi\alpha\lambda \mid \iota\nu \end{array}$
2. $\begin{array}{c} \cup \quad - \quad \cup \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad \cup \quad - \\ \omicron\rho : \acute{\alpha} \omicron\rho \mid \acute{\alpha} \mid \tau\alpha\upsilon\tau \alpha \mid \epsilon\iota \chi\rho\omicron\nu \parallel \omicron\varsigma \sigma\tau\rho\epsilon\phi \mid \omega\nu \mid \mu\epsilon\nu \epsilon\tau\epsilon\rho \mid \alpha \wedge \parallel \\ \tau\iota : \mu\alpha\nu \alpha\phi \mid \eta\sigma \mid \epsilon\iota \tau\epsilon\lambda \mid \omicron\varsigma \delta\epsilon \parallel \delta\omicron\iota\kappa\alpha \delta \mid \omicron\nu \mid \gamma\alpha\rho \alpha\lambda\iota \mid \omicron\nu \end{array}$
- III. 1. $\begin{array}{c} \cup \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \\ \tau\alpha : \delta\epsilon \pi\alpha\rho \eta\mu\alpha\rho \mid \alpha\nu\theta\iota\varsigma \parallel \alpha\nu\xi\omega\nu \alpha\nu \mid \omega \wedge \parallel \\ \alpha\phi : \omicron\rho\mu\alpha \pi\omicron\tau \mid \omicron\nu\delta \alpha\nu \parallel \epsilon\nu \xi\nu\mu\phi\omicron\rho \mid \alpha\varsigma \end{array}$
2. $\begin{array}{c} \cup \quad \cup \quad - \quad \cup \quad \cup \quad - \\ \epsilon\kappa\tau\nu\pi\epsilon\nu \mid \alpha\iota\theta\eta\rho \mid \omega \mid \text{Z}\epsilon\nu \wedge \parallel \\ \omega \mu\epsilon\gamma\alpha\varsigma \mid \alpha\iota\theta\eta\rho \mid \omega \mid \text{Z}\epsilon\nu \end{array}$
- I. $\begin{array}{c} \cdot \\ 4 = \pi\rho. \\ \cdot \\ 5 \\ \cdot \end{array}$
- II. $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right\} \\ \cdot \end{array}$
- III. $\begin{array}{c} \cdot \\ \text{dochm.} \\ \text{dochm.} \\ 4 = \acute{\epsilon}\pi. \\ \cdot \end{array}$

SECOND STROPHE.—Dochmiac in periods I., II., IV.: iambic in III.

- I. 1. $\begin{array}{c} \cup \quad \cup \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \\ \epsilon : \alpha \iota\delta\omicron\nu \mu\alpha\lambda \mid \alpha\nu\theta\iota\varsigma \parallel \alpha\mu\phi\iota\sigma\tau\alpha\tau \mid \alpha\iota \wedge \parallel \\ \iota : \omega \iota\omega \pi\alpha\iota \mid \beta\alpha\theta\iota \parallel \beta\alpha\theta \epsilon\iota\tau \alpha\kappa\rho \mid \alpha \end{array}$
2. $\begin{array}{c} \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad \cup \\ \delta\iota : \alpha\pi\rho\nu\sigma\iota\omicron\varsigma \omicron\tau \mid \omicron\beta\omicron\varsigma \wedge \parallel \\ \pi\epsilon\rho : \iota \gamma\nu\alpha\lambda \epsilon\nu\alpha\lambda \mid \iota\psi \end{array}$

- II. 1. $\begin{array}{l} > \quad \cup \cup - \geq \quad - \geq \quad \cup \cup - \cup - \\ \text{ΙΙ. 1. } \iota\lambda : \text{αος } \omega \text{ δαιμ} \mid \omega\text{ν } \iota\lambda \parallel \text{αος } \epsilon\iota \text{ τι} \mid \gamma\alpha \text{ } \Lambda \parallel \\ \text{Πος} : \text{ειδωνι} \mid \varphi \text{ } \theta\epsilon \parallel \psi \text{ τυγχαν} \mid \epsilon\iota\varsigma \end{array}$
2. $\begin{array}{l} > \quad \cup \cup - \cup - \quad - \cup - \quad - \cup - \\ \text{2. } \mu\alpha\tau : \text{ερι τυγχαν} \mid \epsilon\iota\varsigma \alpha \parallel \phi\epsilon\gamma\gamma\epsilon\varsigma \text{ } \phi\epsilon\rho \mid \omega\text{ν } \Lambda \parallel \\ \beta\omicron\upsilon : \text{θυτον εστι} \mid \alpha\text{ν } \alpha\gamma \parallel \iota\zeta\omega\text{ν } \iota\kappa \mid \omicron\upsilon \end{array}$
- III. $\begin{array}{l} \cup \quad - \cup \quad - \cup \quad - \cup \quad - \cup, \quad - \cup \quad - \cup \quad - \cup \quad - \\ \text{ΙΙΙ. } \epsilon\text{ν} : \text{αισι} \mid \omicron\upsilon \text{ δε} \mid \sigma\omicron\upsilon \text{ τυχ} \mid \omicron\iota\mu\iota \parallel \mu\eta\delta \alpha \mid \lambda\alpha\sigma\tau\omicron\upsilon \mid \alpha\text{νδρ } \iota\delta \mid \omega\text{ν } \Lambda \parallel \\ \omicron : \gamma\alpha\rho \xi\epsilon\text{ν} \mid \omicron\varsigma \text{ σε} \mid \kappa\alpha\iota \text{ πολ} \mid \iota\sigma\mu\alpha \parallel \kappa\alpha\iota \text{ φιλ} \mid \omicron\upsilon\varsigma \text{ επ} \mid \alpha\zeta\iota \mid \omicron\iota \end{array}$
- IV. 1. $\begin{array}{l} \cup \quad - \quad - \cup \quad - \cup \quad - \quad - \\ \text{ΙV. 1. } \alpha : \kappa\epsilon\rho\delta\eta \chi\alpha\rho \mid \iota\text{ν } \mu\epsilon\tau \mid \alpha\sigma\chi\omicron\iota\mu\iota \mid \pi\omega\varsigma \Lambda \parallel \\ \delta\iota\kappa : \alpha\iota\alpha\text{ν } \chi\alpha\rho \mid \iota\text{ν } \pi\alpha\rho \mid \alpha\sigma\chi\epsilon\iota\text{ν } \pi\alpha\theta \mid \omega\text{ν} \end{array}$
2. $\begin{array}{l} > \quad \cup \cup - \quad > \quad - \\ \text{2. } \text{Ζευ} : \alpha\text{να } \sigma\omicron\iota \phi\omega\text{ν} \mid \omega \text{ } \Lambda \parallel \\ \sigma\pi\epsilon\text{ν}\sigma : \omicron\text{ν } \alpha\acute{\iota}\sigma\sigma \text{ } \omega\text{ν} \mid \alpha\zeta \end{array}$
- I. $\begin{array}{l} \text{I. } \begin{array}{l} \text{dochm.} \\ \text{dochm.} \end{array} \left. \vphantom{\begin{array}{l} \text{dochm.} \\ \text{dochm.} \end{array}} \right\} \begin{array}{l} \text{dochm.} \\ \text{dochm.} \end{array} \end{array}$
- II. $\begin{array}{l} \text{II. } \left(\begin{array}{l} \text{dochm.} \\ \text{dochm.} \\ \text{dochm.} \\ \text{dochm.} \end{array} \right)$
- III. $\begin{array}{l} \text{III. } \begin{array}{l} \cdot \\ 4 \\ \cdot \end{array} \left. \vphantom{\begin{array}{l} \cdot \\ 4 \\ \cdot \end{array}} \right\} \begin{array}{l} \cdot \\ 4 \\ \cdot \end{array} \end{array}$
- IV. $\begin{array}{l} \text{IV. } \begin{array}{l} \text{dochm.} \\ \text{dochm.} \end{array} \left. \vphantom{\begin{array}{l} \text{dochm.} \\ \text{dochm.} \end{array}} \right\} \begin{array}{l} \text{dochm.} \\ \text{dochm.} \end{array} \end{array}$

VIII. Fourth Stasimon, vv. 1556—1578.

STROPHE.—Logaoedic (the tripod, or Pherecratic verse, in period I.; the tetrapody, or Glyconic, in II.).

- I. $\begin{array}{l} \sim \quad \cup \quad - \quad \cup \quad \text{L} \quad \sim \quad \cup \quad - \quad \geq \quad \text{L} \quad \sim \quad \cup \quad - \quad \cup \quad - \quad \cup \\ \text{I. } \epsilon\iota \text{ } \theta\epsilon\mu\iota\varsigma \mid \epsilon\sigma\tau\iota \mid \mu\omicron\iota \parallel \tau\alpha\text{ν } \alpha\phi\alpha\text{ν} \mid \eta \text{ } \theta\epsilon \mid \omicron\text{ν} \parallel \kappa\alpha\iota \text{ σε } \lambda\iota\tau \mid \alpha\iota\varsigma \text{ σεβ} \mid \iota\zeta\epsilon\iota\text{ν} \parallel \\ \omega \text{ } \chi\theta\omicron\text{ν} \mid \alpha\iota \text{ } \theta\epsilon \mid \alpha\iota \parallel \sigma\omega\mu\alpha \text{ } \tau \alpha \mid \nu\iota\kappa\alpha\tau \mid \omicron\upsilon \parallel \theta\eta\rho\omicron\varsigma \text{ } \omicron\text{ν} \mid \epsilon\text{ν } \pi\upsilon\lambda \mid \alpha\iota\varsigma \end{array}$
- II. 1. $\begin{array}{l} \sim \quad \cup \quad - \quad \cup \quad - \quad > \quad \text{L} \quad - \quad > \quad - \quad > \quad - \quad \geq \quad - \\ \text{II. 1. } \epsilon\iota\text{νν} \chi\iota \mid \omega\text{ν } \alpha\text{ν} \mid \alpha\zeta \text{ } \text{Αιδ} \mid \omega\text{ν} \parallel \epsilon\text{ν } \text{Αιδ} \mid \omega\text{νευ} \mid \lambda\iota\sigma\sigma\omicron\mu \mid \alpha\iota \text{ } \Lambda \parallel \\ \tau\alpha\iota\varsigma\iota \text{ πολ} \mid \upsilon\zeta\epsilon\text{ν} \mid \omicron\iota\varsigma \text{ ευν} \mid \alpha\sigma\theta \mid \alpha\iota \text{ κνυζ} \mid \epsilon\iota\sigma\theta\alpha\iota \text{ } \tau \mid \epsilon\zeta \text{ } \alpha\text{ντρ} \mid \omega\text{ν} \end{array}$
2. $\begin{array}{l} \cup \cup \cup^* \quad - \quad \cup \quad \cup \cup \cup \quad \text{L} \quad \sim \quad \cup \quad \sim \quad \cup \quad - \quad \cup \quad - \\ \text{2. } \alpha\pi\omicron\text{να} \mid \mu\eta\delta \text{ επ} \mid \iota \text{ βαρυ} \mid \alpha\chi \parallel \epsilon\iota \text{ } \xi\epsilon\text{νον} \mid \epsilon\zeta\alpha\text{νν}\sigma \mid \alpha\iota \text{ μορ} \mid \psi \text{ } \Lambda \parallel \\ \alpha\delta\alpha\mu\alpha\tau \mid \omicron\text{ν } \phi\upsilon\lambda \mid \alpha\kappa\alpha \text{ παρ} \mid \text{Αιδ} \parallel \alpha \text{ } \lambda\omicron\gamma\omicron\varsigma \mid \alpha\epsilon\text{ν } \epsilon\chi \mid \epsilon\iota \text{ τον} \mid \omega \end{array}$

* Schmidt reads $\mu\eta \acute{\epsilon}\pi\iota\pi\omicron\text{να}$, adding $\tau\omicron\text{ν}$ before $\xi\epsilon\text{νον}$: in the antistr., $\upsilon\lambda\alpha\kappa\alpha$ for $\phi\acute{\upsilon}\lambda\alpha\kappa\alpha$, adding $\delta\eta$ before $\lambda\omicron\gamma\omicron\varsigma$. This gives $\geq : \sim \sim \mid \sim \sim \mid \sim \sim \mid \text{L}, \parallel \sim \sim \mid \sim \sim \mid \sim \sim \mid - \text{ } \Lambda \parallel$

3. $\begin{array}{c} > & \text{L} & \text{L} & - & \cup & \text{L}, & \sim & \cup & \sim & \cup & - & \sim & - \\ \text{ταν} : & \text{παγ} & | & \text{κευθ} & | & \eta \text{ κατ} & | & \omega \text{ νεκρ} & || & \omega \nu \text{ πλακα} & | & \text{και} \Sigma \text{τυγι} & | & \text{ον δομ} & | & \text{ον} \wedge & || \\ \Gamma \alpha \varsigma : & \text{παι} & | & \text{και} & | & \text{Ταρταρ} & | & \text{ου κατ} & || & \text{ευχομαι} & | & \text{εν καθαρ} & | & \varphi \text{ βην} & | & \text{αι} \end{array}$

4. $\begin{array}{c} > & - & \cup & \text{L} & - & \cup & \text{L}, & - & \cup & - & \cup & - & \cup & - \\ \text{πολλ} : & \omega \nu \text{ γαρ} & | & \text{αν} & | & \text{και ματ} & | & \text{αν} & || & \text{πηματ} & | & \omega \nu \text{ ικν} & | & \text{ουμην} & | & \omega \nu & \wedge & || \\ \text{ορμ} : & \omega \mu \epsilon \nu & | & \varphi & | & \text{νερτερ} & | & \alpha \varsigma & || & \tau \omega \xi \epsilon \nu & | & \varphi \text{ νεκρ} & | & \omega \nu \text{ πλακ} & | & \alpha \varsigma \end{array}$

5. $\begin{array}{c} \cup & - & \cup & \text{L} & - & \cup & \text{L} & - & \cup & \text{L} & - \\ \text{παλ} : & \iota \nu \text{ σφε} & | & \delta \alpha \iota \mu & | & \omega \nu \text{ δικ} & | & \alpha \iota \omicron \varsigma & | & \alpha \nu \xi & | & \omicron \iota & \wedge & || \\ \sigma \epsilon : & \tau \omicron \iota \kappa \iota & | & \kappa \lambda \eta \sigma \kappa & | & \omega \text{ τον} & | & \alpha \iota \epsilon \nu & | & \upsilon \pi \nu & | & \omicron \nu \end{array}$

I. $\begin{array}{c} \cdot \\ 3 \\ 3 \\ 3 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 3 \\ 3 \\ 3 \end{array}} \right\}$

II. $\begin{array}{c} \cdot \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \\ \{ 4 \end{array}} \right\}$

IX. Kommos, vv. 1670—1750.

FIRST STROPHE.—Choreic, in verses of 6 or of 4 chorees.

I. 1. $\begin{array}{c} > & \text{L} & \text{L} & - & \cup & - & \cup & \text{L} & - \\ \alpha \iota : & \alpha \iota & | & \phi \epsilon \nu & | & \epsilon \sigma \tau \iota \nu & | & \epsilon \sigma \tau \iota & | & \nu \omega \nu & | & \delta \eta & \wedge & || \\ \pi \omicron \theta : & \omicron \varsigma & | & \tau \omicron \iota & | & \text{και} \kappa \alpha \kappa & | & \omega \nu \alpha \rho & | & \eta \nu & | & \tau \iota \varsigma \end{array}$

2. $\begin{array}{c} - & \omega & - & \omega & - & \omega & - & \omega \\ \omicron \nu \text{ το} & \mu \epsilon \nu & | & \alpha \lambda \lambda \omicron & \delta \epsilon & | & \mu \eta \text{ πατ} & \rho \omicron \varsigma & | & \epsilon \mu \phi \upsilon \tau \omicron \nu & ||^* \\ \text{και} & \gamma \alpha \rho \omicron & | & \mu \eta \delta \alpha \mu \alpha & | & \delta \eta \text{ φίλ} & \omicron \nu & | & \eta \nu \text{ φίλ} & \omicron \nu \end{array}$

* ω , written over two short syllables, means that here they have the value of only one short; so that $\omicron \upsilon \tau \delta \mu \acute{\epsilon} \nu$ (for example) is to be regarded as a choree, $-\sim$, not as a cyclic dactyl, $\sim\sim$. Schmidt has illustrated this by Aesch. *Ag.* 991 $\theta \rho \eta \nu \omicron \nu$ $\Upsilon \rho \iota \nu \acute{\omicron} \varsigma$ $\alpha \upsilon \tau \omicron \delta \iota \delta \alpha \kappa \tau \omicron \varsigma$ $\xi \sigma \omega \theta \epsilon \nu$, which similarly gives $-\omega | -\omega | -\omega | -\omega | \text{L} | -\wedge ||$. In reference to that passage, he remarks:—‘The heavy complaint of the Chorus, which breaks forth impetuously, is adequately expressed first by the strong ictus placed each time on $-\$, and then by the quick movement of ω .’ (*Rhythmic and Metric*, p. 50,—the English translation of Dr Schmidt’s ‘Leitfaden,’ by Prof. J. W. White, of Harvard.)

3. α : λαστον | αιμα | δυσμορ | οιν στεν | αζ | ειν Λ ||
ο : ποτε γε | και τον | εν χερ | οιν κατ | ειχ | ον
4. ωτινι | τον πολυν | αλλοτε | μεν πονον ||
ω πατερ | ω φιλος | ω τον α | ει κατα
5. εμπεδον | ειχομεν | εν πυματ | ψ δ αλογ | ιστα παρ | οισομεν ||
γας σκοτον | ειμενος | ουδε γ εν | ερθ αφιλ | ητος ε | μοι ποτε
6. ιδ : οντε | και παθ | ους | α Λ ||
και : ταδε | μη κυρ | ησ | ης
- II. 1. τι δ : εστιν | εστ | ιν μεν | εικασ | αι φιλ | οι Λ ||
ε : πραξεν | ε | πραξεν | οιον | ηθελ | εν
2. βε : βηκεν | ως μαλ | ιστ αν | εν ποθ | ψ λαβ | οισ Λ ||
το : ποιον | as ε | χρηζε | γας επ | ι ξεν | as
- III. 1. τι γαρ οτ | ψ | μητ Αρ | ης Λ ||
εθανε | κοιτ | αν δ εχ | ει
2. μητε | ποντος | αντε | κυρσεν ||
νερθεν | ευски | αστον | αιεν
3. ασκοπ | οι δε | πλακες ε | μαρψαν ||
ουδε | πενθος | ελιπ α | κλαυτον
4. εν αφαν | ει | τινι μορ | ψ | φερομεν | ον Λ ||
ανα γαρ | ομμ | α σε τοδ | ω | πατερ εμ | ον
- IV. 1. ταλ : αινα | νων δ ο | λεθρι | α Λ ||
στεν : ει δα | κρυον | ουδ εχ | ω
2. νυξ επ | ομμασ | ιν βε | βακε || πως γαρ | η τιν | απι | αν Λ ||
πως με | χρη το | σον ταλ | αιαν || αφανισ | αι το | σονδ αχ | os
3. γαν | η | ποντι | ον κλυδ || ων αλ | ωμεν | αι βι | ου Λ ||
ω | μοι | γας επ | ι ξεν || as θαν | ειεν ε | χρηζες | αλλ
4. δυσ : οιστον | εξομ | εν τροφ | αν Λ ||
ερ : ημος | εθανες | ωδε | μοι

- V. 1. $\begin{array}{cccccccccccc} - & \cup & & - & \cup & & \cup & \cup & \cup & & - & \cup & & - & \cup & & - \\ \text{ου} & \text{κατ} & | & \text{οιδα} & | & \text{κατα} & \text{με} & | & \text{φονιος} & || & \text{Αἰδ} & | & \text{ας} & \text{ελ} & | & \text{οι} & \text{πατρ} & | & \text{ι} & \wedge & || \\ \omega & \text{ταλ} & | & \text{αινα} & | & \text{τις} & \text{αρα} & | & \text{με} & \text{ποτμος} & || & \text{αυθις} & | & \text{ωδ'} & [\text{αν}] & | & \text{ολβι} & | & \text{ος}]^* \end{array}$
2. $\begin{array}{ccccccc} - & \cup & & - & \cup & & \cup & - \\ \text{ξυνθαν} & | & \text{ειν} & \text{γερ} & | & \text{αι} & | & \varphi & \wedge & ||^\dagger \\ \text{[lost in antistrophe]} \end{array}$
3. $\begin{array}{cccccccccccccccc} \cup & & - & \cup & & - & \cup & & \cup & & - & \cup & & \cup & & - & \cup & & \cup & & - \\ \text{ταλ} & : & \text{αιναν} & | & \text{ως} & \epsilon & | & \text{μοιγ} & \text{ο} & | & \text{μελλ} & || & \text{ων} & \text{βιος} & | & \text{ου} & \text{βι} & | & \text{ωτ} & | & \text{ος} & \wedge & || \\ \epsilon\pi & : & \text{αμμεν} & | & \text{ει} & \text{σε} & \tau & | & \omega & \text{φιλ} & | & \alpha & || & \text{τας} & \text{πατρος} & | & \omega\delta & \epsilon\rho & | & \eta\mu & | & \alpha\varsigma \end{array}$
- VI. 1. $\begin{array}{cccccccccccccccc} \cup & & - & \cup & & - & \cup & & \cup & & - & \cup & & \cup & & - & \cup & & \cup & & - \\ \omega & \text{διδυμ} & | & \alpha & \text{τεκν} & | & \omega\text{n} & \alpha\rho & | & \text{ιστα} & || & \text{το} & \text{φερον} & | & \epsilon\kappa & \theta\epsilon & | & \text{ου} & \text{φερ} & | & \text{ειν} & \wedge & || \\ \alpha\lambda\lambda & \epsilon\pi\epsilon\iota & | & \omega\lambda\beta\iota & | & \omega\varsigma & \gamma\epsilon & | & \lambda\upsilon\sigma\epsilon & || & \text{το} & \text{τελος} & | & \omega & \text{φιλ} & | & \alpha\iota & \beta\iota & | & \text{ου} \end{array}$
2. $\begin{array}{cccccccccccccccc} \cup & & - & \cup & & - & \cup & & \cup & & - & \cup & & \cup & & - & \cup & & \cup & & - \\ \mu\eta\delta & \epsilon\tau & \alpha\gamma & | & \alpha\text{n} & \text{φλεγ} & | & \epsilon\sigma\theta\omega\text{n} & | & \text{ου} & || & \text{τοι} & \text{κατα} & | & \mu\epsilon\mu\pi\tau & \epsilon & | & \beta\eta\tau & | & \text{ον} & \wedge & || \\ \lambda\eta\gamma\epsilon\tau\epsilon & | & \tau\omega\upsilon\delta & \alpha\chi & | & \text{ους} & \kappa\alpha\kappa & | & \omega\text{n} & || & \gamma\alpha\rho & \delta\upsilon\sigma\alpha\lambda & | & \omega\tau\omicron\varsigma & | & \text{ου}\delta & | & \epsilon\iota\varsigma \end{array}$

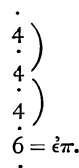
I.



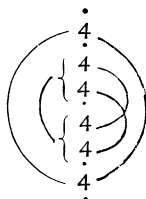
II.



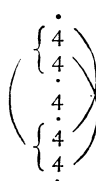
III.



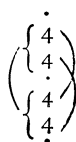
IV.



V.



VI.



SECOND STROPHE.—Choreic.

- I. 1. $\begin{array}{cccccccccccc} \cup & & - & \cup & & - & \cup & & - & \cup & & - & \cup & & - \\ \text{παλ} & : & \text{ιν} & \text{φιλ} & | & \alpha & \text{συ} & | & \text{θωμεν} & || & \text{ως} & \tau\iota & | & \text{ρεξομ} & | & \text{εν} & \wedge & || \\ \text{φιλ} & : & \alpha\iota & \text{τρεις} & | & \eta\tau\epsilon & | & \mu\eta\delta\epsilon\text{n} & || & \alpha\lambda\lambda\alpha & | & \text{ποι} & \text{φυγ} & | & \omega \end{array}$
2. $\begin{array}{ccccccc} \cup & & - & \cup & & - & \cup \\ \text{ι} & : & \text{μερος} & \epsilon\chi & | & \epsilon\iota & \mu\epsilon & | & \text{τις} & \wedge & || \\ \kappa\alpha\iota & : & \text{παρος} & \alpha\pi & | & \epsilon\phi\upsilon\gamma\epsilon & | & \tau\iota \end{array}$
- II. 1. $\begin{array}{ccccccc} \cup & & - & \cup & & - & \cup \\ \text{ταν} & : & \text{χθοιον} & | & \epsilon\sigma\tau\iota & | & \alpha\text{n} & \iota\delta & | & \epsilon\iota\text{n} & \wedge & || \\ \tau\alpha & : & \text{σφων} & \tau\omicron & | & \mu\eta & \pi\iota\tau & | & \nu\epsilon\iota\text{n} & \kappa\alpha\kappa & | & \omega\varsigma \end{array}$

* [*ἀνόλβιος*] is conjecturally supplied by Schmidt. Cp. note on 1715.

† Schmidt omits *ξυνθανεῖν γεραῖω*, but retains *πατρί*. Periods V. and VI., as given above, then form only one period, the series being $\cdot 4 \cdot 4 \cdot 4 \cdot 4 \cdot 4 \cdot 4 \cdot$. See note on v. 1690.

2. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{τιν} & : & \text{ος πατρ} & | & \text{ος ταλ} & | & \text{αιν εγ} & | & \omega \wedge \parallel \\ \text{φρον} & : & \omega \text{ τι} & | & \text{δηθ ο} & | & \text{περ νο} & | & \text{εις} \end{array}$
3. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{θεμ} & : & \text{ις δε} & | & \text{πως ταδ} & | & \text{εστι} & | & \text{μωv} \wedge \parallel \\ \text{ο} & : & \text{πως μολ} & | & \text{ουμεθ} & | & \text{εσ δομ} & | & \text{ους} \end{array}$

- III. 1. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{ουχ ορ} & | & \text{ας τι} & | & \text{τοδ επε} & | & \text{πληξας} & \parallel \\ \text{ουκ εχ} & | & \omega \mu\eta & | & \text{δε γε μα} & | & \text{τευε} & \end{array}$
2. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{και τοδ} & | & \omega \varsigma \text{ τι} & | & \text{τοδε μαλ} & | & \text{αυθις} & \parallel \\ \text{μογος εχ} & | & \epsilon \iota \text{ και} & | & \text{παρος επ} & | & \text{ειχε} & \end{array}$
3. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{αταφος} & | & \text{επιτινε} & | & \text{διχα τε} & | & \text{παντος} & \parallel \\ \text{τοτε μεν} & | & \text{απορα} & | & \text{τοτε δ υπ} & | & \text{ερθεν} & \end{array}$
4. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{αγε με} & | & \text{και τοτ} & | & \text{επειναρ} & | & \text{ιξον} & \parallel \\ \text{μεγαρα} & | & \text{πελαγος} & | & \text{ελαχετ} & | & \text{ον τι} & \end{array}$
- $\begin{array}{c} \cup \\ \text{αι αι} \parallel \\ \text{φεν φεν} \end{array}$

- IV. 1. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{δυσταλ} & | & \text{αινα} & | & \text{που} & | & \text{δητ} & \wedge \parallel \\ \text{ποι μολ} & | & \omega \mu\epsilon\nu & | & \omega & | & \text{Ζευ} & \end{array}$
2. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{αυθις} & | & \omega \delta \text{ ερ} & | & \text{ημος} & | & \text{απορος} & \parallel \\ \text{ελπιδ} & | & \omega \nu \gammaαρ & | & \text{εσ τιν} & | & \text{ετι με} & \end{array}$
3. $\begin{array}{cccc} \cup & - & \cup & - & \cup & - & \cup & - \\ \text{αι} & : & \omega \nu \alpha & | & \text{τλαμον} & | & \epsilon \xi & | & \omega \wedge \parallel \\ \text{δαιμ} & : & \omega \nu \text{ τα} & | & \nu \nu \gamma \epsilon & | & \lambda \alpha \nu \nu & | & \epsilon \iota \end{array}$

I.* $\begin{array}{c} \cdot \\ 3 \\ 3 \\ 3 = \epsilon\pi. \end{array}$

II. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \end{array}$

III. $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right\} \end{array}$

IV.† $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \end{array}$

* In Period I., v. 2, Schmidt adopts Gleditsch's expansion of the MS. text, *ἔχει μέ <τις>*. IΣ. *τίς <οὖν>*, and in the antistrophe, *καὶ πάρος ἀπεφύγετο*. AN. *<τί δῆ>*; . Hence this verse becomes a tetrapody (instead of a tripody, as above), and Periods I. and II., as given above, fall into *one* period with v. 1 as prelude, the series being . 6. = πρ., . 4. 4. = . 4. 4. In the note on 1739 f. will be found my reasons for preferring Hermann's reading *καὶ πάρος ἀπέφυγε*. AN. *τί*;

† Schmidt, with Gleditsch, reads a second *αἰαὶ* in the strophe (v. 1734), and in the antistrophe AN. *ναὶ ναὶ*. XO. *φεν φεν*. This being included, the period becomes palinodic, the series being . 4. 4. = . 4. 4.

ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

I.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ³ συνημμένος πώς ἐστὶ τῷ ΤΥΡΑΝΝΩ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους ἤδη γεραιὸς ὢν ἀφικνέεται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνέεται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον, ὡς αὐτὸς φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μετα- 5 λάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παιδίων, καὶ τὴν γενησομένην ἄφικνιν τοῦ Κρέοντος πρὸς αὐτόν. ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τοῦπίσω ἄπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα 10 διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δρᾶμα τῶν θανμαστῶν· ὃ καὶ ἤδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ. ἦν γὰρ Κολωνήθεν· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξει, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορθήτους ἔσεσθαι καὶ τῶν ἐχθρῶν αὐτοὺς 15 κρατήσιν ὑποτίθεται ὁ Οἰδίπους, προαναφωνῶν ὅτι διαστασιάζουσιν πρὸς Θηβαίους ποτὲ καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππῷ Κολωνῷ πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους.

20

This Argument precedes the play in L (p. 96 A): the other three follow it (p. 118 A). 3 ἦσαν sc. αἱ θυγατέρες. For τῆς θυγατρὸς Brunck wrote μίας τῶν θυγατέρων (the phrase found in Argum. IV. l. 2): Turnebus added αἱ θήλειαι after ἀρσένων. 4 πυθόχρηστον L. τὸ πυθόχρηστον A. 6 Instead of τὸ μὲν οὖν πρῶτον... συνέρχονται, A has merely τότε μὲν οὖν ἐρχονται. 9 γενησομένην Elmsley,

for γενομένην. 10 ἀγαγεῖν L. ἀπαγαγεῖν A, B. 14 Κολωνῆθεν B. Κολώνηθεν L, Κολωνόθεν A and Ald. Cp. Eustath. p. 351. 10 ἀρ. Elms.: ὁ δ' ἐκείθεν δημότης...κολωνῆθεν ἐλέγετο φῦναι, οὐ κολωνόθεν, ὡς ὅμοιον ὃν κολωνόν καὶ κολώνην εἰπεῖν, καὶ ἐκ κολωνοῦ καὶ κολώνηθεν. So Dem. or. 21 § 64 Φιλόστρατον ...τὸν Κολωνῆθεν.—ἀποδείξαι (*constituere*) L, rightly, I think: ἐπιδείξαι Elmsley, not from conjecture (as Dindorf and Blaydes say), but, as he states, from A. 16 L adds καὶ before ὅτι. 18 ἰππίῳ] ἰππεῖω L.

II.

Τὸν ἐπὶ Κολωνῷ Οἰδίπουν ἐπὶ τετελευτηκότῃ τῷ πάππῳ Σοφοκλῆς ὁ
 ὑἱδοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος, ὃς ἐστὶ τέταρτος
 ἀπὸ Καλλίου, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ
 τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει
 5 τοὺς τραγικούς ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς
 Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλῆς, ὃς πολλὸν χρόνον βιούς

ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,

πολλὰς ποιήσας καὶ καλὰς τραγωδίας·

10

καλῶς δ' ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγομένῳ ἰππίῳ Κολωνῷ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἕτερος
 Κολωνὸς ἀγοραῖος πρὸς τῷ Εὐρυσακείῳ, πρὸς ᾧ οἱ μισθαρνοῦντες προεστή-
 κεισαν, ὥστε καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδο-
 θῆναι

15

ὅψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἔεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·

οὗτος, πόθεν ἦλθες; Εἰς Κολωνὸν ἰέμην,

οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἰππέων.

2 ὃς ἐστὶ τέταρτος L. ὃς τέταρτος vulg. 5 τραγικούς is Clinton's con-
 jecture (*Fast. Hellen.* vol. II. p. xxxvi.) for στρατηγούς, L's reading. As Elmsley
 says, 'Non Aristophanes Ranis, sed Εὐπολις Δήμιος, ἀνάγει τοὺς στρατηγούς ὑπὲρ
 γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem.' The error was probably
 due to the scribe. 10 καλῶς δ'] καλῶς L: Hermann added δ'. 11 ἰππίῳ]
 ἰππεῖω L.

2 Μίκωνος] Micon was the ἄρχων ἐπώνυμος of Ol. 94, 3=402 B.C., Callias of Ol. 93,
 3=406 B.C. Between them came Alexias (405), Pythodorus (404, the Anarchy), and
 Euclides (403). The comedy of the *Frogs* was acted at the Lenaea of 405 B.C., *i.e.*
 about the beginning of Feb. (C. F. Herm. *Ant.* II. § 58), and Sophocles was then dead.
 Curtius (*Hist. Gr.* IV. 79 tr. Ward) and others date his death 405 B.C.; and, supposing
 him to have died at the beginning of the year, this suits the other data. He died in
 Ol. 93, 3 and in the archonship of Callias (Diod. 13. 103); but that Olympic year, and

that archonship, ran from July 406 B.C. to July 405 B.C. 5 Μούσαις] It is conjectured that the subject of the *Muses* was cognate to that of the *Frogs*,—a contest between two poets, with the *Muses* for judges (see Bothe, *Frag. Com.* p. 214). Aristophanes was first with the *Frogs*, Phrynichus second with the *Muses*, Plato comicus third with the *Cleophon*. 12 Κολωνὸς ἀγοραῖος] A low hill, with the ground about it, was known as 'The *Colonus of the Agora*,' or 'Market Hill,' because it lay just w.n.w. of the market-place in the Cerameicus, on the n.w. side of the Acropolis and nearly n. of the Areopagus. The 'Market Hill' was included in the larger district called Melitè. (See E. Curtius, text to the *Sieben Karten von Athen*, pp. 51 ff.) The locality about the hill formed a sort of labour-market, as labourers and artisans resorted thither to seek engagements. Hence it was called Κολωνὸς ὁ μισθίος (schol. on Ar. *Av.* 998), or ὁ ἐργατικός (schol. on Aeschin. or. 1, § 125). For the other *Colonus* (ὁ ὕπιος), see the commentary on the play *ad init.* and vv. 55 f. τῷ Εὐρύσασκεϊ] A chapel or ἡρῶν of Eurysaces, the son of Ajax, who was said to have dwelt in this part of Athens after he and his brother Philaeus had bestowed Salamis on the Athenians. Pausanias does not mention the Eurysaceion, but Harpocration (*s.v.*) places it in the district Melitè to which the *Colonus Agoraeus* belonged. 13 τὴν παροιμίαν] It is quoted by Pollux 7. 133, Photius p. 367. 6, etc. Meineke wished to read ἄλλως for ἄλλ' *eis*, and to render (understanding ἄν): 'you have come too late, or else you would have gone to *Colonus*'—supposing that the *Colonus Agoraeus* was associated with festivities (?). But ἄλλ' *eis* is clearly right, I think: ἔσο is pres. imperf., not imperf. indic., and the sense is:—'You have come too late—nay, get you gone to the *Colonus*': i.e. 'you have missed this job—you had better go and look out for another' (alluding to the hiring of labourers at the 'Market Hill'). 16 Pherecrates, one of the best poets of the Old Comedy, gained the prize first in 438 B.C. Περᾶλη was the name of a woman; the plot is unknown. (*Frag. Com.* p. 107.)

III.

ΕΜΜΕΤΡΟΣ ὙΠΟΘΕΣΙΣ ΤΟΥ ΠΡΟΤΕΓΡΑΜΜΕΝΟΥ ΔΡΑΜΑΤΟΣ
ΗΤΟΙ ΤΟΥ ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥ.

Ἦλυθεν ἐκ Θήβης ἀλαὸν πόδα βακτερεύουσα
πατρὸς ὁμοῦ μητρὸς τλήμονος Ἀντιγόνη
ἐς χθόνα Κεκροπίης καὶ τὰς Δῆμητρος ἀρούρας,
σεμνῶν δ' ἰδρύθη σηκὸν ἐς ἀθανάτων·
ὥς δὲ Κρέων Θήβηθεν ἔχων εἰσῆλθεν ἀπειλάς,
Θησεὺς ταῖς ὁσίοις ῥύσατο χερσὶ βία.
Φοιβείων παρέχειν χρησμῶν φάτιν εἶπεν ἀληθῆ,
ἐνθεν ἄρ' ὁ πρέσβυς τόνδε κρατεῖν πόλεμον.
Ἀργόθεν ἦλθε θεῶν ἰκέτης κρατερὸς Πολυνείκης,
τῷ δὲ πατὴρ στυγεράς ἐξαπέλασσε ἀράς·
Μοῖραι γὰρ δυσάλυκτοι ἐφ' ἵππείοιο Κολωνοῦ
ἦγαγον † ἀνδραπόδων πνεῦμα πολυχρόνιον †

5

10

ὥς δ' ἦν Αἰγείδης ἔφορος λογίων Ἑκάτοιο,
σεισμοῖς καὶ βρονταῖς ἦν ἀφανῆς ὁ γέρων.

ΕΜΜΕΤΡΟΣ] ἐμμέτρως L.

2 ὁμοῦ] ἀμοῦ L.

8 πόλεμον] πόλεμος L.

2 Join μητρὸς τλ. Ἀντ., 'A., child of a hapless mother': ὁμοῦ not with these words (as if = 'like him'), but with ἤλυθεν. 8 ἔνθεν κ.τ.λ. The v. is corrupt, but the sense plain:—'Oed. said that he could cite a genuine decree of the Delphic oracle, that, on whichever side the old man (Oed. himself) should be, that side should prevail in war.' Possibly ἐνθ' ἐν ὄροις πρέσβυς, τῶνδε κρατεῖν πόλεμον. 12 ἀνδραπόδων πνεῦμα πολυχρόνιον conceals a corruption, perh. of something like ἀνδρα πόνων τέρμα πολυχρόνιων. The style of these verses would even warrant the suggestion of πρέμνα or πυρμνά (as = τέλη) for πνεῦμα. 13 'While Theseus was spectator of the decrees of Apollo' (cp. v. 1644).

IV.

ΣΑΛΟΥΣΤΙΟΥ ΥΠΟΘΕΣΙΣ.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟἰΔΙ-
ΠΟΔΙ. πεπηρώται γὰρ καὶ ἀφίκται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μῆς
τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμνῶν [Ἑρινύων],
(ὃ ἔστιν ἐν τῷ καλουμένῳ ἱππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσει-
5 δῶνός ἐστιν ἱερὸν ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὄρεωκόμοι ἵστανται.)
ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἔστιν
ἑτέρῳ βέβηλος τόπος, αὐτόθι κάθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέ-
σεως προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν
ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν
10 χοροῦ σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἐστι καταλύων τὴν
δοιοπορίαν καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἡ οἰκο-
νομία ἐν τῷ δράματι, ὥς οὐδενὶ ἄλλῳ σχεδόν.

3 Ἑρινύων, which L gives, is bracketed by Elms. and edd. 4 ἱππίῳ. 5 ἱππίου]
ἱππεῖω. ἱππέου L. 7 βέβηλος] βεβήλω L. 8 ἀγγέλλων ὅτι ἄρα τῷ χωρίῳ
τοῦτο προκάθηται L. B ἀπαγγελλῶν, adding τις after ὅτι. 9 προσκάθηται A.

ΣΑΛΟΥΣΤΙΟΥ] A rhetorician of the 5th cent. A.D., of whom Suidas gives a short notice. A Syrian by birth, he lived first at Athens and then at Alexandria, where τῷ σοφιστικῷ βίῳ προσείχε. His argument to the *Antigone* is also extant. Among his other writings were commentaries on Demosthenes and Herodotus. 5 καὶ αὐτοῦ οἱ ὄρεωκόμοι κ.τ.λ.: 'and there the muleteers take their station'—to be hired by people going from Athens into the country. As the writer knew Athens, this local touch is probably true for his days. He seems to add it as further illustrating the connection of Colonus with riding.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ANTIGONH.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

The Ἀττικοὶ γέροντες who form the Chorus belong to Colonus. The so-called ξένος is also of Colonus (cp. vv. 78, 297), and derives his traditional title in the Dramatis Personae merely from the fact that Oedipus addresses him as ὁ ξέν' (v. 33).

In some parts of this play four persons are on the stage at once; viz. (1) vv. 1096—1210, Oedipus, Antigone, Ismene (mute), Theseus: (2) 1249—1446, Oed., Ant., Ism. (mute), Polyneices: (3) 1486—1555, Oed., Ant., Ism. (mute), Theseus. Two explanations of this fact are possible.

I. A fourth (regular) actor may have been employed. The cast might then have been as follows:—

1. *Protagonist.* Oedipus.
2. *Deuteronist.* Antigone.
3. *Tritagonist.* Ismene. Creon.
4. *Fourth actor.* Stranger. Theseus. Polyneices. Messenger¹.

Müller (*History of Greek Literature*, vol. 1. p. 403) thinks that a fourth actor was used. 'The rich and intricate composition of this noble drama would have been impossible without this innovation. But even Sophocles himself does not appear to have dared to introduce it on the stage'—the play having been produced, after his death, by Sophocles the grandson (Argum. II. *ad init.*).

II. The part of Ismene may have been divided between one of the three regular actors and a 'supernumerary,' who was a 'mute

¹ In order that the same actor should play the Messenger and Theseus, we must suppose that the Messenger leaves the stage in the interval between the entrance of the two sisters (1670) and the entrance of Theseus (1751). The alternative, with or without a fourth actor, is that the Protagonist should take the part of the Messenger as well as that of Oedipus. So in the *Ajax* the Protagonist played both Ajax and Teucer.

person' (κωφὸν πρόσωπον). On this view it is further necessary to divide the part of Theseus. The cast might then have been as follows :—

1. *Protagonist.* Oedipus. Ismene from 1670.
2. *Deuteragonist.* Stranger. Ismene to 509. Theseus, except in 887—1043. Creon. Polyneices. Messenger.
3. *Tritagonist.* Antigone. Theseus in 887—1043.
4. *Mute person.* Ismene 1096—1555.

This cast is adopted by Prof. N. Wecklein in his edition of the play (p. 8).

A slight modification of this second scheme is that suggested by W. Teuffel in *Rhein. Mus.* (new series) ix. 137, viz. that the 'super-numerary,' who played Ismene as a mute person from 1096 to 1555, also represented her from 1670 to the end. In the latter scene she has merely a few broken words towards the end of the lyric κομμός (1724 ff.). The phrase of Pollux (4. 110), παραχορήγημα¹ εἰ τέταρτος ὑποκριτής τι παραφθέγγαιτο, 'the term "parachoregema" was used if a fourth actor interposed at all with speech,' suggests a distinction between the 'super-numerary' who was strictly a κωφὸν πρόσωπον, and one who was allowed to speak a few incidental (παρα-) words,—such as those of Ismene in 1724—1734. This view has the merit of greater simplicity. The protagonist, then, will play Oedipus only—unless, indeed, he adds to it the part of the Messenger.

An analogous case occurs in Eur. *Andromache* 504—765,—a play which, though its date cannot be precisely fixed, was at least earlier than the *Oedipus at Colonus*. Andromache, her young son Molossus, Menelaus, and Peleus are on the stage together. Molossus has a few words to speak, though he remains silent after the entrance of Peleus. There is surely great improbability in Hermann's view that the boy who played Molossus was *strictly* a 'mute person,'—his part being spoken for him from a place of concealment by the actor who immediately afterwards played Peleus (see Paley, *Eur.* vol. II. p. 226). It is more natural to suppose that, in the case of Molossus as in that of Ismene,

¹ This word (from παραχορήγῶ) meant simply 'something furnished in supplement' to the ordinary provision by the choragus. The supplement might be a fourth actor (in addition to the regular three), or a body of 'supernumeraries' (like the suppliants in the *O. T. ad init.*) in addition to the regular Chorus. The term παρασκήνιον was probably applied to persons, unseen by the audience, who spoke or sang at the wings, or behind the scenes; cf. A. Müller, *Griech. Bühnenalterthümer*, p. 179.

the 'supernumerary' was allowed to speak the few words which alone were needed.

As to dividing the part of Theseus, we may agree with J. W. Donaldson (*Theatre of the Greeks*, p. 307, 8th ed.) that Müller overrates the objections. The mask, and other conditions of the Greek theatre, would go far to facilitate such an arrangement.

STRUCTURE OF THE PLAY.

1. πρόλογος, verses 1—116.
2. πάροδος, 117—253.

3. ἐπεισόδιον πρῶτον, 254—667, divided into two parts by a κομμός 510—548.
4. στάσιμον πρῶτον, 668—719.

5. ἐπεισόδιον δεύτερον, 720—1043 (with a kommos-like passage, 833—843 = 876—886).
6. στάσιμον δεύτερον, 1044—1095.

7. ἐπεισόδιον τρίτον, 1096—1210.
8. στάσιμον τρίτον, 1211—1248.

9. ἐπεισόδιον τέταρτον, 1249—1555, divided into two parts by a κομμός, 1447—1499.
10. στάσιμον τέταρτον, 1556—1578.

11. ἔξοδος, 1579—1779, including a κομμός, 1670—1750.

The Parodos (vv. 117—253) passes at v. 138 into a κομμός: *i.e.* it is not merely the lyric chant with which the Chorus enters the orchestra, but becomes a lyric dialogue, in which Oedipus and Antigone take part with the Chorus. The essence of a κομμός, as defined by Aristotle (*Poet.* 12), was that the *lyric* strains of the chorus should alternate with the utterances of one or more of the actors. The *actor's* part in the κομμός might be lyric, as here in the Parodos and in the first κομμός (510—548); or it might preserve the ordinary metre of dialogue, as in the second κομμός (1447—1499), where the choral lyrics are interspersed with iambic trimeters spoken by Oedipus and Antigone.

ΟΙΔΙΠΟΤΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ' ἢ τίνων ἀνδρῶν πόλιν;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν;
 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
 μέλιον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί.
 στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.', after a reading, means that it is in all the MSS. known to the editor.

4 δωρήμασιν MSS., δωρήμασι Elmsley, Blaydes. At the end of a verse the νῦ ἐφέλ-

Scene:—*At Colonus in Attica, a little more than a mile north-west of the acropolis of Athens. The back-scene shows the sacred grove of the Eumenides, luxuriant with 'laurel, olive, vine' (v. 17). Near the middle of the stage is seen a rock (v. 19), affording a seat which is supposed to be just within the bounds of the grove (v. 37). The hero Colonus is perhaps represented by a statue on the stage (59 τόνδε, cp. 65).*

The blind OEDIPUS (conceived as coming into Attica from the W. or N.-W.) enters on the spectator's left, led by ANTIGONE. He is old and way-worn; the haggard face bears the traces of the self-inflicted wounds (δυσπρόσποτον, v. 286): the garb of both the wanderers betokens indigence and hardship (vv. 747 ff.: δυσπνεὺς στολάς, v. 1597). After replying to his first questions, his daughter leads him to the rocky seat (v. 19).

1—116 Prologue. Oedipus has sat down to rest, when a man of the place warns him that he is on holy ground. It is the grove of the Eumenides. At that word, Oedipus knows that he has found his destined goal; and, when the stranger has gone to summon the men of Colonus, invokes the goddesses.—Steps approach; Oedipus and his daughter hide themselves in the grove.

1 γέροντος. Sophocles marks the length of interval which he supposes between the *O. T.* and the *O. C.* by v. 395, γέροντα δ' ὀρθοῦν φλαῦρον δὲ νέος

πέση. In the *O. T.* Oedipus cannot be imagined as much above 40,—his two sons being then about 15 and 14, his two daughters about 13 and 12 respectively. It was 'long' after his fall when Creon drove him into exile (437, 441). It would satisfy the data of both plays to suppose that about 20 years in the life of Oedipus have elapsed between them.

Ἀντιγόνη. An anapaest can hold only the first place in a tragic trimeter, unless it is contained in a proper name, when it can hold any place except the sixth. Soph. has the name Ἀντιγόνη only four times in iambs. Here, in 1415, and in *Ant.* 11 the anapaest holds the fifth place; in *O. C.* 507, the 4th. But Eur. prefers the anapaest of Ἀντιγόνη in the 4th place: see *Ph.* 88, 757, 1264, 1323, 1465, 1636 (4th place) as against 58, 1476, 1588 (5th). The anapaest must be wholly in the proper name: hence Eur. *I. A.* 1570 ἔλεξε δ', ὦ θηροκτόν' Ἀρτεμὶ παῖ Διὸς was amended by Porson, ἔλεξε δ', ὦ θηροκτόν' Ἀρτεμὶ Διὸς.

2 χώρους, like *loca*, vaguely, 'region' (so *O. T.* 798): but sing. χώρος below (16, 37, 54), of a definite spot. Oed. already knows that they are near *Athens* (25), but it is time that the day's journey was ended (20); will this rural region—or town—supply their needs if they halt? The exordium has something of a Homeric tone,—due not merely to the form of the question (like that of Odysseus on awakening in Phaeacia, *Od.* 6. 119, and in Ithaca, *Od.* 13. 200 τέων αἶτε βροτῶν

OEDIPUS.

Daughter of the blind old man, to what region have we come, Antigone, or what city of men? Who will entertain the wandering Oedipus to-day with scanty gifts? Little crave I, and win yet less than that little, and therewith am content; for patience is the lesson of suffering, and of the years in our long

κυστικόν is usually written, even when the next v. begins with a consonant. 5 σμικρόδ

εἰς γαίαν ἰκάνω;), but also to the epic phrase ἀνδρῶν πόλιν (*Il.* 17. 737 etc.).

3 πλανήτην: cp. Eur. *Heracl.* 878 ξένοι πλανήτην εἶχετ' ἄθλιον βίον. The word is not in itself opprobrious: in 123 it is merely opp. to ἐγχευρος: cp. Plat. *Rep.* 371 D καλούμεν... τοὺς... πλανήτας ἐπὶ τὰς πόλεις, ἐμπόρους. In *O. T.* 1029 πλάνης, said by Oed. to the Corinthian, takes its colour from the added ἐπὶ θητεία, 'a vagrant hireling.'

4 σπανιστοῖς, made scanty, given scantily: so Philostratus (circ. 235 A.D.) p. 611 ἄρωμα... σπανιστόν, 'rare.' This implies σπανίζω τι as 'to make a thing scanty' or rare, which occurs in Greek of the 2nd cent. B.C. (Philo Byzant. *De septem mirabil.* 4): cp. Shaksp. *Lear* 1. 1. 281 'you have obedience scantied.' For a different use see Strabo 15. 727 (a land) σπανιστὴ καρποῖς, 'poor' in..., implying σπανίζω τινά as 'to make one needy,' whence the perf. pass. ἐσπανίσμεθ' ἀρωγῶν (*Aesch. Pers.* 1024): and here again cp. Shaksp. *Merch.* 2. 1. 17 'if my father had not scantied me.'

δέξεται: Xen. *Anab.* 5. 5. 24 ξενίους... δέχεσθαι: Plat. *Legg.* 919 A καταλύσειν ἀγαπηταῖς δεχόμενος.

δωρήμασιν, food, and shelter for the night: *Od.* 14. 404 ἐς κλισίην ἀγαγον καὶ ξείνια δῶκα (whereas δῶρα, or ξενήτια δῶρα, in Hom. usu.=special presents, as of plate or the like, *Od.* 24. 273).

5 ἐξαιτούντα, 'asking earnestly.' This compound has a like force in *O. T.* 1255, *Trach.* 10; and so the midd. below, 586, 1327. Cp. ἐξεφίεται, *straitly* enjoins, *Ai.* 795. In prose, the special sense of ἐξαιτεῖν was 'to demand the surrender of' a person, answering to ἐκδιδόναι: Antiph. or. 6 § 27 εἰ... θεράποντας ἐξαιτοῦσι μὴ ἤθελον ἐκδιδόναι. σμικροῦ is better than μικροῦ,

since the rhetorical ἐπαναφορά (cp. 610, *O. T.* 25) needs the same form in both places. μικρός having prevailed in later Attic (as in Xen. and the orators), our mss. in the tragic texts often drop the σ. But, metre permitting, tragedy preferred σμικρός. In Soph. fr. 38 εἰ μικρός ὦν τὰ φαῦλα νικήσας ἔχω, the word='of short stature,' in which sense *Il.* 5. 801 too has Τυδεύς τοι μικρός μὲν ἦν δέμας, though in 17. 757 σμικρῆσι. Curtius (*Etym.* p. 622), comparing σμικτήρ and μυκτήρ, remarks that analogy speaks for the antiquity of the σ in σμικρός, while it is possible that the μ was not original, but arose from some other sound.

6 φέροντα = φερόμενον: *O. T.* 590 πάντ' ἀνευ φόβου φέρω: cp. 1411. καὶ τῶδ'. As καὶ οὗτος (like *et is, isque*), or καὶ ταῦτα, introduces a strengthening circumstance (*Her.* 6. 11 εἶναι δούλους, καὶ τοῦτοισι ὡς δρηπέτῃσι), so here καὶ τῶδε marks the last step of a climax. Some edd. point thus, φέροντα' taking ἐξαρκούν as = ἐξαρκεί, 'and that suffices me': but this (a) supposes a very harsh ellipse of ἐστί, (b) maims the rhythm, (c) weakens the force of the series σμικρόν—μείων—ἐξαρκούν. ἐμοί after Οἰδῖπουν: cp. 1329: as *O. T.* 535 τῆς ἐμῆς after τοῦδε τάνδρος (like *Tr.* 1073f.): *Ai.* 865 μνήσσομαι after Δίας θεοῖ: Plat. *Euthyphro* 5 A οὐδέ τω ἂν διαφέρῃ Εὐθύφρων τῶν πολλῶν... εἰ μὴ εἰδείη.

7 στέργειν, absol., cp. 519, Dem. *De Cor.* § 112 εἰ δέ φησιν οὗτος, δεῖξάτω, καὶ γὰρ στέργω καὶ σιωπήσομαι: usu. with accus., as *Ph.* 538 ἀνάγκη προὔμαθον στέργειν κακά. Like στέργειν, αἰνεῖν is sometimes absol. in this sense (*Eur. Suppl.* 388 κἄν μὲν θέλωσιν αἰνέσαι), but ἀγαπᾶν almost always takes a clause with ὅτι, εἰ or ἐάν (*Od.* 21. 289 οὐκ ἀγαπᾷς δ' ἐκκλησ... | δαίνυσαι), or an accus. αἱ πάθαι: *Her.* 1.

μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
 ἢ πρὸς βεβήλοισι ἢ πρὸς ἄλσεσιν θεῶν,
 στήσόν με κἀξίδρυσον, ὥς πυθώμεθα
 ὅπου ποτ' ἐσμέν· μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, ἂν δ' ἀκούσωμεν τελεῖν.

10

ANTIGONE.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν οἱ
 πόλιν στέγουσιν, ὥς ἀπ' ὀμμάτων, πρόσω·

15

B, and others: μικροῦ L, A, etc.

9 θάκοισιν MSS., which Elmsley keeps, with the older edd.: θάκησιν Seidler, and so most of the recent edd. This conject. is also in R (cod. 34, Riccardian Library, a MS. of the 16th cent., acc. to P. N. Pappageorgius, *Jahrb. f. Class. Phil.*, suppl. xiii. p. 406, 1883), η having been written over οι by a corrector.

11 πυθοίμεθα MSS., Campbell: πυθώμεθα Brunck, Elms., and most edd. 13 ἂν δ' δ', which is not in the MSS., was supplied by Elmsley. The MSS. have either ἂν (as L and A), or χᾶν (as B). The double

207 τὰ δέ μοι παθήματα ὄντα ἀχάρिता
 μαθήματα γέγονε: Aesch. Ag. 177 τὸν
 πάθει μάθος | θέντα κυρίως ἔχειν. ὁ χρό-
 νος, the time (through which I live), at-
 tending on me (ξυνών) in long course
 (μακρὸς). Cp. O. T. 963 (Polybus died
 of disease) καὶ τῷ μακρῷ γε συμμετρούμε-
 νος χρόνῳ, 'and of the long years which
 he had told.' For ξυνών cp. O. T. 863
 εἴ μοι ξυνέη...μοῖρα: Ai. 622 παλαιᾷ...
 ἐντροφὸς ἀμέρα: Pind. Pyth. 4. 157 ἥδη
 με γηραιὸν μέρος ἀλικίας | ἀμφιπολεῖ.

8 διδάσκει, verb agreeing with nearest
 subject: cp. Anl. 830, 1133: [Xen.] Resp.
 Athen. (circ. 420 B.C.) I § 2 δικαίως αὐτόθι
 καὶ οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει:
 Plat. Symp. 190 C αἱ τιμαὶ γὰρ αὐτοῖς καὶ
 ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο:
 Cic. Ad Att. 9. 10, 2 nihil libri, nihil
 litterarum, nihil doctrinae prodest. τρίτον,
 as completing the lucky number: Ai.
 1174 κόμας ἐμὰς καὶ τήσδε καὶ σαντοῦ
 τρίτου: O. T. 581 (where see n.).

9 θάκησιν is in itself a correct
 form. θάκησις (θακέω) is (1) the act of
 sitting, (2) the means of sitting, as
 οἰκήσις (οἰκέω) is (1) the act of dwell-
 ing, (2) the house. It is not found
 elsewhere, but cp. Soph. Ph. 18 ἡλίου
 διπλῇ | πάρεστιν ἐνθάκησις, a twofold
 means of sitting in the sun. With the
 MS. reading θάκοισιν construe:—στήσόν
 με ἢ πρὸς θάκοις βεβήλοισι, εἴ τινα (θακῶν)
 βλέπεις, etc. (We could not render εἴ
 τινα βλέπεις 'if thou seest any man,' since

the need for a halt did not depend on that
 condition.) This is a construction much
 less clear and simple than that with
 θάκησιν. βεβήλοισι may have induced the
 change of θάκησιν into θάκοισιν.

10 βεβήλοισι, neut. plur. (cp. ἀβάτων
 ἀποβάς, 167), places which may be trod-
 den, *profana*, opp. to ἱερὰ, ἄθικτα: cp.
 fr. 86. ὁ δεινὸς γὰρ ἔρπειν πλούτος ἐς τε
 τὰ βᾶτα | καὶ πρὸς βέβηλα (Vater's cor-
 rection of καὶ πρὸς τὰ βᾶτά): Bekker Anecd.
 325. 13 ἀβέβηλα τὰ ἄβᾶτα χωρία καὶ ἱερὰ
 καὶ μὴ τοῖς τυχοῦσι βάσιμα, μόνοις δὲ τοῖς
 θεραπεύουσιν τοὺς θεοῦς. βέβηλα δὲ ἐλέγετο
 τὰ μὴ ὅσια μηδὲ ἱερὰ: οὕτω Σοφοκλῆς.
 (This ignores the classical use of ὅσιος as
 opp. to ἱερός: in Ar. Lys. 743 ὄσιον
 χωρίον=βέβηλον.) In Eur. Her. 404 καὶ
 βέβηλα καὶ κεκρυμμένα | λόγια=oracles
 to which access was easy, as opp. to
 those hidden in temple-archives.

ἢ πρὸς ἄλσεσιν does not necessarily
 imply entrance on the ἄλση. But the
 contrast with πρὸς βεβήλοισι is unmeaning
 unless Oed. thinks of a seat on sacred
 ground, and not merely near it. So
 Antigone, who recognises the grove as
 sacred (16), seats him within it (19). This
 grove at Colonus was ἀστυβές (126) be-
 cause the cult of the Eumenides so
 prescribed. Sacred groves were often open
 to visitors, as was the κυκλοτερές ἄλσος of
 the Nymphs, with an altar 'whereon all
 wayfarers were wont to make offerings,' ὅθι
 πάντες ἐπιπρέεσκον δοῖται (Od. 17. 208).

fellowship, and lastly of a noble mind.—My child, if thou seest any resting-place, whether on profane ground or by groves of the gods, stay me and set me down, that we may inquire where we are: for we stand in need to learn as strangers of denizens, and to perform their bidding.

ANTIGONE.

Father, toil-worn Oedipus, the towers that guard the city,
to judge by sight, are far off;

crasis *χᾶν* for *καὶ ἃ ἂν* is not a difficulty (cp. Ar. *Th.* 90 *χᾶν δέη*, Eur. *Her.* 173 *χοῖν μέσῳ χρόνῳ*, Theocr. 1. 109 *χῶδωνις*, Hippon. fr. 30 *κώπολλον*): and *χᾶν* is preferred by Blaydes. But, as Elmsley says, 'veri similis est excidisse δ', quod toties apud tragicos excidit.' In *O. T.* 749 *ἂν δ'* is a variant for *ἃ δ' ἂν*, and there, as here, it has been preferred by most of the recent edd. In L the 1st hand had written *ἂν*, which a corrector changed to *ἂν*. 15 *στέγουσιν* MSS.: *στέφουσιν* Wakefield ('non male fortasse,' Linwood), followed by Wunder, Hartung,

Hence Pausanias sometimes mentions that a particular *ἄλσος* was *not* open to the public. At Megalopolis, in the precinct of Zeus Philios, there was an *ἄλσος* of which he says, *ἐς μὲν δὴ τὸ ἐντὸς ἔσοδος οὐκ ἔστιν ἀνθρώποις* (8. 31. 5). At Pellene, again, there was a walled *ἄλσος* of Artemis Soiteira; *ἔσοδος τε πλὴν τοῖς ἱερέυσιν ἄλλῳ γε οὐδενὶ ἔστιν ἀνθρώπων* (7. 27. 3).

11 *ἐξίδρυσον*, place me in a seat; cp. *ἐκ ἐν ἐξορθῶ* (to render *ὀρθόν*). *ἐξίδρυσον*, without addition, could hardly mean, 'seat me *apart*,' i.e. out of the path. In Eur. fr. 877 (the only other example of *ἐξιδρύω*) it is the context which fixes this sense, *τηλοῦ γὰρ οἰκῶν βίωτον ἐξιδρυσάμην*, 'I fixed the seat of my life far apart from men's homes.'

πυθώμεθα. *πυθολίμεθα* is impossible here. After a primary tense, the optative in a final clause with *ὥς*, *ὅπως*, etc., occurs only:—(1) in Homeric Greek, where the case is merely imaginary: *Od.* 17. 250 *τόν ποτ' ἐγὼν...* | *ἄξω τῇλ' Ἰθάκης, ἵνα μοι βλοτον πόλιν ἄλφου*: 'him *some day* I will take far from Ithaca,—so that (if I should do so) he might bring me large gain,'—implying, *εἰ ἄγοιμι, ἄλφου ἂν*. (2) After words expressing an *aspiration* or *prayer* (and not, like *στήσον* here, a simple order): Aesch. *Eum.* 297 *ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὦν θεός, | ὅπως γένειτο... λυτήριος*: 'may she come—and a god hears e'en afar—that [so] she might prove my deliverer.' Aesch. *Suppl.* 670 ff., by which Campb. defends *πυθολίμεθα*, would come under (2), if the text were certain, but there *τῶς* is a *v.l.* for *ὥς*. (3) More rarely, where the primary tense implies a secondary: Dem.

In Androt. § 11 *τοῦτον ἔχει τὸν τρόπον ὁ νόμος... ἵνα μὴδὲ πεισθῇται μὴδ' ἐξαπατηθῇται γένουι' ἐπὶ τῷ δήμῳ*: 'the law stands thus [= *was made* thus], that the people *might* not even have the power' etc.: i.e. *ἔχει* implies *ἐτέθη*.

12 *μανθάνειν... ἤκομεν*, we have come to learning,=are in such plight that we must learn: the infin. as after verbs of duty or fitness (*δφείλω, προσήκει*, etc.). Cp. *O. T.* 1158 *εἰς τὸδ' ἤξει* (sc. *εἰς τὸ δλέσθαι*).

13 *ξένοι πρὸς ἀστῶν*: cp. the address of Oedipus the King to the Theban elders (*O. T.* 216 ff.), esp. vv. 222 f., *νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστούς τελῶ, | ὑμῖν προφώνῳ κ.τ.λ.*

14 *Οἰδίπους*, the more frequent voc. (cp. *O. T.* 405 crit. n.): but *Οἰδίπῳ* below, 557, 1346. Athens is a little more than a mile S.E. of Colonus. The picture which Sophocles meant *πύργοι* to suggest probably included both the Acropolis—a beautiful feature in the view—and the line of city-walls with their towers. So the city-walls of Thebes are *πύργοι*, *Ant.* 122.—*οἷ* at the end of the verse: cp. *O. T.* 298, *El.* 873, *Tr.* 819.

15 *στέγουσιν*, the reading of all MSS., is probably right. It is true that in class. Greek *στέγω* usually means either (1) 'cover,' 'conceal,' as *El.* 1118 *ἀγχος... σώμα... στέγων*, or (2) 'keep out,' as Aesch. *Theb.* 216 *πύργων στέγειν εὐχεσθε πολέμιον δόρυ*. But the first sense—'cover'—might easily pass into 'protect,' and Xen. *Cyr.* 7. 1. 33 has *αἱ ἀσπίδες... στεγάζουσι τὰ σώματα*. Wakefield's *στέφουσιν* ('girdle') is specious; we have

χώρος δ' ὃδ' ἱρός, ὡς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλων· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
 οὐ κῶλα κάμψιον τοῦδ' ἐπ' ἀξέστου πέτρου·
 μακρὰν γὰρ ὡς γέροντι προϋστάλης ὁδόν.

20

ΟΙ. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χώρον οὐ.

ΟΙ. πᾶς γάρ τις ἡὔδα τοῦτό γ' ἡμῖν ἐμπόρων.

25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ἦ μάθω μολούςά ποι;

ΟΙ. ναί, τέκνον, εἴπερ ἐστὶ γ' ἐξοικήσιμος.

Blaydes. 16 ἱρὸς L (cp. crit. n. on O. T. 1379), Dind., Campb.: ἱερὸς most edd. —ὡς σάφ' εἰκάσαι A, V³, Ald., Elms., Wunder. καὶ σάφ' εἰκάσαι R. ὡς ἀφεικάσαι L, with π written over φ by the first corrector (S). ὡς ἀπεικάσαι most of the mss. and edd.: ὡς ἐπεικάσαι Blaydes. 21 νῦν Brunck, νῦν L (as usual), with most of the

στεφάνωμα or στεφάνη πύργων (Ant. 122, Eur. *Hec.* 910), Βαβυλῶνα...τεῖχεσιν ἐστεφάνωσιν (Dionys. *Periegetes* 1006), ὀπλοισιν Μεγάλη πόλις ἐστεφάνωται (Paus. 9. 15). But it does not follow that πύργοι πόλιν στέφουσιν could stand. στέφω never occurs as = 'to be set around,' but either as (1) 'to set around'—*ἄνθη περὶ κεφαλὴν στέφεις*, or (2) 'to crown'—*ἄνθεσι κεφαλὴν στέφεις*,—sometimes in the fig. sense of 'honouring,' as with libations or offerings (Ant. 431 etc.). ὡς ἀπ' ὀμμάτων, sc. εἰκάσαι, to judge from sight (alone), without exact knowledge: schol. ὡς ἔστιν ἐκ προόψεως τεκμήρασθαι: cp. Thuc. 1. 10 εἰκάξασθαι ἀπὸ τῆς φανεράς ὀψεως, to be estimated by the mere external aspect.

16 χώρος δ' ὃδ' ἱρός. Cp. Plato *Phaedr.* 230 B, where Socrates recognises the sacred character of the spot by the Ilissus: Νυμφῶν τέ τινων καὶ Ἀχελώου ἱερὸν ἀπὸ τῶν κορῶν τε καὶ ἀγαλμάτων (the votive dolls and images) ἔοικεν εἶναι. There, too, τὸ σύσκιον was a feature.

ὡς σάφ' εἰκάσαι, A's reading, is preferable to ὡς ἀπεικάσαι, which would imply a more diffident guess. The poet of Colonus intends that the sacred character of the grove should at once impress the Theban maiden; and σάφα is confirmed by the emphasis of δάφνης, ἐλαίας, ἀμπέλων. It has been objected that σάφα is inconsistent with εἰκάσαι. But it merely expresses the

speaker's own belief that her guess is right; as we can say, 'a certain conjecture.' In L's reading, ὡς ἀφεικάσαι, it seems more likely that a second σ should have been lost than that π should have become φ. For the constr. with ὡς, cp. *Tr.* 1220 ὡς γ' ἐπεικάξεν ἐμέ. ὡς is omitted below, 152. βρύων takes a dat. in its literal sense of 'sprouting' (βρύνει *ἄνθει Il.* 17. 56), but either a dat. (as Ar. *Nub.* 45) or a gen. in its figurative sense of 'being full.' [Plat.] *Asiarchus* 371 c ἀφθονοὶ μὲν ὥραι παγκάρπου γονῆς βρύουσι (evidently pieced together from some poet).

17 ἀμπέλων. Cyril (*Jerem. Homil.* 4. 41), speaking of the later pagan practice, says, εἰς ἄλσιν ὅταν φυτεύωσι ξύλα, φυτεύουσιν οὐ τὰ καρποφόρα, οὐ σὺ κῆν οὐδ' ἀμπέλον, ἀλλὰ μόνον τέρψεως χάριν ἄκαρπα ξύλα. But in earlier times, at least, τὰ καρποφόρα were not rare in sacred groves; cp. Xen. *Anab.* 5. 3. 12 (referring to the shrine of the Ephesian Artemis at Scyllus) περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυνέβη, ὅσα ἐστὶ τρωκτὰ ὠραία. Paus. 1. 21. 7 (in an ἄλσος of Apollo at Athens) δένδρων καὶ ἡμέρων καὶ ὅσα τῶν ἀκάρπων δαμῆς παρέχεται τινα ἢ θέας ἡδονήν.

πυκνόπτεροι, poet. for πυκναί, the second element being equivalent to a separate epithet, πτεροῦσαι: cp. 717 ἐκατομπόδων Νηρηῶν, 1055 δυστόλους, O. T. 846 οἰξώνος ἀνῆρ, a lonely way-

and this place is sacred, to all seeming,—thick-set with laurel, olive, vine; and in its heart a feathered choir of nightingales makes music. So sit thee here on this unhewn stone; thou hast travelled a long way for an old man.

OE. Seat me, then, and watch over the blind.

AN. If time can teach, I need not to learn that.

OE. Canst thou tell me, now, where we have arrived?

AN. Athens I know, but not this place.

OE. Aye, so much every wayfarer told us.

AN. Well, shall I go and learn how the spot is called?

OE. Yes, child,—if indeed 'tis habitable.

other MSS. **23** *δπου* Vat.: *δπη* F, R²; *δποι* the others. **25** *τοῦτό γ'* *τοῦτον* most of the MSS.; but Elms. cites *τοῦτό γ'* from F (15th cent.). **26** *πη* F (with *οι* written over *η*), R²: *πον* L²: *ποι* the others. **27** *εἶπερ ἐστὶ γ'* L with most MSS., *εἶπερ ἐστὶν* B, and a few more: *εἶπερ γ' ἐστὶν* Brunck. *εἰσοκήσιμος* Hartung.

farer (where see n.). Such an epithet as 'thickly-feathered' would be unmeaning here. The *many* nightingales, heard to warble from the thick covert, argue the undisturbed sanctity of the inner grove. Antigone notices an indication which her blind father can recognise. **δ'** is elided at the end of the verse, as *O. T.* 29 (n.), so also *τ'*, as *ib.* 1184 etc., and once *ταῦτα*, *ib.* 332: cp. below, 1164.

20 *ὡς γέροντι* with *μακράν*: cp. Plat. *Soph.* 226 C *ταχέαν, ὡς ἐμοί, σκέψιν ἐπιτάττει* ('a rapid process of thought for such as I am'): *Rep.* 389 D *σωφροσύνης δέ, ὡς πλήθει, οὐ τὰ τοιαύτα μέγιστα*; 'for the mass of men, are not the cardinal points of temperance such as these?' Cp. 76. **προϋστάλης**, hast fared forward: a compound not found elsewhere in Trag., except in Aesch. *T'heb.* 415 *Δίκη... νιν προστέλλεται*, sends him forth as her champion.

22 *χρόνου... οὐνεκ'*. *O. T.* 857 f.: Her. 3. 122 *εἵνεκέν τε χρημάτων ἀρξείας ἀπάσης τῆς Ἑλλάδος* (if it is merely a question of money): Antiphon or. 5 § 8 *κἂν ἀνωμότοις ὑμῖν... ἐπιτρέψαιμι...*, *ἐνεκά γε τοῦ πιστεῖν*, 'I would leave the verdict to you, though you were unsworn, if it were only a question of confidence.'

23 *ὅποι*, since *καθέσταμεν* implies *ἵκομεν*: cp. 227, 476: on the same principle. *Ὀλυμπίαζε* (not *Ὀλυμπίασι*) *παρεῖναι*, Thuc. 3. 8.

24 *γοῦν*: 'well (*οὖν*), I know *Athens* (*γε*), but not this place.' Cp. *El.* 233 *ἀλλ' οὖν εἰνολία γ' ἀδῶ*, 'well, it is in kindness that I speak.'

25 *ἡμῖν* as a trochee is frequent in

Soph. (Ellendt counts 26 instances), but does not occur in Eur., nor in Aesch., except in *Eum.* 347, where Porson's *ἁμῖν* for *ἡμῖν* seems necessary. Modern edd., with Dind., usu. write *ἡμῖν*: others, as Nauck and Ellendt, would always write *ἡμιν*, for which the old grammarians afford some warrant (cp. Chandler, *Accent.* 2nd ed. § 673): while others, again, would distinguish an emphatic *ἡμῖν* from a non-emphatic *ἡμιν* (cp. Hadley and Allen, *Greek Gram.* § 264).

26 *ἀλλ' ὅστις ὁ τόπος*. The tribrach is divided like that in Eur. *Phoen.* 511 *ἐλθόντ' ἄ σὺν ὅπλ' οἰς*, where *σὺν* coheres closely with *ὅπλ' οἰς*, as *ὁ* with *τόπος*. But even where no such cohesion exists, a tribrach may be broken after the second syllable if it is also broken after the first: e.g. *δέσποινα, σὺ τὰδ' ἐπραξας οὐ γνώμης ἄτερ* is correct: cp. n. on *O. T.* 537. *ἡ μάθω*, deliberative subjunct., of which the aor. is more frequent than the pres.: so *O. T.* 364 *εἴτω*: see on *O. T.* 651.

27 *ἐξοικήσιμος*, capable of being made into a dwelling-place, 'habitable,' here implying 'inhabited.' Adjectives with the suffix *σιμο* properly denote adaptability. They were primarily formed from substantives in *-σι-ς*, as *χρήσι-μο-ς*, fitted for use, from *χρήσις*. The noun *ἐξοίκησις* is found only in the sense of 'emigration,' Plat. *Legg.* 704 C, 850 B. But as from *ἱππάζομαι* was formed *ἱππά-σιμος*, though *νο ἵππασις* occurs, so *ἐξοικήσιμος* here is taken directly from *ἐξοικέιν* as='to make into a dwelling-place' (Thuc. 2. 17 *ἐξοικήθη*). *οικήσιμος*

- AN. ἀλλ' ἐστὶ μὴν οἰκητός· οἶομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρώ.
OI. ἦ δεῦρο προσστείχοντα κάξορμώμενον; 30
AN. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὄδε.
OI. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ
αὐτῆς θ' ὀρώσης οὐνεχ' ἡμῖν αἰσιος
σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι— 35

ΞΕΝΟΣ.

- πρίν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.
OI. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὐδ' οἰκητός· αἱ γὰρ ἔμφοβοι
θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40

30 προστείχοντα MSS., προσστείχοντα Dindorf; cp. 320, and cr. n. on *O. T.* 79.
32 ἀνὴρ] ἀνὴρ MSS., Aldine. 35 τῶν MSS., Campbell: ὦν Elms., and most edd.
Tr. 47 is the only other place where, in iambics, Soph. uses the art. for the relative
pron. without metrical necessity: see below, vv. 304, 747, 1258: *O. T.* 1379, 1427:
Ant. 1086: *Tr.* 47, 381, 728: *El.* 1144: *Ph.* 14. The gen. plur. τῶν for ὦν occurs

as='habitable' occurs in later Greek. Just as ἐξοικήσιμος is practically equivalent to οἰκητός here, so Silius speaks of the Capitoline as 'superis habitabile saxum,' alluding to the actual shrines on it (l. 541). Cp. ἀλώσιμος βάξις (Aesch. *Ag.* 10), tidings of an actual, not merely possible, capture. This poet. use is the converse of that by which ἀρηγτος could mean 'unspeakable,' or invictus, 'unconquerable.'

28 ἀλλ' ἐστὶ μὴν, 'nay, but it is inhabited.' Aesch. *Pers.* 233 (in a reply) ἀλλὰ μὴν ἔμειρ', 'nay, but he was eager' (to take this very city). Especially in rejecting an alternative: Eur. *Helen.* 1047 ἀλλ' οὐδὲ μὴν ναὺς ἔστω, 'nay, but neither is there a ship.'

30 Impatient for more light, Oed. asks, 'Is he coming forth towards us,—so that it is really needless for thee to move?' δεῦρο denotes the goal, προσ- the direction, and ἐξ- the starting-point. δεῦρο goes with both participles, which form a single expression,='coming towards us from the abodes' implied by οἰκητός (28). Cp. *Ai.* 762 ἀπ' οἰκων... ἐξορμώμενος. Other explanations are:—(1) 'approaching' (δεῦρο being taken with προσστ. only) 'and setting out,' as

a 'prothysteron' for 'setting out and approaching.' This is impossible. (2) 'Moving, and hastening, hither': but this obliterates ἐξ-, and strains ὀρμώμενον.

31 καὶ δὴ, 'already': Ar. *Av.* 175 ΠΕΛ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω. μὲν οὖν, 'nay rather' (*imō*); Ar. *Eq.* 13 ΝΙ. λέγε σύ. ΔΗ. σὺ μὲν οὖν λέγε.

33 ὦ ξεῖν'. The Ionic voc. occurs even without metrical necessity, Eur. *I. T.* 798 ξεῖν, οὐ δικαίως: Soph. rarely uses ξείνος except in voc.: 1014 n. ὑπὲρ τ' ἐμοῦ=ὑπὲρ ἐμοῦ τε: as *O. T.* 258 (where see n.), κυρῶ τ' ἐγώ=ἐγώ τε κυρῶ: *Ph.* 1294. Cp. Tennyson's lines 'To the Princess Frederica': 'O you that were eyes and light to the King till he past away | From the darkness of life.' *Ant.* 989 (of the blind Teiresias and his guide) δὺ' ἐξ ἐνὸς βλέποντε.

34 f. οὐνεχ'...φράσαι: that thou hast come near, αἰσιος σκοπὸς ὦν (=τούτων ἃ) ἀδηλοῦμεν, an opportune inquirer into our doubts, φράσαι, so as to explain (epexegetic infin., cp. 50). σκοπὸς has its ordinary sense of 'scout' (cp. n. on 297). Oedipus supposes that the man has been sent to make inquiry. τούτων is objective gen. after σκοπός.

35 ὦν, by attract.: *O. T.* 788 ὦν...

AN. Nay, inhabited it surely is;—but I think there is no need;—yonder I see a man near us.

OE. Hitherward moving and setting forth?

AN. Nay, he is at our side already. Speak as the moment prompts thee, for the man is here.

Enter STRANGER (a man of Colonus).

OE. Stranger, hearing from this maiden, who hath sight for herself and for me, that thou hast drawn nigh with timely quest for the solving of our doubts—

ST. Now, ere thou question me at large, quit this seat; for thou art on ground which 'tis not lawful to tread.

OE. And what is this ground? To what deity sacred?

ST. Ground inviolable, whereon none may dwell: for the dread goddesses hold it, the daughters of Earth and Darkness.

thrice; below, v. 304 φιλεί πλανᾶσθαι, τῶν ἐκείνος αἰών: *O. T.* 1379 ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ: *Ant.* 1086 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ. A recollection of these passages may have led a copyist to write τῶν here also. 36 νῦν L, with most of the MSS., and so Dindorf, Wunder, Schneidewin, Wecklein; νυν Elmsley, Blaydes, Campbell. 40 σκότου A, σκότους L (with most of the MSS.), though in v. 106 it has, like the rest, σκότου. Some MSS. of Eur. give

ἰκόμην = (τούτων) ἃ ἰκόμην. ἀδηλοῦμεν. Since ἀδηλέω = to be ἀδηλος, (as ἀπειθέω to be ἀπειθής, ἀκοσμέω to be ἀκοσμος,) the form strictly implies that ἀδηλος could mean, 'not seeing' clearly: but an act. sense nowhere occurs, for in Eur. *Or.* 1318 χροῖα δ' ἀδήλων τῶν δεδραμένων πέρι means, 'faces wherein the deeds cannot be read' (not, 'which seem to know nought of them'). Cp. the verbs formed from the active use of verbal adjectives which were primarily passive, as ἀλαστέω, to be unforgetting, ἀτλητέω, to be impatient (*O. T.* 515). Conversely, δηλώω, 'to make δηλος,' sometimes verges on the sense, 'to be δηλος' (*Ant.* 20, 242).

36 As 78 shows, the man who has just entered is supposed to belong to Colonus, which, like the rest of Attica, was subject to the king of Athens (v. 67). The designation ξένος was probably suggested merely by ὦ ξέν' in 33. τὰ πλείον', 'the' details foreshadowed by the preamble. Isocr. or. 5 § 63 (in a rapid sketch of Conon's career) καὶ τί δέι τὰ πλείω λέγειν; 'and why dwell on the details?' So in Soph. *Ph.* 576 μὴ νῦν μ' ἔρῃ τὰ πλείον', *Tr.* 731 σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον, the art. denotes 'the' sequel which the previous discourse promises. In Eur. *Med.* 609 ὡς οὐ κρινούμαι τῶνδ' εἰ σοὶ τὰ

πλείονα, the gen. brings this out: 'Enough—I will not dispute with thee on the further aspects of this matter.'

37 οὐχ ἄγνόν πατεῖν. The poets can use ἄγνός either like ἱερός (e.g. Eur. *Andr.* 253 ἄγνόν τέμενος), or, as here, like ὅσιος. For the infin. active, cp. Plat. *Phaed.* 62 B λόγος οὐ... ῥάδιος διδεῖν, 90 C λόγος... δυνατοῦ κατανοήσαι: Eur. *Med.* 316 λέγεις ἀκοῦσαι μαλθακ' (*auditu mollia*): Soph. *O. T.* 792 ἀτλητον... ὀρᾶν, and n. on *O. T.* 1204.

38 τοῦ θεῶν νομίζεται; 'to which of the gods is it deemed to belong?' After verbs of being thought, called, etc., the gen. expresses 'belonging' (1) to a possessor, as here and *Ant.* 738 οὐ τοῦ κρατοῦντος ἢ πόδιν νομίζεται; or (2) to a class, as Eur. *Andr.* 12 τῶν ἐλευθερωτῶν | οἴκων νομισθεῖσ'. With (1) here cp. the gen. of the deity after ἱερός (Plat. *Phaed.* 85 B ἱερός τοῦ αὐτοῦ θεοῦ).

39 ἀδικτος οὐδ' οἰκητός, sc. ἐστιν, answering τίς ἐσθ' ὁ χώρος; cp. 1274 ἀναδὸς οὐδ' ἀμνηρίης φράσας, *Ph.* 2 ἀστεπτὸς οὐδ' οἰκουμένη. The second question, τοῦ θεῶν νομίζεται; is answered by αἱ γὰρ ἐμβόβοι κ.τ.λ.

40 Γῆς τε καὶ Σκότου κόραι: as in Aesch. *Eum.* 416 they call themselves Νυκτὸς αἰανῆς τέκνα, and invoke μάτερ Νύξ (844): Aesch. does not name the

- ΟΙ. τίνων τὸ σεμνὸν ὄνομα' ἂν εὐξαίμην κλύων;
 ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν
 εἶποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
 ΟΙ. ἀλλ' ἔλεω μὲν τὸν ἱκέτην δεξαίατο·
 ὡς οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
 ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορὰς ξύνθην' ἐμῆς.
 ΞΕ. ἀλλ' οὐδ' ἐμοί τοι τοῦξανιστάναι πόλεως
 δίχ' ἐστὶ θάρσος, πρὶν γ' ἂν ἐνδείξω τί δρῶ.
 ΟΙ. πρὸς νυν θεῶν, ᾧ ξεῖνε, μή μ' ἀτιμάσῃς,
 τοιόνδ' ἀλήτην, ᾧν σε προστρέπω φράσαι. 50

σκότους in *Hec.* 831, *H. F.* 563, and σκότος (acc.) in *H. F.* 1159, fr. 538.

ᾧν MSS., Suid., Eustath.: ᾧν Vauvilliers.

42 ἀν] ᾧν MSS., Suid., Eustath.: ᾧν Vauvilliers. 44 ἀλλ' ἔλεω] ἔλεως L, A, etc.: ἔλεω, B, T, etc.—μὲν] Elmsley (on v. 28) conject. μὴν, which Hartung reads: μ' ἂν Burges: μὲ Blaydes: ἐμὲ Nauck, Wecklein.—τὸν] τόνδ' MSS. τὸν was first restored in the London ed. of 1747 (Elms., *praef.* p. v.).

45 ὡς] ὥστ' MSS. But the scholium in L, ἐγὼ γὰρ οὐκ ἀναστήσομαι ἐντεῦθεν, suggests that the scholiast read ὡς, not ὥστ'. ὡς is due to Elmsley, whom recent edd. follow.—ἔδρας γῆς] Tournier conject. ἔδρας

other parent. In Hesiod. *Theog.* 184 the mother is Earth, impregnated by the blood of Uranus,—the idea being that the Erinyes were called into life by the crime of a son (Zeus) against a father. Other versions made them daughters of Euonymē (a name for Earth) and Cronus (Epimenides *ap.* Tzetzes on Lycophron 406), or of Earth and Phorkys (i.e. the sea): cp. Welcker *Griech. Götterl.* 3. 81.

41 τίνων...κλύων; of whom hearing the august name might I make a prayer? i.e. 'who may they be, whose name I am to hear, and to invoke?' The optat. with ἂν gives a reverential tone to the question: εὐξαίμην ἂν refers to such propitiatory words of invocation as were uttered on approaching a shrine. The description has left the Theban stranger in doubt as to the particular deities meant. He might think of other 'Daughters of Darkness,'—as of the Κῆρες (Hes. *Theog.* 217), or of the Μοῖραι,—whom the Eumenides of Aeschylus address as ματροκασιγνήται, children of the same mother, Νῦξ (*Eum.* 961).

42 πάνθ' ὀρώσας, because no crime escapes their ken: *Ai.* 835 f. τὰς αἰετὲ παρθένους | αἰετὸν ὀρώσας πάντα τὰν βροτοῖς πάθη, | σεμνὸς Ἐρινὺς πανόποδας. Εὐμενίδας, the title of the Erinyes at Sicyon (Paus. 2. 11. 4), was not used by Aeschylus in his play of that name, unless with Herm. we assume that it was in a part of Athena's speech which has dropped out after v. 1028. When Har-

pocration says that the Athena of Aeschylus, πρᾶντασας τὰς Ἐρινύας, Εὐμενίδας ὠνόμασεν, he perh. refers to such epithets as εὐφρόνες (*Eum.* 992), ἱλαοί, εὐθύφρονες (1040), Σεμναί (1041). Demosthenes (or. 23 § 66) uses the name in referring to the trial of Orestes.

43 ἄλλα δ' ἀλλαχοῦ καλά: schol. ἄλλα ὀνόματα παρ' ἄλλοις καλά νομίζεται. Wunder and others quote Plut. *Them.* 27 ᾧ ξένη, νόμοι διαφέρουσιν ἀνθρώπων· ἄλλα δ' ἄλλοις καλά. This is against rendering, 'but elsewhere [the folk would give them] other fair names.' Near Megalopolis, on the road to Messene, there was a shrine of the Μανίαι: δοκεῖν δέ μοι, θεῶν τῶν Εὐμενίδων ἐστὶν ἐπικλήσις, Paus. 8. 34. 1. Aeschines gives the attributes of the Erinyes to the Ποιναί (τοὺς ἡσεβηκότας...ἐλαύνειν καὶ κολάζειν δασίν ἡμῖναις, or. 1 § 190). As at Athens they were Σεμναί, at Thebes they were Πότνιαι (cp. 84). Another name was Ἀραι (*Eum.* 417).

44 μὲν seems right. It implies a thought answering, rather than opposed, to ἔλεω δεξαίατο: i.e. 'gracious on their part may be the welcome, (as, on mine, the duty to remain is clear)': *noi*, 'gracious, indeed, may be their welcome, (but, even if they should be stern, I must stay)'. Cp. the μὲν, without a following δέ, which lightly emphasises rather than contrasts: Xen. *Cyr.* 1. 4. 12 ἐγὼ μὲν οὐκ οἶδα (as others, perhaps, may). τὸν ἱκέτην, with-

OE. Who may they be, whose awful name I am to hear and invoke?

ST. The all-seeing Eumenides the folk here would call them: but other names please elsewhere.

OE. Then graciously may they receive their suppliant! for nevermore will I depart from my rest in this land.

ST. What means this? OE. 'Tis the watchword of my fate.

ST. Nay, for my part, I dare not remove thee without warrant from the city, ere I report what I am doing.

OE. Now for the gods' love, stranger, refuse me not, hapless wanderer that I am, the knowledge for which I sue to thee.

γ' ἐκ: Musgrave, ἔδρας γε: Wecklein, ἔδρας ἂν (*Ars Soph. em.* p. 77): Nauck, ἐκὼν γῆς: Mekler, ὡς οὐχὶ χώρας τῆσδ'.

47 οὐδ' ἐμὸν τοι L, L², F: οὐδ' ἐμοί τοι Seidler, and so most edd.: οὐδὲ μέντοι A, R, V³, Elms., Campbell: οὐδ' ἐμὸν τι r. 48 ἐνδείξω τί δρῶ Schneidewin conject. ἐνδείξῃ (sc. ἡ πόλις) τί δρῶ: Nauck (formerly) ἐνδείξω τινί: F. Martin, ἐξειδῶ τί δρῶ. Blaydes (with Vat.), ἐνδείξω τί δρῶς. ἐνδείξω τί δρᾶν B, T. G. H. Müller would change τί δρῶ to πόλει, πόλεως (in 47) to σ' ἔδρας, and δίχ' to τῆσδ'.

49 νῦν L, A: νυν Elms., edd.

out με (which I should at least prefer to μὲ or ἐμὲ, if μὲν were changed), is more solemn: cp. 284 ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην. δεξαίματο, Ionic: so 921 πυθόματο, 945 δεξαίματο, O. T. 1274 ὀψόματο, γνωσόματο, where see n.

45 ὥς is clearly right. The ὥστ' of the MSS. would mean, 'and so' (i.e. since they are the Eumenides). It could not mean, 'and in that case,' i.e. 'if they prove kind.' ὥς is best taken as simply causal, 'for' (schol. ἐγὼ γὰρ οὐκ ἀναστήσομαι), rather than as 'know that' (Eur. *Ph.* 1664 ΚΡΕΩΝ. ὥς οὐτις ἀμφὶ τῶδ' ὑγρὰν θήσει κόνιν). γῆς: cp. 668 τᾶσδε χώρας | ... ἔπαυλα. Eur. *Helen.* 797 ὄρας τάφου τοῦδ' ἀθλίου ἔδρας ἐμάς; ἂν ἐξελομ' the optat. with ἂν calmly expresses a fixed resolve: cp. O. T. 343 οὐκ ἂν πέρα φράσαιμι.

46 τί δ' ἐστὶ τοῦτο; 'What means this?' (cp. τί δ' ἐστι; 'what now?' O. T. 319 n.). 'What has this sudden resolve to do with the mention of the Eumenides?' ξυμφορὰς ξύνημ' ἐμήs. σύνθημα = something agreed upon (συντίθεμαι), as e.g. a military watchword (Her. 9. 98). Apollo had told Oedipus that, when he reached a shrine of the Σεμναί, then he should find rest (90). This was the σύνθημα, the sign preconcerted between them, which Oedipus has now recognised at Colonus (cp. ἔγνωκα, 96). He calls his own prayer (44 f.) the σύνθημα of his fate, because it embodies the two points of the

σύνθημα, — 'Here are the Eumenides, — here I stay.' Campbell renders, 'the word that sums my destiny,' and seems to regard the notion of 'sign' as blended with that of 'summary.' But the two notions are distinct. σύνθημα is always parallel in sense with συντίθεμαι as = 'to concert' (βουλῆν, etc.), never with συντίθημι as = 'to put briefly together.'

47 ἐμοί is indispensable, while οὐδὲ μέντοι would be weak. τοῦξανιστάναι: the art. with the infin. (whether subject or object) is esp. frequent in the dramatists, for the simple reason that it was often metrically convenient: 442: *Αἰ.* 114 τέρψις ἦδε σοι τὸ δρᾶν: *Ant.* 78 τὸ γὰρ | βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

48 δίχ', like ἄνευ or χωρὶς, 'without the sanction of': *Αἰ.* 768 καὶ δίχα | κείνων, 'e'en without the gods' help.' Nauck objects to the position: but not less bold, at least, is O. T. 1084 ἐτι | ποτ' ἄλλος, *Αἰ.* 986 οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξεις...; ἐνδείξω τί δρῶ, indicate what I am doing: δρῶ is pres. indic.: Plat. *Gorg.* 488 A ἱκανῶς μοι ἐνδείξει τί ἐστι τοῦτο. Antiphon or. 6 § 37 ἐνδείξαι τῷ δικαστηρίῳ τὰ ἀδικήματα. The technical ἐνδείξεις was an information laid against usurpers of public functions, or, in certain cases, against κακοῦργοι. Schneidewin and Wecklein take δρῶ as subjunct., understanding, — 'report the matter (and ask) what I am to do': but the idea of asking could not be supplied.

49 ξέινε: 33. μὴ μ' ἀτιμάσῃς τούτων

ΞΕ. σήμαινε, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;

ΞΕ. ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.

χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'. ἔχει δέ νιν
σεμνὸς Ποσειδῶν. ἐν δ' ὁ πυρφόρος θεὸς

55

Τιτὰν Προμηθεύς. ὃν δ' ἐπιστεῖβεις τόπον

χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,

ἔρεισμ' Ἀθηνῶν. οἱ δὲ πλησίοι γυῖαι

τόνδ' ἱππότην Κολωνὸν εὗχονται σφίσιν

ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα

60

τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.

51 ἄτιμος γ' (sic) ἔκ γ' L. There are other instances in L of τ', γ', or δ' thus thrust in by the scribe: cp. vv. 52, 1279. By an opposite error B has ἄτιμος ἐξ ἐμοῦ. 52 τίς δ' ἔσθ' L, A, Dindorf: τίς ἔσθ' B, Vat., and most edd. In v. 38 τίς δ' ἔσθ' is fitting, but here τίς ἔσθ'. 55 ἐν δ' MSS.: ἡδ' Nauck, Wecklein.

(genit. as after verbs of depriving) ἃ σε προστρέπω (cp. *Αἰ.* 831 *τοσαῦτά σε... προστρέπω*), φράσαι (expegetic infin.): deny me not the grace of the things for which I supplicate thee, that thou shouldst declare them. Cp. 35.

52 τίς ἔσθ', i.e. 'what is it called?' In answer to the same query at v. 38 he had only learned that part of it was sacred. Cp. 26.

53 κἀγώ. We say:—'What I know, you also shall know' (ὅσ' οἶδ' ἐγώ, καὶ σὺ ἐπιστήσει). The Greeks could say:—'What I also (=I on my part) know, you (also) shall know.' The second 'also' (καί) is absent here, since σὺ is wanting. Xen. *Symp.* 2. 25 δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν συμπόσια ταῦτά πάσχειν ἅπερ καὶ τὰ ἐν γῇ φνόμενα. Antiphon or. 5 § 23 ἐζητεῖτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ. So Soph. *El.* 1146 οὔτε γάρ ποτε | μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος. Cp. below, 870 (καμέ): *Αἰ.* 525: *Ant.* 927.

55 Ποσειδῶν. Paus. 1. 30. 4 δεικνύται δὲ καὶ χῶρος καλούμενος Κολωνὸς Ἰππίος... καὶ βωμὸς Ποσειδῶνος Ἰππίου καὶ Ἀθηνᾶς Ἰππίας (1069), ἡρῶν δὲ Πειρίθου καὶ Θησέως (1593), Οἰδίποδός τε καὶ Ἀδράστου. This altar of Poseidon (ἐπιστάτης Κολωνοῦ 889) lies beyond the stage-scene (888). ἐν δ' (adv.), sc. ἐστίν: Prometheus did not belong to Colonus itself (as Poseidon did), but to the neighbouring Academy (see on 56): he is named as one

of several divine presences in the vicinity. So ἐν δ' adds a new member to a group, *O. T.* 27 (where the same words ἐν δ' ὁ π. θεός refer to the plague), *Αἰ.* 675. If, instead of ἐν δ' we read ἡδ' (which Soph. sometimes used in dialogue, fr. 345 and 493), this would rather link the two deities as holding Colonus.

56 Προμηθεύς is a 'Titan' as son of the Titan Iapetus (Hes. *Theog.* 510). Welcker (*Griech. Götterl.* 2. 254) thinks that 'Titan,' instead of 'Titanid,' is used here only because, like the Titans, Prometheus rebelled against Zeus: but this seems strained. Cp. Cic. *Tusc.* 2. 10. 23 (from the Προμ. Λυόμενος of Aesch., Prometheus speaking) *Titanum suboles, socia nostri sanguinis, Generata caelo.* πυρφόρος (55), because represented with a torch in the right hand: Eur. *Phoen.* 1121 (on the shield of Tydeus) δεξιᾷ δὲ λαμπάδα | Τιτὰν Προμηθεὺς ἔφερεν ὡς πρῆσων πόλιν. So πυρφόρος of Artemis (*O. T.* 207), and Capaneus (*Ant.* 135). Cp. Philostratus p. 602 (quoting the Athenian rhetorician Apollonius, circ. 225 A.D.) ὡς Προμηθεὺς δαδούχε καὶ πυρφόρε. His altar was in the Academy, just S. of Colonus, and this was the starting-point of the λαμπαδηφορία (to the acropolis) at the three torch-festivals. Harpocrat. 184 τρεῖς ἄγουσιν Ἀθηναῖοι ἑορτὰς λαμπάδας, Παναθηναίους καὶ Ἡφαιστείους καὶ Προμηθεύσις. Schol. Ar. *Ran.* 131 λαμπαδηφορία δὲ γίνονται τρεῖς ἐν τῷ Κεραμεικῷ, Ἀθηνᾶς, Ἡφαίστου, Προ-

ST. Speak, and from me thou shalt find no refusal.

OE. What, then, is the place that we have entered?

ST. All that *I* know, thou shalt learn from my mouth. This whole place is sacred; awful Poseidon holds it, and therein is the fire-fraught god, the Titan Prometheus; but as for the spot whereon thou treadest, 'tis called the Brazen Threshold of this land, the stay of Athens; and the neighbouring fields claim yon knight Colonus for their primal lord, and all the people bear his name in common for their own.

See comment. **57** ὁδός MSS.: ὁδός Brunck, edd. **58** οἱ δὲ πηλοίοι] αἱ δὲ πηλοῖον appears as a *v. l.* in the margin of L, and in the text of B, T. Bothe prefers οἱ δὲ πηλοῖον. **59** τόνδ' MSS.: τὸν Reiske, Brunck, Elms., Wecklein (who compares vv. 44, 78). **60** φέρονσι] φοροῦσι Nauck. **61** ὀνομασμένον L, with most MSS., including A, which, however, has οἱ written above ον. The true ὀνομασμένοι is in Riccard. 34 and Vat. **63** πλέον (*sic*) L, with ω written

μηθέως. Aesch. wrote both a *Πρ. Πυρφόρος* (the 1st play of his trilogy) and a satyric *Πρ. Πυρκαεύς*. **τόπον** by inverse attraction: Lys. or. 19 § 47 τὴν οὐσίαν ἣν κατέλιπε τῷ νιέῳ οὐ πλείονος δξία ἐστίν κ.τ.λ.: cp. on *O. T.* 449.

57 ὁδός. Somewhere near the grove of the Eumenides, but not within the stage-scene, was a spot called 'the threshold' of Hades,—a steeply-descending rift or cavern in the rock, at the mouth of which some brazen steps had been made (see on 1590 f.),—in accordance with the epic notion that Hades had a *χάλκεος οὐδός* (*Il.* 8. 15). From this *spot*, the immediately adjacent *region* (including the grove) was known as '*the brazen threshold*,'—*χαλκόπους*, borrowed from the literal *χαλκᾷ βάθρα* (1591), taking the general sense of 'adamantine.' As 'rooted on the nether rock' (*γῆθεν ἐρριζωμένον* 1591), and also as linked by mystic sanctities with the Powers of the Under-world, this region of the 'brazen threshold' is called *ἔρεϊσμ' Ἀθηνῶν*, the *stay* of Athens: a phrase in which the idea of physical basis is joined to that of religious safeguard. *χαλκόπους*, with feet of brass (*El.* 491 χ. Ἐρινός, untiring), *i.e.* furnished with brazen steps: not, putting brass under the foot, as some have taken it: so *ἀργυρόπους*, *χρυσόπους* etc.

59 The name—though *κολωνός* was so familiar a word—is traced in the usual Greek fashion to a hero Colonus, the *ἐπώνυμος* of the deme; and, to justify the epithet of the place, *ἵππιος*, he is called *ἱππότης*, horseman, or knight. In the

roads about Colonus (*ταῖσδε...ἀγναις* 715) men first learned to use Poseidon's gift of the horse. With **τόνδ'** cp. 65 *τοῦδε τοῦ θεοῦ*. In the case of the tribes, at least, statues of eponymi were familiar to Athenians (cp. Ar. *Pax* 1183 *τὸν ἀνδριάντα τὸν Πανδίορος*). A statue of the hero Colonus on the stage would be an effective device for giving greater vividness to the local legend. The speaker could point to it with dramatic fitness, since Antigone is with her blind father.

60 ἀρχηγός, or ἀρχηγέτης, = esp. the founder of a family or clan, or (like *κτίστης*, *οἰκιστής*) of a city. Bekker *Anecd.* 1. 449 ἀρχηγέται· ἡγεμῖνες οἱ ἐπώνυμοι τῶν φυλῶν, quoting from the *Γῆρας* of Ar. *παρὰ τοῖς ἀρχηγέταις*, = by the statues of the ten ἐπώνυμοι ἥρωες of the Attic tribes. Arist. fr. 85 (Berl. ed. p. 1491 a 20) ἀρετὴ τοῦ γένους, καὶ εὐγενεῖς οἱ ἀπὸ τοῦτου τοῦ γένους, οὐκ ἔαν ὁ πατὴρ εὐγενὴς ἢ ἀλλ' ἔαν ὁ ἀρχηγός. Isocr. or. 3 § 28 Τεῦκρος μὲν ὁ τοῦ γένους ἡμῶν ἀρχηγός. Plat. *Tim.* 21 E τῆς πόλεως θεὸς ἀρχηγός τίς ἐστιν (of Sais in Egypt, which claimed origin from the goddess Neith).

61 And all (the *δημόται*, supplied *κατὰ σύνεσιν* from *γύαι* as = *δήμος*) bear his name in common (*κοινόν*, in their capacity as *Κολωνεῖς*), being designated thereby. **τοῦνομα**, acc. of object to *φέρουσι*, is also cognate accus. to *ὀνομασμένοι*, which is added to mark the fixity of the deme-name,—a title not merely ornamental (like *Ἐρεχθεῖδαι* for Athenians), but regular.

τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώννυμοι.

65

ΟΙ. ἄρχει τις αὐτῶν, ἣ 'πὶ τῷ πλήθει λόγος;

ΞΕ. ἐκ τοῦ κατ' ἄστρῳ βασιλέως τὰδ' ἄρχεται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙ. ἀρ' ἂν τις αὐτῷ πομπὸς ἐξ ὕμων μόλοι;

70

ΞΕ. ὡς πρὸς τί λέξων ἡ καταρτύσων μολεῖν;

above: πλέω Suidas s. v. *Ξυνουσία*. Schneidewin conject. λεῶ. 66 τις] L and other MSS. have *τίς*, A *τίς*, which led Elmsley to suggest *ἄρχει τίς αὐτῶν*; But, as he himself remarks, 'MSS. nullam in hac re auctoritatem habent, neque aliud considerandum, quoties inter *τίς* et *τις* diiudicandum est, quam utrum eorum sententiae convenientius sit.' See comment.—λόγος] Bonitz conject. *κράτος*: Mekler, *νόμος*.

62 σοι, ethic dat.: *El.* 761 τοιαῦτά σοι ταῦτ' ἐστίν, ὡς μὲν ἐν λόγῳ | ἀλγεῖνά, κ.τ.λ. λόγους, 'story,' legend, generally, but esp. poetry, in which Colonus had not yet figured: the *Iliad* (23. 679) buries Oedipus at Thebes: cp. Paus. 1. 30. 4 (of the Oedipus-myth at Colonus) διάφορα μὲν καὶ ταῦτα τῇ Ὀμήρῳ ποιήσει.

63 τῇ ξυνουσίᾳ, 'by the dwelling with them': i.e. those who live at Colonus feel the charm of its holy places grow upon them. So the Thucydidean Pericles describes the Athenians as τὴν τῆς πόλεως δύναμιν κατ' ἡμέραν ἔργῳ θεωμένων καὶ ἐραστὰς γυγνομένων αὐτῆς (2. 43): cp. the schol. here, τῷ ἔργῳ καὶ τῇ πείρᾳ πλέον τιμώμενα, οὐ τοῖς λόγοις.

64 ἦ γάρ κ.τ.λ. The eager interest of Oed. in this question depends on his knowledge, derived from the oracle, that he brought κέρδη τοῖς δεδεγμένοις (92).

65 καὶ κάρτα: cp. 301: Eur. *Hērph.* 89 ΘΕ. ἀρ' ἂν τί μου δέξαιο...; III. καὶ κάρτα γ'. θεοῦ, the *hero* Colonus. Though the distinction had lost nothing of its clearness at this date (cp. Antiphon or. 1 § 27 οὔτε θεοὺς οὐθ' ἥρωας οὐτ' ἀνθρώπους δέισσας), θεός is sometimes the generic term for beings who receive divine honours: so Amphion and Zethus, the Theban heroes, are τῷ σιώ (*Ar. Ach.* 905), and Eupolis says ('*Ἀστράτευτοι* fr. 3) ἐν εὐσκόις δρόμοισιν Ἀκαδημοῦ θεοῦ (the ἐπώνυμος of the Ἀκαδήμεια).

66 Elmsley reads *ἄρχει τίς αὐτῶν*; 'Who is their king?' But Oed. rather asks, 'Have they a monarchy or a de-

mocracy?' It would be a prosaic objection that the question is hardly suited to the heroic age of πατρικαὶ βασιλείαι (Thuc. 1. 13). ἦ 'πὶ τῷ πλ. λόγος; 'or does *power of discussion* rest with the people?' πλήθει, the popular assembly, as oft. τὸ ὑμέτερον πλήθος in the Attic orators. Thuc. 2. 40 (Pericles, on the Athenian democracy) οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγοούμενοι. The schol. paraphrases, ἡ ἐν τῷ πλ. ἐστίν ἡ ἰσχύς; and κράτος is a conject. instead of λόγος. Elmsley and others cp. Eur. *Cycl.* 119 τίνος κλύοντες; (under what king?) ἡ δεδήμενται κράτος; There is no evidence for λόγος as (1) the commanding word, 'sway': (2) the deciding word, 'arbitrament': or (3) the 'principle' (*ratio*) of government.

67 ἐκ, of the head and fount of power: *El.* 264 καὶ τῶνδ' ἄρχομαι: *Ant.* 63 ἀρχόμεσθ' ἐκ κρείσσωνων.

68 οὗτος...τίς (ᾧ)...κρατεῖ; = τίς ἐστὶν οὗτος ὃς κρατεῖ; Eur. *Hec.* 501 τίς οὗτος σῶμα τοῦμὸν οὐκ ἐγὼ | κείσθαι; λόγῳ τε καὶ σθένει, word (counsel) and might (of deeds): *Od.* 16. 242 (Odysseus) χεῖράς τ' αἰχμητῆρ ἔμεναι καὶ ἐπίφρονα βουλὴν; Pind. *Pyth.* 5. 1111 (may Cyrene's king be blest) ἐπ' ἐργοῖσιν ἀμφὶ τε βουλαῖς: Soph. *O. T.* 884 (of a τύραννος) εἰ δέ τις ὑπέρροπτα χερσὶν ἢ λόγῳ πορεύεται. So Theseus is described by Thuc. 2. 15 as γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατός.

69 Sophocles conceives the union of the Attic communes (commemorated by the annual festival of the *συνοικία*

Such, thou mayest know, stranger, are these haunts, not honoured in story, but rather in the life that loves them.

OE. Are there indeed dwellers in this region?

ST. Yea, surely, the namesakes of yonder god.

OE. Have they a king? Or doth speech rest with the folk?

ST. These parts are ruled by the king in the city.

OE. And who is thus sovereign in counsel and in might?

ST. Theseus he is called, son of Aegeus who was before him.

OE. Could a messenger go for him from among you?

ST. With what aim to speak, or to prepare his coming?

70 ἄρ' ἂν A, R, V³: ἄρ' οὖν L and the others.—ύμῶν] ἡμῶν A, V³. 71 ὥς πρὸς] ὅπως Nauck.—καταρτίσω B, καταρτίσων Vat. The verb καταρτίζω (St. Matth. iv. 21 καταρτίζοντας τὰ δίκτυα), to 'mend,' 'repair,' or 'equip,' was commoner than καταρτύνω in post-classical writers, but is not suitable here.—μολεῖν A, R, V³, Suidas (s. v. καταρτίζω): μόλοι L and the rest. The scholium in L indicates both readings:—

in August) as already accomplished by Theseus. Athens is the capital, all the people of Attica being reckoned as its citizens (ἀπάντων ἥδη ξυντελούντων ἐς αὐτήν, Thuc. 2. 15). Isocr. or. 10 § 18 speaks of Theseus as ὁ λεγόμενος μὲν Αἰγέως, γενόμενος δ' ἐκ Ποσειδῶνος. Aegeus, too, was said to have been king of Athens: see on 297; and was the eponymus of one of the ten Attic tribes (Αἰγίης φυλή, Andoc. or. 1 § 62). He gave the title to a lost play of Sophocles.

70 ἄρ' ἂν τις... μόλοι; 'I wonder if any one would go?'=I wish that some one would go. *Il.* 10. 303 τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε | δῶρ' ἔπι μεγάλῃ; Cp. *infra* 1100. αὐτῷ, poet. after the verb of motion: cp. *Il.* 12. 374 ἐπειγόμενοι δ' ἵκοντο: Aesch. *P. V.* 358 ἦλθεν αὐτῷ Ζηρός... βελος: cp. *O. T.* 711. πομπός, one sent to bring a person, *O. T.* 288.

71 ὥς πρὸς τί goes with both principles, μολεῖν with the second only. The Chorus are uncertain whether Oedipus has merely some *message* for Theseus, or wishes to bring him in person to the spot (as πομπός might imply). Our pointing is better than ὥς πρὸς τί; λ. ἡ κ. μολεῖν; The query turns more on the motive of the appeal than on a sharp contrast between its possible forms. λέξων should not be joined with μολεῖν ('did him come,' Blyades).

The reading and explanation of the verse hinge on the question whether ὥς (1) belongs to πρὸς τί, = 'with what view?' or (2) is final, = 'in order that.' Now (1)

is strongly supported by two other places of Soph., in each of which this formula stands, as here, at the beginning of a question: *O. T.* 1174 Οἱ. ὥς πρὸς τί χρεῖας; *Tr.* 1182 ΤΑ. ὥς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις; The simple πρὸς τί; (also freq. in Soph.)=merely 'with reference to what?' while ὥς πρὸς τί= 'with reference to what, in your conception or intention (ὥς)?': hence the latter is appropriate when the questioner cannot imagine the agent's motive.

καταρτύσων μολεῖν, to prepare things (to work upon his mind, directly or indirectly), so that he shall come: for the inf. cp. 1286: Plat. *Rep.* 562 C τὴν πολιτείαν... παρασκευάζει τυραννίδος δεσθῆναι; and for καταρτύω of mental or moral influence, Plut. *Mor.* 38 D ἀν... μὴ λόγοις χρηστοῖς ἀφαιρῶν ἢ παρατρέπων καταρτύει τὴν φύσιν.

With L's μόλοι (ὥς being then final), we must render: 'That Theseus might come with what view (πρὸς τί),—to say or to arrange (what)?' The opt. can stand (in spite of *κερδάνη* 72), since ἄρ' ἂν μόλοι; (70) puts the case hypothetically: see on 11. But: (a) the double μόλοι, at the end of two successive verses, is intolerable. Dindorf, therefore, conjecturally reads παρῇ, which Wecklein and others adopt. (b) The antithesis between λέξων and καταρτύσων is hardly clear. Wecklein explains, πρὸς ποῖον λόγον ἢ ἔργον; Certainly τί λέξων ἢ δράσων could mean, 'for what conceivable purpose?' (cp. *O. T.* 71 ὅ τι δρώων ἢ τί φωνῶων): but καταρτύσων would be a very strange substitute for δράσων.

- ΟΙ. ὡς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.
 ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
 ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὀρώντα λέξομεν.
 ΞΕ. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς; ἐπείπερ εἰ 75
 γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος·
 αὐτοῦ μέν', οὔπερ καφάνης, ἕως ἐγὼ
 τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστνυ, δημόταις
 λέξω τάδ' ἐλθών· οἶδε γὰρ κρινουσί σοι
 εἰ χρή σε μίμνειν ἢ πορεύεσθαι πάλιν. 80
 ΟΙ. ὦ τέκνον, ἣ βέβηκεν ἡμῖν ὁ ξένος;
 ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχίᾳ, πάτερ,
 ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνῃς πέλας.
 ΟΙ. ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας
 πρῶτων ἐφ' ὑμῶν τῇσδε γῆς ἔκαμψ' ἐγώ, 85
 Φοίβω τε κάμοι μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλ' ἐκέυν' ὅτ' ἐξέχρη κακά,

ὡς τί προσέλεξεν αὐτῷ μοιαι τις, ἢ πρὸς τί εὐτρεπίσων αὐτὸν μολεῖν; 72 σμικρὰ] μικρὰ MSS., Campbell: σμικρὰ Elms., and most edd. Cp. on v. 5. 75 f. Blaydes conj. ὡς οὐ (for νῦν) μὴ σφ. ('how thou shalt escape harm'): Nauck, ἀλλ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς τοῦ δαίμονος, | αὐτοῦ μέν', deleting the words ἐπείπερ εἰ | γενναῖος, ὡς ἰδόντι, πλὴν. Hense suggests: ἵσχυ', ὦ ξ., ὡς ν. μὴ σφ. τοῦ δ., | ἐπείπερ εἰ γενναῖος ὡς ἰδόντι μοι. 78 τοῖς Turnebus, Brunck, and most

73 μὴ βλέποντος, not οὐ, since the blindness is a condition: 'if he has not sight.'

74 ὀρώντα: the blind man's words will be instinct with mental vision. (Cp. *O. T.* 747.) The insight is ascribed to the words themselves, not to the speaker, as at 267 πεπονθότα and δεδρακότα are epithets of the ἔργα, not of the agent. Cp. Aesch. *Cho.* 854 φρέν'...ὠμματωμένην, *Suppl.* 467 ὠμμάτωσα...σαφέστερον(λόγον). Milton, *Par. Lost.* 3. 51 *So much the rather thou, Celestial Light, Shine inward, and the mind through all her powers Irradiate; there plant eyes.*

75 οἶσθ'...ὡς...μὴ σφαλῆς; dost thou know (how to act),—that thou mayest not come to harm? A modification of the phrase οἶσθ' ὡς ποίησον, in which ποίησον is abruptly substituted for δεῖ σε ποιῆσαι. So, here, οἶσθα eagerly bespeaks attention to the advice: see on *O. T.* 543.

76 ὡς ἰδόντι: ὡς has a limiting force (as above, 20), *Ant.* 1161 ἦν ζηλωτός, ὡς ἐμοί (cp. on *O. T.* 763). The dat. is that of the person interested by the perception, as in ὡς μὲν συνελόντι εἰπεῖν

(*Xen. An.* 3. 1 § 38), πολλὰ καὶ ἄλλα παραλιπόντι (*Thuc.* 2. 51), συλλαμβάνοντι κατὰ τὸ ὀρθόν (for one who rightly comprehends, *Her.* 7. 143), τῷ ἀπτομένῳ οὐ θερμοῦν ἦν (*Thuc.* 2. 49), etc. δαίμονος, *sortis*: so 1337, and oft.: boldly in fr. 587 μὴ σπέιρε πολλοῖς τὸν παρόντα δαίμονα, sow not the rumour of thy fate abroad.

78 μὴ κατ' ἄστνυ is a comforting parenthesis. μὴ is due to the preceding imperative μέν': cp. *Thuc.* 1. 124 ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δευρόν: *Xen. Cyr.* 3. 1. 37 ἀπάγον τὴν γυναῖκα καὶ τοὺς παῖδας, μὴ δὲν αὐτῶν καταθεῖς: but it has, in itself, almost the effect of a reassuring injunction, 'do not suppose that I mean.' We could not make οἱ ἐνθάδ' αὐτοῦ μὴ κατ' ἄστνυ δημόται a single phrase, as=such of the folks as are not in the town, but here. ἐνθάδ' αὐτοῦ: *Solon* fr. 36. 11 τοὺς δ' ἐνθάδ' αὐτοῦ (in Attica, as opp. to abroad): so *Eupolis* fr. inc. 1. 4 (where Bothe after Meineke badly points τῶν ἐνθάδ', αὐτοῦ), etc. The word δημότης in *Ant.* 690, *At.* 1071 = a common man as opp. to a chief. Here, as in *Eur.* (Aesch. has not the

OE. That by small service he may find a great gain.

ST. And what help can be from one who sees not?

OE. In all that I speak there shall be sight.

ST. Mark me now, friend—I would not have thee come to harm,—for thou art noble, if one may judge by thy looks, leaving thy fortune aside;—stay here, e'en where I found thee, till I go and tell these things to the folk on this spot,—not in the town: they will decide for thee whether thou shalt abide or retire. [*Exit.*]

OE. My child, hath the stranger left us?

AN. He is gone, and so thou canst utter what thou wilt, father, in quietness, as knowing that I alone am near.

OE. Queens of dread aspect, since your seat is the first in this land whereat I have bent the knee, show not yourselves ungracious to Phoebus or to myself; who, when he proclaimed that doom of many woes,

of the recent edd.: τοῖσδ' MSS., Campbell.

79 σοι L (with γε written above): γε r, Brunck, Elmsley, and others: τοι Campbell.

80 εἰ χρή| ἡ χρή MSS., Wunder, Hartung, Campbell. Turnebus, whom Brunck and most other edd. follow, first changed ἡ to εἰ.

85 γῆς| γυῖ? Burges, Blaydes.

86 γένησθ' L (with ε written

word) and Pind. (*Nem.* 7. 65), δηῶται are the 'citizens' generally; though in this place the term is tinged with the notion of 'demesmen.'

80 εἰ χρή. All our MSS. have ἡ χρή (which Campbell retains); but, as between ἡ and εἰ in such a case, their authority is small: thus in Aesch. *Cho.* 994, where εἰτ' is certain, L gives the senseless ἡτ'. *Epic* usage allows ἡ (ἡ), answered by ἡε (ἡ), in an indirect question: *Il.* 2. 299 ὄφρα δαῶμεν | ἡ ἐπεὶν Κάλχας μαντεύεται, ἡε καὶ οὐκί. But is there any Attic example of this construction? Three instances are indeed alleged from Aesch. (*P. V.* 780, *Cho.* 756, 890), but they are most doubtful: see Appendix. Attic usage prescribed εἰ (or εἴτε) as = 'whether,' introducing the indirect question: the correlative 'or' was usu. εἴτε, but sometimes, as here, ἡ.

81 ἡμῖν, ethic dat.: do we find ourselves alone? Cp. 62.

82 ἐν ἡσυχῳ, in quiet case, nearly = ἡσυχως, as 1675 ἐν πυμάτῳ = 'at the last': cp. *El.* 384 νῦν γὰρ ἐν καλῷ φρονεῖν.

83 μόνης πέλας, sc. οὐσης, a gen. absol. (we could not understand ὡς ὄντι πέλας ἐμοῦ μόνης): cp. 1588: *O. T.* 966 ὦν ὀφρηγῶν, sc. ὄντων.

84 πότνιαι, fitting in his mouth, as being esp. their name at Thebes (43). δεινόπτες: as looking sternly on sin (42). The face of the Avengers is still terrible to

his inner eye. Sophocles nowhere portrays the lineaments of the Furies, as Aesch. does (*Eum.* 46—54), but he leaves on the mind an impression not less awful. εἴτε νῦν ἔκαμψα ἐπὶ ἔδρας (*gen. sing.*) ὑμῶν πρώτων (*possess. gen.*) τῆσδε γῆς (*partitive gen.*). ἐπὶ can be so placed since ὑμῶν is possessive gen. (= ὑμετέρας): cp. 126, *O. T.* 177 ἀκτὰν πρὸς ἐσπέρου θεοῦ. ἔκαμψα (*sc. γόνυ*) absol., as Eur. *Hec.* 1079 πᾶ βῶ, πᾶ στῶ, πᾶ κάμψω;

86 ἀγνώμονες, without γνώμη, hence, 'inconsiderate'; and so, 'unfeeling': *Tr.* 473 φρονοῦσαν θνητὰ κοῦκ ἀγνώμονα, i.e. not refusing to make allowance for human frailty. Xen. *Mem.* 2. 8. 5 ἀγνώμονι κριτῇ περιτυχεῖν, to fall in with a judge who makes no allowance. But ἀγνώς = 'undiscerning,' *O. T.* 677.

87 ἐξέχρη, since in Attic χράω contracts in η: Tyrtæus 3. 3 Ἀπόλλων | χρυσόκομης ἐχρη πόνος ἐξ αὐτότου: Pind. *Ol.* 7. 92 ἐχρεον (*v. l.* ἐχραον): Lucian *Alex.* 22 ἔχρα καὶ ἐθέσιζε (*common dialect*). τὰ πόλλ', cp. *El.* 564 τὰ πολλὰ πνεύματ', those frequent winds. The prophecy was made to Oedipus at Delphi when he went thither in his youth from Corinth, to ask whether he was indeed the son of Polybus, the Corinthian king, and Meropé. The god did not solve his doubt,—ἀλλὰ δ' ἄθλια καὶ δεινὰ καὶ δύστηνα προύφηεν λέγων (*O. T.* 789). Eur. makes Oedipus, while still at Thebes, tell Antigone of a

ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, 90
 ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν, οἰκήσαντα, τοῖς δεδεγμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν.
 σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρηγγύα,
 ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερόν
 ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε

above η): γένουσι? V³. 89 ἐλθόντα Elmsley. 90 ξενόστασιν] Over this word γρ. καὶ κατάστασιν is written in L. The whole verse had been accidentally omitted from L's text, and has been added in the right-hand margin, in a line with v. 89, apparently by the 1st hand. 91 κάμπτεω A, R. 92 οἰκήσαντα MSS., except F, which has οἰκήσοντα. The latter, a conjecture of Triclinius, is untenable; but

χρησμός which doomed him to die at ἱερὸς Κολωνός (*Phoen.* 1705 ff.). Far more poetical is the conception of Sophocles, that Apollo had appointed the *sign*, but not named the *place*.

88 ταύτην ἔλεξε παῦλαν: spoke of this as a rest. The pronominal object of the verb, instead of being τοῦτο, is assimilated to the gender of the predicate παῦλαν: cp. Plato *Crat.* 433 E λέγει... εἶναι ταύτην ὁρθότητα δυνάματος, ξυνθήκην, he says that in *this* consists the correctness of a word,—convention: Lysias or. 12 § 37 ταύτην γὰρ ἐσχάτην δίκην δυνάμεια παρ' αὐτῶν λαβεῖν, *this* (death) is the extreme penalty which we can exact from them. ἐν χρόνῳ μακρῷ: so *El.* 330: *Ant.* 422, *Ph.* 235, etc.: but 1648 χρόνῳ βραχεῖ (without ἐν). The general Attic rule was to use ἐν in such phrases as ἐν πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ χρόνῳ, ἐν ὀλίγαις ἡμέραις, ἐν πολλοῖς ἔτεσιν. The instances in which ἐν is omitted are comparatively rare in poetry, and very rare (usu. doubtful) in prose, with the exception of the phrase ὑπέρω χρόνῳ which in prose usu. lacks ἐν: it takes it, however, below at 614 and *Tr.* 18.

89 ff. ἐλθόντι...βίον. Apollo said: αὐτὴ παῦλάν σοι ἔσται, ἐλθόντι χώραν τερμίαν, ὅπου ἂν λάβῃς θ. σ. ἔδραν καὶ ξενόστασιν· ἐνταῦθα κάμψεις κ.τ.λ. In the orat. obliqua, if the tense of the principal verb were primary (as λέγει), ὅπου ἂν λάβῃς would become ὅπου ἂν λάβω: since it is secondary (ἔλεξε), we have

ὅπου λάβοιμι. The part. ἐλθόντι expresses the first condition to be fulfilled before the παῦλα can be attained. ταύτην is explained by ἐνταῦθα κάμψειν. τερμίαν is proleptic: in whatever land he should find the Semnae, that land was to be for him *τερμία*, i.e. was to contain the goal of his wanderings. The word occurs elsewhere only in *Ant.* 1331, *τερμίαν ἀμέραν*, one's last day. It fits the metaphor of κάμψειν, from rounding the post in the δίαυλος (κάμψαι δίαυλον θάτερον κῶλον πάλιν, Aesch. *Ag.* 344), since *τέρμα* oft. = *νύσσα* or *καμπτήρ*, the turning-post (*Il.* 23. 466 εὐ σχεθέειν περὶ *τέρμα*).

90 σεμνῶν: see on 43. ξενόστασιν, quarters for strangers. Pollux 9. 50 *μέρη δὲ καὶ πόλεως καὶ πανδοκείον καὶ ξενῶν καὶ ὥς ἐν Ἰνάχῳ Σοφοκλέους* (a satyric drama, fr. 253), *πανδόκος ξενόστασις*. The word occurs only in these two places of Soph.: so *ἱππόστασις*, *βούστασις*.

92 f. κέρδη μὲν κ.τ.λ.: with advantages, through my having settled there (*οἰκήσαντα*), for my entertainers, and ruin for the Thebans. The conjecture *οἰκίσαντα*, 'having founded,' deserves to be carefully weighed. Cp. the poet. use of *κτίσας* below (715) in regard to the invention of the curb: also Aesch. *P.* V. 250 *τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκησα*. On the other hand, the blessing to Attica turned on the *personal residence* of Oed. therein at the close of his life: cp. 626 *κούπον* Οἰδῖπουν ἔρεῖς | ἀχρεῖον οἰκητὴν ἀδέσθαινα. This favours *οἰκήσαντα*. κέρδη and ἄτην,

spake of *this* as a rest for me after long years,—on reaching my goal in a land where I should find a seat of the Awful Goddesses, and a hospitable shelter,—even that there I should close my weary life, with benefits, through my having dwelt therein, for mine hosts, but ruin for those who sent me forth—who drove me away. And he went on to warn me that signs of these things should come, in earthquake, or in thunder, haply, or in the lightning of Zeus.

Now I perceive that in this journey some faithful omen from you hath surely led me home to this grove: never else could

yet it was received by Turnebus, and approved by Schaefer. Hermann says:—*Scribendum esse οἰκίσαντα* et ego diu est quum censui et Doederlinus p. 59 Act. Monac. vol. 1. monuit. Verba eius opposuit Elmsleius, ipse quoque manifesto sic legendum iudicans. Neque enim habitare hic, sed mori vult Oedipus.' See comment.—Nauck conject. *ἐμπολῶντα*: Hense, *εἰσοίσοντα*: Mekler, *εὔσοιάν τε*. 94 *παρηγγυῖα* *παρεγγυῖα* L. In A and V³, which also have *παρεγγυῖα*, η is written above e. 96 *νυν* *νῦν* L, which is preferred by Herm., Schneidewin, and Wecklein.

accusatives in appos. with the sentence *ἐνταῦθα κάμψεν τὸν βίον*: the participle *οἰκίσαντα* (in antithesis with *δεδεγμένοις*, cp. 13 *ξένοι πρὸς ἀσπών*) serves to bring out the point on which the *κέρδη* and *ἄτη* depend. For the *plur.* acc. in appos. cp. Eur. *Alc.* 6 *καὶ με θετεύειν πατήρ | ...τῶνδ' ἄποιν' ἠνάγκασεν*. This is better than to refer *κέρδη* and *ἄτην* to the person of Oed. ('having dwelt there as a blessing' etc.), which would suit *ἄτην*, but hardly the plur. *κέρδη*,—used here instead of *κέρδος* (cp. 579) because the 'blessings' were to be felt in many ways and on many occasions (see 1524 ff.).

93 *τοῖς πέμψασιν* is supplemented by *ἀπήλασαν*, since *πέμπειν* can be said of those who 'speed the parting guest': *Od.* 15. 74 *Χρὴ ξείνον παρεόντα φιλεῖν ἐθέλοντα δὲ πέμπειν*.

94 *παρηγγυῖα* cannot mean 'pledged,' 'promised' (*ἡγγυᾶτο*), but only 'passed the watchword to me,' i.e. 'told me, as a sign.' Xen. *Cyr.* 3. 3. 58 *παρηγγυῖα ὁ Κύρος σύνθημα, Ζεὺς σύμμαχος καὶ ἡγεμών*, 'C. proceeded to pass the watchword, 'Zeus,' etc. *παρεγγυῖα* regularly has this sense (which sometimes passes into that of 'exhorting,' 'encouraging' one another); or else that of 'putting something into another's hand,' 'entrusting' it to him. The omission of the temporal augment in L and other mss. is not a sufficient ground for adopting Herwerden's *φερέγγυα* ('trusty').

95 *ἡ σεισμόν, ἡ βροντήν τιν'*, some such sign as earthquake or thunder (*τινά* with both): thunder is the sign

given at 1606. *τιν'* suggests that the god spoke merely of 'signs': Oed. interprets. Cp. schol. Ar. *Ach.* 171 *διοσημῖα δὲ ἔστιν ὁ παρὰ καιρὸν χειμῶν*. Plut. *Mor.* 419 F *σύγχυσιν μεγάλην περὶ τὸν αἆρα καὶ διοσημίας πολλὰς γενέσθαι*.

96 *ἔγνωνκα μὲν* is answered (101) by *ἀλλά μοι...δότε*. *νυν*, 'then,' seems better than *νῦν*, (though this could stand,) since the oracle is the basis of his belief. *τήνδε τὴν ὁδὸν*: acc. of extension in space (with *ἐξήγαγε*), denoting the ground traversed: cp. 1686: *Ph.* 1223 *κτελευθὼν ἔρπεις*.

97 *οὐκ ἔσθ' ὅπως οὐ*, which in grammatical order immediately follows *ὥς*, can be thus placed because felt as one adverbial expression = 'assuredly': so often *ἔστιν ὅτε* (= 'sometimes'), *οὐκ ἔστιν ἢ* ('in no wise'), *οὐδεὶς ὅστις οὐ* ('everybody'), etc.

πτερόν: no outward sign had been given. The 'omen' was in the leading of his will. Cp. the feeling in the *Odyssey* (more spiritual here than the *Iliad*) that the gods sometimes act directly on the human mind by inspiring a thought at a crisis. *Od.* 16. 282 (Odysseus to his son, when planning to slay the suitors) *ὁπότε κεν πολέβουλος ἐνὶ φρεσὶ θήσῃ Ἀθήνη, | νεύσω μὲν τοι ἐγὼ κεφαλῇ*: which anticipates such a *πτερόν* as is meant here. For *πτερόν* as = *οἰωνός* or *ὄρνις* (= *πάνθ' ὅσαπερ περὶ μαντείας διακρίνει* Ar. *Av.* 719) Schneidewin cp. Calimachus *Lav. Pall.* 124 *ποῖων (ὀρνίθων) οὐκ ἀγαθαὶ πτέρυγες*, Propert. 4. 10. 11 *felicibus edita pennis* (with happy auguries).

98 *ἐξήγαγ'*, i.e. 'to my goal (ἐξ-),' not,

- πρώταισιν ὑμῖν ἀντέκυσ' ὁδοιπορῶν,
 νήφων αἰόνοις, ἀπὶ σεμνὸν ἐξόμην 100
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,
 βίου· κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰεὶ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμιωτάτῃ πόλιν,
 οἰκτίρατ' ἀνδρὸς Οἰδίου τόδ' ἄθλιον
 εἰδῶλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110
 AN. σίγα. πορεύονται γὰρ οἶδε δὴ τινες
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.
 OI. σιγήσομαί τε καὶ σύ μ' † ἐξ ὁδοῦ πόδα†

99 ὑμῶν MSS.: ὑμῖν Suid. (s. v. νηφάλιος θυσία); schol. οὐ γὰρ ἂν πρώταις ὑμῖν ἀντέσχον. 104 μείων ὅδ' ἔχειν is conjectured by Wecklein; μειώνας νοσείν by Nauck; μείων ἀντισχεῖν ('parum obdurasse') by Mekler. 105 Wunder conject. μόχθους...τοὺς ὑπερτάτους. 110 τό γ' V³, Ald., Doederlein, Reisig, Elms.,

'aside from the highway.' Plat. *Phaedo* 66 B κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἐκ-
 φέρειν ἡμᾶς (and so Soph. *Al.* 7). οὐ
 γὰρ ἄν, 'for else,' etc., the suppressed
 protasis being εἰ μὴ ἐξήγαγε: so 125:
O. T. 82, and Appendix to *O. T.* p. 221.

100 νήφων αἰόνοις; the austere wan-
 derer lights first on the shrine of the aus-
 tere goddesses (ὡς αἰεὶ τὸν ὁμοῖον ἄγει
 θεὸς ὡς τὸν ὁμοῖον); νήφων implying the
 thought that he has been in a manner
 consecrated to suffering. Water, and
 honey mixed with milk (μελίκρατον),
 formed the χοῆς αἰόνους, νηφάλια μελίσ-
 ματα (Aesch. *Eum.* 107) of the Furies.
 Pollux 6. 26 τὸ γὰρ νηφαλεῖν τὸ νηπά-
 λια θύειν ἔλεγον, ὅπερ ἐστὶ τὸ χρησθαι
 θυσίαις αἰόνοις, ὧν τὰς ἐναντίας θυσίας οἰν-
 οσπόνδους ἔλεγον. Photius s. v. νη-
 φάλιοι θυσίαι, ἐν αἷς οἶνος οὐ σπένδεται,
 ἀλλὰ ὕδωρ καὶ μελίκρατον.

101 ἀσκέπαρνον (cp. 19), not shaped
 by the adze (σκέπαρος, fr. 724): so
 Soph. is quoted by Hesychius (1. 90) for
 ἀδρέπανον (from δρεπάνη).

102 βίου...πέρασιν...καὶ καταστρο-
 φὴν τινα, some ending of life,—some
 close to my course. βίου πέρασις is τὸ
 περᾶν τὸν βίον, a passing through life to its

end, a concluding of it (Eur. *Andr.* 101
 τὴν τελευταίαν...περάσας ἡμέραν): κατα-
 στροφή adds the notion of a career which
 approaches its goal. Thuc. 2. 42 (of
 those who had fallen in the war) δοκεῖ δέ
 μοι δηλοῦν ἀνδρὸς ἀρετὴν πρώτῃ τε μηνύ-
 ουσα καὶ τελευταία βεβαιούσα ἢ νῦν τῶνδε
 καταστροφή (the closing scene of their
 lives). Polyb. 5. 54 τὴν αὐτὴν ἐποιή-
 σαντο τοῦ βίου καταστροφὴν.—ὁμφὰς: see
 on 550.

104 μειόνως ἔχειν=μείων εἶναι. This
 euphemistic mode of expression with the
 comparative adverb is often found where
 censure or disparagement is to be conveyed
 less bluntly. Plato *Phaed.* 75 A δρέγεται
 μὲν πάντα ταῦτα εἶναι ὅλον τὸ ἴσον, ἔχει
 δὲ ἐνδεεστερώς (repeated just after-
 wards thus, αὐτοῦ ἐνδεεστερά ἐστιν):
Apol. 34 C τάχ' ἂν οὖν τις ταῦτα ἐνοήσας
 αὐθαδέστερον ἂν πρὸς με σχοίη, =
 αὐθαδέστερος ἂν εἴη: Legg. 932 A εἰάν τις
 ἐν τῇδε τῇ πόλει γονέων ἀμελέστερον
 ἔχῃ τοῦ δέοντος=ἀμελέστερος ᾗ. Oedi-
 pus says to the Furies: 'Grant me rest,
 unless haply (τι, adv., as *O. T.* 969, here
 with bitter irony) I seem to be beneath
 such grace,—I, who have suffered so much
 and so long.' μείωνως ἔχειν means here to

I have met with you, first of all, in my wanderings,—I, the austere, with you who delight not in wine,—or taken this solemn seat not shaped by man.

Then, goddesses, according to the word of Apollo, give me at last some way to accomplish and close my course,—unless, perchance, I seem beneath your grace, thrall that I am evermore to woes the sorest on the earth. Hear, sweet daughters of primeval Darkness! Hear, thou that art called the city of great Pallas,—Athens, of all cities most honoured! Pity this poor wraith of Oedipus,—for verily 'tis the man of old no more.

AN. Hush! Here come some aged men, I wot, to spy out thy resting-place.

OE. I will be mute,—and do thou hide me in the grove,

Blaydes, Campb.: *τόδ'* most of the other MSS. and edd. **113** *ἐξ ὁδοῦ πόδα* MSS.:

be *μεῶν* in the sense of 'too insignificant,' 'of too little account,' in respect of suffering: *i.e.*, one who *has not yet suffered enough*. Thus we arrive at the same sense which the scholiast extorts by a *methoδ* which seems impossible. He explains *μεῖνως ἔχειν* as = *ἐλαττόνως ἔχειν τὰ κακά*, 'to have ills in too small a degree.' But (1) as Herm. said, this would be *μεῖον* or *μείω ἔχειν*, and (2) it is impossible to *understand τὰ κακά*. Campbell thinks that *μεῖνως ἔχειν λατρεύων* = *μεῖνως ἔχειν λατρευμάτων*: which is open to objection (1), and also to this, that the partic. *λατρεύων* could not do duty for a partitive gen. after *ἔχειν*. Wecklein (who follows the schol.) suggests *μεῖνως ἔχειν κακῶν*, | and *αἰεί* for *βροτῶν* in 105.

105 *μόχθοις λατρεύων*: Aesch. *Ag.* 217 *ἀνάγκας ἔδν λέπαδνον*: Eur. *Suppl.* 877 *χρημάτων ζευχθεὶς ὕπο* (in bonds to lucre). *Tr.* 357 *πόνων λατρεύματα* (servitude *in* toils) is not similar.

106 *ἔτ'*, in urgent petition, as 248, *O. T.* 46 *ἔτ'...ἀνθρώπων*: 1413 *ἔτ', ἀξιόσπ.* *γλυκεῖαι*, with blandishment, as *Tr.* 1040 *ὦ γλυκὺς Αἴδας*. No other poet of the class. age (I think) ventures on this use of *γλυκὺς* in addressing deities, which, indeed, is somewhat apt to recall the Aristophanic *ὦ γλυκύν, ὦ γλυκύτατε*. Σκότος: on 40.

107 *Παλλάδος*, possessive gen. with *καλοῦμαι*: Athens, thou that art said to belong to Pallas, of all cities most honoured: Eur. *Ion* 8 *ἔστιν γὰρ οὐκ ἄσμος Ἑλλήνων πόλις, | τῆς χρυσολόχου Παλλάδος κεκλημένη*: *ib.* 311 *Δοξίον κε-*

κλήμεθα, I am called (the servant) of Apollo.

110 *εἰδῶλον* (cp. 393), a mere wraith, with the semblance and speech of the man, *ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν*, but the living heart is not therein (as Achilles says of the *εἰδῶλον* of Patroclus, *Il.* 23. 104). So the wraith of Helen is *εἰδῶλον ἔμπνουν*, Eur. *Helen.* 34.

οὐ γὰρ δὴ τό γ'. After *τόδ'* in 109 a second *τόδ'* here would be very awkward: and the article, if not necessary, is at least desirable. *οὐ γὰρ δὴ* is esp. used in rejecting an alternative to something already stated, and *γέ* is often added with the force of 'at any rate'; below, 265 *οὐ γὰρ δὴ τό γε | σώμ'*: *El.* 1020 *οὐ γὰρ δὴ κενόν γ' ἀφήσομεν*: *Ph.* 246 *οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης*. On the other hand *οὐ γὰρ δὴ* without *γέ* occurs *O. T.* 576, *Ant.* 46.

111 The grove being close to the village, the man of the place has done his errand quickly, and the elders of Colonus are already heard approaching (cp. 78).

112 *χρόνῳ*, dat. of circumstance with *παλαιοί*, old in respect of their years, *i.e.* 'aged.' The phrase (an unusual one) does not seem to be intensive, as Campbell makes it, 'very old' (*γονῇ γενναίε* in *O. T.* 1469 is not similar), but simply pleonastic, as in *Od.* 13. 432 *παλαιῶν... γέροντος*, an old man of many years. *ἐπισκοποὶ* here = *speculatores*, explorers, but in *Ant.* 217 overseers, watchers, and *ib.* 1148 of Dionysus, 'master' (of mystic rites).

113 f. *καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψων* all MSS. (1) This is usu. explained by partitive apposition (*σχήμα κῆθ' ὄλον καὶ μέρος*), the part *πόδα* being in appos.

κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
 ἔνεστιν ἡγιάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

εἰρ. α'. ὄρα· τίς ἄρ' ἦν; ποῦ ναίει; 117
 2 ποῦ κυρεῖ ἐκτόπιος συνθεῖς ὁ πάντων,
 3 ὁ πάντων ἀκορέστατος; 120
 4 προσδέρκου, λεύσσε δῆ,
 5 προσπεύθου πανταχῇ.

ἐκποδῶν ὁδοῦ H. Keck, and so Wecklein: see comment. 115 ἐν γὰρ] ἐν δὲ Elmsley.—μαθεῖν] λαθεῖν Blaydes. 117 ναίει] Nauck (formerly) conject. κυρεῖ:

with the whole με: 'Hide me,—that is, my foot,—apart from the road.' The construction is common (*Ph.* 1301 μέθες με...χείρα, Hom. *Il.* 11. 240 τὸν δ' ἄορι πλῆξ' αὐχένα): the question here is as to the sense. ἀγαγέ με πόδα could bear such a sense: but κρύψον με πόδα cannot do so, unless we grant that κρύπτειν πόδα could mean 'to guide another's steps to a hiding-place.' Wholly different is Eur. *Hec.* 812 ποῖ μ' ὑπεξάγεις πόδα; 'whither art thou withdrawing thy steps from me?' = ποῖ με φεύγεις; (2) Paley thinks that πόδα is 'quite redundantly used,' as if ἀγούσα had been part of the sentence. The evidence cited for a 'redundant' use of πόδα consists in (a) the phrase βαίνω πόδα, Eur. *El.* 1173 etc., where βαίνω is trans.: (b) one place, Eur. *Alc.* 1153 ἀλλ' εὐνυχολίης, νόστιμον δ' ἔλθοις πόδα: where, if right; π. is a bold cognate acc., come with returning foot: but ὁδόν and δόμον are νν. *Il.* (3) Campbell takes με as governed, πρὸς τὸ σημαίνόμενον, by κρύψον πόδα as=ὑπέξαγε: but this involves the difficulty noticed under (1). I regard as probable H. Keck's ἐκποδῶν ὁδοῦ. Cp. Eur. *Phoen.* 978 χθονὸς τῆσδ' ἐκποδῶν. No substitute for πόδα is satisfactory: among the conjectures are κόρα, μέ ποι, πάλιν, πέλας, πέρα, πρόσω, τάχα, τῶδε, τὸδ' ἄψ.

114 f. τῶνδ'...ἐκμάθω τίνας λόγους ἐροῦσιν, learn in regard to these men what they will say; not, learn from them (by speaking to them), since his present object is only to overhear them, unseen. This gen. of connection often goes thus with verbs of perceiving, etc.: Xen. *Mem.* 3. 6. 17 ἐνθυμοῦ τῶν εἰδῶτων ὅτι λέγουσι.

Plat. *Gorg.* 517c ἀγροοῦντες ἀλλήλων ὅτι λέγομεν. Distinguish 593 ὅταν μάθῃς μου νουθέτει, when thou hast learnt from me.

115 ἐν γὰρ τῷ μαθεῖν: i.e. 'for in learning (how the people of the place are disposed) consists the caution of (proper for) all that we are doing': we are poor strangers, who must be prepared to shape our course according to the mood of the ἀστοί (13). The spondee can stand in the 5th place, since ἐν, to which γὰρ adheres, itself coheres closely with τῷ μαθεῖν: so *El.* 376 εἰ γὰρ τῶνδέ μοι (where, as here, Elms. proposed δὲ instead of γὰρ): *id.* 409 τῷ τούτ' ἤρρεσεν; cp. 664.

116 τῶν ποιουμένων: so *El.* 84 (just before an exit, as here): ταῦτα γὰρ φέρεי | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμέων. The γνώμη here, though perhaps meant to mark the caution taught by bitter experience (cp. 273), has the tone of Periclean Athens: cp. Thuc. 2. 40 (it is a mischief) μὴ προδιδαχθῆναι...λόγῳ πρότερον ἢ ἐπὶ αὐτῷ ἐργῷ ἐλθεῖν: 3. 42 (Diodotus answering Cleon) τοὺς...λόγους...διδασκάλους τῶν πραγμάτων.

117—253 Parodos, passing at v. 138 into a lyric dialogue (κομῶς) between the Chorus and Oedipus (see preliminary n. on the structure of the play). For the metres see Metrical Analysis.

The framework is as follows. (1) 1st strophe, 117 τίς ἄρ' ἦν to 137 ναίει, = 1st antistrophe, 149 εἴ to 169 ἀπερύκου. (2) 2nd strophe, 176 οὗτοι to 187 σέβασθαι, = 2nd antistr., 192 αὐτοῦ to 206 ἐκπνοῖμαι. Between the 1st strophe and the 1st antistrophe is interposed an *anapaestic* 'sys-

apart from the road, till I learn how these men will speak; for in knowledge is the safeguard of our course. [*Exeunt.*]

The CHORUS (elders of Colonus) *enter the orchestra, from the right of the spectators, as if in eager search.*

CHORUS.

Give heed—who was he, then? Where lodges he?—whither^{1st} hath he rushed from this place, insolent, he, above all who live? ^{strophe.} Scan the ground, look well, urge the quest in every part.

Hense, *νάπους*: Mekler, *ξέν' εἰ*: Wecklein, *φανεῖς*. 121 *λεύσατ' αὐτὸν· προσδέρκου | προσπεύθου πανταχῇ* L. (So, too, B, T, and others, but with *λεύσσετ'*.) *λεύσατ' αὐτὸν· προσδέρκου | προσφθέγγου πανταχῇ* A, R. *λεύσσ' αὐτόν, προσδέρκου,* |

tem' (σύστημα) of 11 verses, 138 ὁδ' ἐκείνος to 148 ὥρουν (Oed. and Ch.). Between the 1st antistr. and the 2nd strophe, a 2nd system of 6 verses, 170 θύγατερ to 175 μεταναστὰς (Oed. and Ant.). Between the 2nd strophe and the 2nd antistr., a 3rd system of 4 verses, 188 ἀγε νυν to 191 πολεμῶμεν (Oed.). From v. 207 to the end (253), the verses are without strophic correspondence (*ἀνομοίοστροφα*). A doubt exists as to the genuineness of vv. 237—253 (ὦ ξένοι—δύναιτο), and of the 4 trimeters which follow (254—257): see on 237.

The Chorus induce Oed. to leave the grove by promising that no one shall remove him from Colonus by force (176), but, on learning who he is (222), revoke the promise, and command him to leave Attica. Antigone appeals to them.

117 ὄρα: cp. Aesch. *Eum.* 255 (the Furies hunting Orestes): ὄρα, ὄρα μάλ' αὖ λεύσσετέ τε πάντα, μὴ | λάθῃ φύγῃς βὰς ματροφόνος ἀτίτας: cp. also the scene in which the Chorus of the *Ajax* are seeking the hero (867 πᾶ πᾶ | πᾶ γὰρ οὐκ ἔβαν ἐγώ;). τίς ἄρ' ἦν; imperf. of previous mention (not implying that he is not still trespassing): who was he of whom our informant spoke? Plat. *Crito* 47 D δ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο (is, as we agreed, made better), τῷ δὲ ἀδίκῳ ἀπώλυτο. Slightly different is the imperf. of a truth newly seen: *Ph.* 978 ὁδ' ἦν ἄρα | ὁ ξυλλαβῶν με, 'so (all the time) this was he who has seized me.' *ναίει*, of mere *situation* (not habitation), as *Il.* 2. 626 νήσων αἶ ναῖοναι πέρην ἁλός: so *Ai.* 597 (of Salamis), and *Tr.* 99 (of a wanderer).

119 ἐκτόπιος instead of ἐκ τόπου: 716 ἄλλα...πλάτα | θρώσκει: *O. T.* 1340 ἀπάγερ' ἐκτόπιον: 1411 θαλάσσιον | ἐκρίψατ':

Ant. 785 φοιτᾷς δ' ὑπερπόντιος: *El.* 419 ἐφέστιον | πῆξαι: *Eur. I. T.* 1424 παράκτιοι δραμεῖσθε. *Plut. Dion* 25 πελάγιοι πρὸς τὴν Σικελίαν ἔφενγον.

120 ἀκορέστατος, 'most insatiate' (κόρος); hence, reckless of due limit,—shameless: cp. *improbus annis | atque vero fervens* (Iuv. 3. 282). *Eur. Her.* 926 (deprecating ὕβρις), μήποτ' ἐμὸν φρόνημα | ψυχὰ τ' ἀκόρεστος εἴη. A positive ἀκορῆς is found in later Greek (Themistius, or. 90 D, 4th cent. A.D.): and as διακορῆς and κατακορῆς are classical (Plato, etc.), it may be a mere accident that ἀκορῆς has no earlier warrant. If referred to ἀκόρεστος, the superl. would be a poet. form like νέατος, μέστος.

121 This verse is corrupt in the MSS., but two things seem clear: (1) there is no reason to suspect *προσδέρκου*: (2) the singular *λεύσσε* must be restored, and placed *after* *προσδέρκου*. The antistrophic verse (153) is ἀλλ' οὐ μὰν ἐν γ' ἐμοί. A long syllable is then wanted to complete the verse *προσδέρκου, λεύσσε*. Hermann's *νιν* has been generally adopted. But *λεύσσε νιν* could only mean 'see him': not, 'look for him': *λεύσσειν τινα* could not stand for *ζητεῖν τινα*. The MS. αὐτὸν was prob. a gloss which came in after *προσδέρκου* and *λεύσσε* had been transposed; and the plur. *λεύσσετε* may have arisen from *λεύσσε* δή. In 135 *ὄν* is governed by *γινῶναι*, not by *λεύσσω*: and in Aesch. *Eum.* 255 ὄρα, ὄρα μάλ' αὖ, *λεύσσετέ τε πάντα* (v. l. παντᾶ), the sense is, 'scan all the ground.' Cp. *Ai.* 890 ('tis cruel,' the Chorus say, baffled in their quest) ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.

122 *προσπεύθου* (only here) ought to mean 'ask, or learn, further' (the reg. sense of *προσπυνθάνεσθαι, προσερωτᾶν*),

6 πλανάτας,

7 πλανάτας τις ὁ πρέσβυς, οὐδ' ἔγχωρος· προσέβα γὰρ
οὐκ ἄν ποτ' ἀστιβές ἄλσος ἐς 125

8 τᾶνδ' ἀμαιομακετᾶν κορᾶν, ἃς τρέμομεν λέγειν καὶ

9 παραμειβόμεσθ' ἀδέρκτως, ἀφώνως, ἀλόγως τὸ τᾶς
εὐφάμου στόμα φροντίδος 132

10 ἰέντες· τὰ δὲ νῦν τιν' ἤκειν λόγος οὐδὲν ἄζονθ',

11 ὃν ἐγὼ λεύσσω περὶ πᾶν οὐπω 135

12 δύναμαι τέμενος γινῶναι ποῦ μοί

13 ποτε ναίει.

σύστ. α'. ΟΙ. ὃδ' ἐκείνος ἐγὼ· φωνῇ γὰρ ὁρῶ,
τὸ φατιζόμενον.

ΧΟ. ἰὼ ἰὼ,

140

δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.

προσφθέγγου πανταχῇ Elmsley. λεῦσ' αὐτόν, προσδρακοῦ | προσπεύθου πανταχῇ Meineke. λεῦσ' αὐτόν, προσπυθοῦ, | προσδέρκου πανταχῇ Wecklein (*Ars Soph. ep.* 63). προσπεύθου, λεῦσέ νιν, | προσδέρκου πανταχῇ Hermann, Wunder, Dindorf, Hartung, Campbell. προσδέρκου, λεῦσέ νιν, | προσπεύθου πανταχῇ Schneidewin. λεῦσ' αὐτόν, προσκάλει (which he supposes to have been corrupted into προσφθέγγου), προσδέρκου πανταχῇ Blaydes. I follow L, only conjecturing λεῦσσε δῆ (which seems more probable than λεῦσέ νιν) for the corrupt λεῦσατ' αὐτόν, and placing it after προσδέρκου. 125 ἐγχώριος MSS.: ἐγχωρος Bothe, edd. So in 841 ἐντοποι was

but this is weak: here, it seems rather to mean, 'press the inquiry,' inquire *assiduously*: cp. προσαιτεῖν, προσλιπαρεῖν. προσφθέγγου ('speak to him'), a *v.l.* for προσπεύθου, is plainly unsuitable. Hermann transposed προσδέρκου and προσπεύθου: but the 'looking' naturally precedes the 'asking,' and πανταχῇ suits both. The conjectures λεῦσ' αὐτόν, προσδρακοῦ, | προσπεύθου (or προσπυθοῦ, | προσδέρκου) are open not only to the objection from the sense of λεῦσσειν (121), but also to this, that the aor. is less fitting here. As to προσδρακοῦ, ἐδρακόμην in *Anth. Pal.* 7. 224 is a very rare example of that form.

123 πλανάτας, one who has wandered hither from beyond our borders, and so = ξένος: cp. on 3.

125 f. προσέβα γὰρ οὐκ ἄν: cp. 98: for the place of οὐκ, *Ant.* 96.

126 ἄλσος ἐς: see on 84.

127 ἀμαιομακετᾶν: used by the poets of any violent force, divine or elemental, with which men cannot cope (as the Chimaera, *Il.* 6. 179; Artemis in her wrath, *Pind. Pyth.* 3. 33; the sea, *ib.* 1. 14; fire, *O. T.* 177), and probably associated with ἀμαχος. But the reduplication re-

calls μαι-μά-ω (cp. πορ-φύρ-ω, ποι-πινύ-ω), —the *ā* being intensive: and if we suppose a secondary development of √MA as μακ (Fennell on *Pind. P.* 1. 14), the proper sense of ἀμαιομακετος would be 'very furious.' The word being of epic coinage, it is conceivable that associations with μάχομαι may have influenced the formation as well as the usage.

130 ff. καὶ παραμειβόμεσθ' κ.τ.λ. In approaching or passing a shrine, it was usual to salute (προσκυνεῖν), and to invoke the deity audibly. But in passing the grove of the Eumenides the people of Colonus avoid looking towards it. No sound, no articulate word, escapes them. Their lips only move in sign of the prayer which the mind conceives. Cp. on 489. τὸ τᾶς εὐφάμου στόμα φροντίδος ἰέντες = 'moving the lips of (in) reverently-mute thought': ἰέναι (instead of οἰεῖν, λύνειν, διαίρειν) στόμα has been suggested by the phrases φωνῇ (or γλώσσαν) ἰέναι: cp. fr. 844. 3 πολλὴν γλώσσαν ἐκχέας μάτην. This is better than to make στόμα purely figurative (like 'the still, small voice'), when the sense would be, 'giving a (still) voice to our reverent

A wanderer that old man must have been,—a wanderer, not a dweller in the land; else never would he have advanced into this untrodden grove of the maidens with whom none may strive, whose name we tremble to speak, by whom we pass with eyes turned away, moving our lips, without sound or word, in still devotion.

But now 'tis rumoured that one hath come who in no wise reveres them; and him I cannot yet discern, though I look round all the holy place, nor wot I where to find his lodging.

OEDIPUS (*stepping forward, with ANTIGONE, from his place of concealment in the grove*). Behold the man whom ye seek! for in sound is my sight, as the saying hath it.

1st ana-
paestic
system.

CH. O! O!

Dread to see, and dread to hear!

corrupted in the MSS. to ἐντόπιοι. **132** εὐφήμου MSS., εὐφάμου Doederlein; so in 197 he writes ἀσυχία, in 682 ἄμαρ, in 687 Καφισοῦ, in 688 ἄματι. Elmsley says, 'Longe plura mutanda essent, si Dorismo restituendo operam serio daremus': but τὰς εὐφήμου, at least, seems impossible. **134** οὐδὲν ἄζονθ' οὐδὲν ἄγονθ' Triclinius: οὐχὶ σέβονθ' Wecklein, οὐκ ἀλέγονθ' Blaydes. These editors read ἔχεις in 166 (where see n.). Nauck, who also reads ἔχεις there, leaves ἄζονθ' in the text here, though he thinks it corrupt. **138** ὁδ' ἐκείνος ὁρᾷ ἐγώ· φωνή γὰρ ὁρᾷ L, L², B. The intrusion of ὁρᾷ after ἐκείνος may have been suggested by such

thought,' εὐφάμου (= *silent*) qualifying the metaphor as when discord is called πῦρ ἀνῆφαιστον, Eur. Or. 621.

131 ἀφώνως. The ancient custom was to pray aloud, partly from a feeling that one ought not to make any prayer which might not be heard by all mortals. Pythagoras in Clemens Alex. Strom. 4. 26 § 173 (it is usual μετὰ φωνῆς εὐχεσθαι) ἐμοὶ δοκεῖ, οὐχ ὅτι τὸ θεῖον ᾤοντο μὴ δύνασθαι τῶν ἡσυχῇ φεγγομένων ἐπατεῖν, ἀλλ' ὅτι δικαίως ἐβούλοντο εἶναι τὰς εὐχάς, ἃς οὐκ ἂν τις αἰδεσθεῖν ποιεῖσθαι πολλῶν συνειδόντων. Persius 2. 6 *Haud cuius promptum est murmurque humilesque susurros Tollerare de templis et aperto vivere voto*. Lucan 5. 104 *tacito mala vota susurro Concipiunt*.

133 After λέγεις we may place either (1) a point,—making τὰ δὲ νῦν begin a new sentence: or (2) merely a comma,—taking ἄς (129) as still the object to ἄζονθ': (1) is best.

134 οὐδὲν (adverb) ἄζονθ', sc. αὐτάς: οὐδὲν ἄζονθ' as='reverencing nothing' would be at least unusual. The act of ἄζομαι occurs only here; but that fact scarcely seems to warrant a change. If any were made, the simplest would be οὐδὲν ἄγονθ' (in the sense of θεοὺς ἄγειν), with ἔχεις in 166.

135 ὃν with γινῶναι only: λείσσων absol.: see on 121.

137 μοι ethic dat. (62, 81): ναλεῖ 117.

138 ἐκείνος, of whom ye were speaking: Ant. 384: Ar. Ach. 41 τοῦτ' ἐκεῖν' οὐ γὰρ λέγον: Nub. 1167 ὁδ' ἐκείνος ἀνὴρ: El. 665. φωνή γὰρ ὁρᾷ: (I appear to you), for in sound is my sight (i.e. I know your presence by your voices). To this announcement of his blindness a certain gentle pathos is added by τὸ φατίζομαι. (acc. in appos.), 'as they say of us the blind': alluding generally, perh., to the fig. use of ὁρᾷν, βλέπειν in ref. to mental sight (as O. T. 747, of the blind seer, δέδοικα μὴ βλέπων ὁ μάντις ἦ), rather than to any special proverb. So Thuc. 7. 87 πανωλεθρία δὴ, τὸ λεγόμενον...οὐδὲν ὅτι οὐκ ἀπώλετο, referring merely to the phrase. [Dem.] or. 25 § 89 ὥσπερ τὸ τῆς παροιμίας, ὁρᾶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκοεῖν. We must not render (1) with the schol., 'I understand by sound what ye mean,' τὸ λεγόμενον παρ' ὑμῶν, nor (2) with Ellendt, 'I perceive what is uttered by your voice.' The pause saves the short final of φατίζομενον from being a breach of synaphea: cp. 143 (πρέσβυς): Ant. 932 (ὕπερ).

141 ὁρᾷν, κλύειν, expegetic inf., like

ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
 ΧΟ. Ζεὺ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;

ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
 πρώτης, ᾧ τῆσδ' ἔφοροι χώρας. 145
 δηλῶ δ' οὐ γὰρ ἂν ᾧδ' ἄλλοτρίοις
 ὄμμασιν εἶρπον
 κατὰ μικροῖς μέγας ὥρμουν.

ἀντ. α'. ΧΟ. ἐγ' ἀλαῶν ὀμμάτων 149
 2 ἄρα καὶ ἦσθα φυτάλμιος; δυσαίῳν
 3 μακραίων θ', ὅσ' ἐπεικάσαι. 152
 4 ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ

passages as Ar. *Eg.* 1331 ὅδ' ἐκείνος ὁρᾷν.

142 προσίδητ' νομίστη' Meineke.

143 ἀλεξήτορ L, Turnebus, Wecklein: ἀλεξήτορ A, Brunck, and most editors.

145 πρώτης (i.e. πεπρωμένης) Vauvilliers, Nauck. 146 δηλῶ δ' The reading

δηλῶν θ' in B and a few other MSS. seems to have been due to a reminiscence of such phrases as τεκμήριον δέ, and esp., perhaps, of *Ai.* 907 αὐτὸς πρὸς αὐτοῦ· δηλῶν· ἐν γὰρ

χαλεπὸς συζῆν (Plat. *Polit.* 302 B). The cry which bursts from the Chorus merely utters their horror at first *seeing* and *hearing* the wretch who has dared so great an impiety;—they have not yet had time to scan the traces of misery which the blind man's form exhibits (cp. 286).

142 προσίδητ' ἄνομον, regard as lawless: schol. λείπει τὸ ὥς. The omission is remarkable. Doederlein cp. Thuc. 2. 72 δέχεσθε δὲ ἀμφοτέρους φίλους, which is less bold: so, too, is *O. T.* 412 τυφλὸν μ' ἀνείδισας (where see n.). In modern Greek, however, (and the use doubtless goes far back,) θεωρεῖν regularly= 'to consider as' (without ὥς).

143 The hiatus allows Ζεὺ to be short. ἀλεξήτορ: Ar. *Vesp.* 161 Ἀπολλὼν ἀποτρόπαιε, τοῦ μαγτεύματος.

144 f. οὐ πάνυ μοίρας πρώτης not wholly of the best fortune, εὐδαιμονίσαι (epexeg. inf., eis τὸ εὐδαιμονίσαι schol.) so that men should call him happy. The gen. is a poet. form of the possessive, 'belonging to' the best fortune (as to a category); cp. Pind. *Pyth.* 3. 60 οἷας εἰμὲν αἰσας, of what estate we (mortals) are: Plut. *Num.* 2 κρεῖττονος ἦν μοίρας. The place of εὐδαιμ. has been influenced by its common constr. with a causal gen.: but we could not say, οὐκ εἰμι εὐδαιμονίσαι, I am not to be congratulated.

πρώτης, not 'from his birth,' but 'best': *Ant.* 1347 τὸ φρονεῖν | εὐδαιμονίας πρώτων ὑπάρχει: a sense associated with the idea

of first prize (*Il.* 23. 275 τὰ πρῶτα λαβών), τὰ πρωτεία: cp. 1313; and so 1228 πολὺ δεύτερον. οὐ πάνυ oft. means 'not at all,' but prob. as a result of the primary ironical sense, 'not altogether.'

145 ἔφοροι: since the stranger had said κρινούσι (79).

146 δηλῶ δ' (like σημείον δέ, τεκμήριον δέ), i.e., and this is plain from my being guided by yonder maiden: cp. 1145: *O. T.* 1294 δείξει δὲ καὶ σοὶ (sc. Οἰδίπου): Ar. *Eccle.* 936 δείξει τάχ' αὐτός: Lys. or. 10 § 20 δηλώσει δέ· οἰχθήσεται γὰρ ἀπίων. ἄλλοτρίοις ὄμμ. (instrumental dat.): *Ant.* 989 τοῖς τυφλοῖσι γὰρ | αὐτὴ κέλευθος ἐκ προσηγητοῦ πέλει: Eur. *Ph.* 834 ἡγοῦ πάροιθε, θυγατερ, ὡς τυφλῷ ποδὶ | ὀφθαλμὸς εἰ σύ. (In Plat. *Phaedo* 99 B, quoted by Blaydes, read ἄλλοτρίῳ ὀνόματι, not ὀμματι.)

148 Oedipus is indeed old and worn (110): but μέγας contrasts the man of mature age with the girl, his defenceless guide (752). Cp. *Od.* 2. 313 (Telemachus) ἐγὼ δ' ἔτι νήπιος ἦα· | νῦν δ', ὅτε δὴ μέγας εἰμι (full-grown).

σμικροῖς: for the allusive (masc.) plur., instead of σμικρᾶ, cp. *O. T.* 366 σὺν τοῖς φιλότατοις (with Iocasta): for the sense, below, 957 ἐρημία με... | σμικρὸν τίθησι. The antithesis of persons suggests that σμικροῖς is masc. rather than neut.: so below 880: *Ai.* 158 σμικροὶ...μεγάλων χωρὶς, 160 μετὰ γὰρ μεγάλων βαυδᾶ ἄριστ' ἂν | καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων. If

OE. Regard me not, I entreat you, as a lawless one.

CH. Zeus defend us! who may the old man be?

OE. Not wholly of the best fortune, that ye should envy him, O guardians of this land!—'Tis plain: else would I not be walking thus by the eyes of others, and buoying my strength upon weakness.

CH. Alas! wast thou sightless e'en from thy birth? Evil have been thy days, and many, to all seeming; but at least, if I

οἱ χθονί κ.τ.λ.: cp. fr. 60 δῆλον γάρ· ἐν δεσμοῖσι κ.τ.λ. 148 σμικρᾶς Blaydes. 149 εἰ ἔ mss. (to which Par. F adds αὐ αὐ): ἐξ Dindorf (dividing thus: ἐξ, ἀλαῶν ὀμμάτων, | ἀρα, etc.), Wecklein (ἐξ ἀλαῶν ὀμμάτων· ἀρα καὶ | ἦσθα etc.): αὐ αὐ Musgrave: αἰαῖ Nauck. 151 f. δυσάλων | μακράων τέ θ' ὥς ἐπεικάσαι L, A, r. For τέ θ' ὥς Vat. alone has θ' ὥς.—μακράων θ' ὥς· ἐπεικάσαι Bothe. Wecklein: μακράων

σμικροῖς were neut., it could mean: (a) like the masc., weak persons: cp. I Cor. i. 27 τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφοὺς: (b) fig., 'weak things,' frail supports. But the neut. plur. σμικρά in such antitheses usu.= 'lowly fortunes': Pind. P. 3. 107 σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις | ἔσσομαι: Eur. El. 406 εἴπερ εἰσὶν εὐγενεῖς | οὐκ ἔν τε μικροῖς ἔν τε μὴ στέρεουσ' ὁμῶς;

ὄρμιον: usu. ἐπὶ τινος: Dem. De Cor. § 281 οὐκ ἐπὶ τῆς αὐτῆς (ἀγκύρας) ὀρμεῖ τοῖς πολλοῖς: but also ἐπὶ τινι: Plut. Solon 19 (he added the Βουλὴ to the Areopagus) οὐόμενος ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύρας ὀρμούσαν ἦγνον ἐν σάλῳ τὴν πᾶν ἔσεσθαι. For the metaphor cp. Soph. fr. 619 ἀλλ' εἰσὶ μητρὶ παῖδες ἀγκυραὶ βίου. Eur. fr. 858 ἦδε μοι τροφός, | μήτηρ, ἀδελφή, δμῶς, ἀγκυρα, στέγη. Or. 68 ὥς τὰ γ' ἀλλ' ἐπ' ἀσθενοῦς | ῥώμης ὀχούμεθ': Med. 770 ἐκ τοῦδ' ἀναπτύμεσθα πρυμνήτην κάλων. Campbell understands—'Nor, being a prince (μέγας), as I am, should I have taken up my rest here to crave a small boon.' But (1) μέγας in this sense ill suits the present tone of Oed.: cp. 110, 393. (2) This version of ἐπὶ σμικροῖς ὄρμιον is impossible: the scholium ἐπὶ εὐτελέσιν αἰτήμασιν οὐκ ἂν σφόδρα ἰκέ-τεον evades the point.

149 ἐξ. L has εἰ· which should metrically answer to δρα (117). It is possible that in an exclamation, followed by a momentary pause, the second εἰ should stand here: but it is more prob. that, as in Aesch. Theb. 966 etc., we should write ἐξ.

ἀλαῶν ὀμμάτων. Oedipus has spoken of his own ill fortune as if it consisted primarily in his blindness. The Chorus then ask:—'Ah! and wast thou blind from thy birth? Thy life has been long, as well as unhappy, one may judge.' The gen. could depend on ἐξ, as oft. on φεύ, ὦ, οἶμοι, etc., but is better taken with φυτάλμιος, of which the sense (with αὐτῶν understood) would else be obscure.

φυτάλμ. = 'generator': i.e. didst thou bring them with thee into life? ἐφύσας τυφλὰ ὄμματα; = ἦσθα τυφλὸς ἐκ γενετῆς; Ai. 1077 κἄν σῶμα γεννήσῃ μέγα though one grows a great body (= though his frame wax mighty).

152 = 120 ὁ πάντων ἀκορέστατος. In regard to L's reading, μακράων τέ θ' (sic) ὥς ἐπεικάσαι, note these points: (1) ὥς is wrong, as the metre shows, (2) τ' is certainly right. We should not read, with Campb., δυσάλων; μακράων τις, ἐπεικάσαι, because the thought turns on the linking of δυσάλων with μακράων, the chief stress falling (as oft. in Greek) on the second: thou art old as well as hapless: i.e. thou hast borne thy woes long. (3) εἴθ' may, I think, be rejected, as too weak. (4) How, then, is the short syllable to be supplied? (a) We might read;—μακράων θ', ὥς· ἐπεικάσαι: cp. Thuc. 6. 25 ὅσα... ἥδη δοκεῖν αὐτῷ, 'so far as he could now judge.' (b) μακράων τέ τις, εἰκάσαι: cp. O. T. 82 ἀλλ', εἰκάσαι μὲν, ἥδύς. I prefer (a), since all mss. have ἐπεικάσαι.

153 ('Thou hast already suffered;') but verily, within my power (ἐν γ' ἐμοί, = if I can help it), thou shalt not

- 5 * προσθήσει τάσδ' ἀράς.
 6 περᾶς γάρ,
 7 περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προπέσης νάπει
 ποιάεντι, κάθυδρος οὖ 157
 8 κρατήρ μελιχίων ποτῶν ρέυματι συντρέχει· τό, 160
 9 ξένη πάμμορ', εὖ φύλαξαι· μετάσταθ', ἀπόβαθι. πολλὰ
 κέλευθος ἐρατύνει·
 10 κλύεις, ὧ πολύμοχθ' ἀλάτα; λόγον εἴ τιν' οἴσεις 166
 11 πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,
 12 ἵνα πᾶσι νόμος, φώνει· πρόσθεν δ'
 13 ἀπερῦκου.

σύστ. β'. ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ;

170

τ' ἔτ' ἐπεικάσαι Nauck: φυνάλμιος, δυσάλων; | μακράων τις, ἐπεικάσαι, Campbell.
 153 Blaydes and Postgate conj. προσθήσει: προσθήσεις MSS. 155 ἵνα] Nauck conj.
 ἴθι, receiving which Hense would change μὴ προπέσης to μὴ τι πρόσω. 156 προσ-
 πέσης MSS.: προπέσης Hermann, and most edd.: while Nauck conject. προμόλῃς.
 160 ρέυματι] χεύματι Meineke. 161 τῶν L, A, and most MSS. (in T o is written

add these curses (to thy woes). μὲν strengthens the adversative force of ἀλλά (as in ἀλλὰ μὲν, ἀλλ' οὐδὲ μὲν): ἐν γ' ἐμοί = ἐν ἐμοί γε. Cp. 247: O. T. 314 (n.): Xen. Oec. 7. 14 τίς ἡ ἐμὴ δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν. The thought is like that of Ant. 556 ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις (sc. θανεί). προσθήσει, make thine own, bring on thyself: Aesch. Pers. 531 μὴ καὶ τι πρὸς κακοῖσι προσθῇται κακόν: Eur. Her. 146 ἴδια προσθέσθαι κακά: Andr. 394 τί δέ με καὶ τεκεῖν ἐχρῆν | ἄχθος τ' ἐπ' ἄχθει τῷδε προσθέσθαι διπλοῦν; The MSS. have προσθήσεις: but the active word would require either (a) the reflexive pronoun, as in fr. 323 ταῦτ' ἐστὶν ἀλγιστ', ἣν παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προσθῇ φέρων: O. T. 819 οὗτις ἄλλος ἦν | ἢ γὰρ π' ἐμαυτῷ τάσδ' ἀράς ὁ προστιθῆίς: or (b) some dat. such as τοῖς σοῖς κακοῖς: and we cannot legitimately supply either. So, again, the version 'thou shalt not bring on us' (οὐκ ἐμοὶ προσθήσεις τὴν σὴν ἀράν schol.) could stand only if ἐμοὶ or ἡμῖν were expressed.

154 περᾶς, absol.: 'thou art going too far' (into the grove): Oed., not reassured by their cry (141), has moved some steps back.

156 ff. ἀλλ' ἵνα...μὴ προπέσης is answered by μετάσταθ' 162. προπέσης

ἐν νάπει, advance blindly in the grove, till he stumble (so to say) on its inmost mystery. Cp. Arist. Eth. 3. 7. 12 οἱ μὲν θρασεῖς προπετεῖς. Isocr. or. 5 § 90 (the Greeks, when conquering the Persians at Cunaxa, 401 B.C., were worsted) διὰ τὴν Κύρου προπέτειαν, his precipitancy in rushing at his brother Artaxerxes (Xen. An. 1. 8. 26 εἰπῶν, Ὅρῳ τὸν ἄνδρα, ἔτεο ἐπ' αὐτόν). ἀφθέγκτῳ: see on 130 ff.

158 ff. οὐ κάθυδρος κρατήρ συντρέχει ρέυματι μελιχίων ποτῶν, where the bowl filled with water is used along with the stream of sweetened drink-offering: i.e. where libations are poured, first, of water alone, and then of water mingled with honey; see on vv. 472—479. μελιχίων π.: schol. γλυκεῶν ποτῶν, ὁ ἐστι, μέλιτος, οἷς μελίσσουσι τὰς θεάς (see on 100). συντρέχει, is combined with: Tr. 295 πολλή' ἔστ' ἀνάγκη τῇδε (sc. τῇ πράξει) τοῦτο συντρέχειν, this joy of mine must needs attend on this good fortune of my husband. While κρατήρ points to the figurative use of συντρέχει, ρέυματι suggests its literal sense. Others understand:— 'where the basin (κρατήρ) runs together in a stream (ρέυματι modal dat.) of sweetened waters,' i.e. 'is filled by the confluence of sweetened waters'; but (a) κρατήρ is the bowl from which the χοαί are poured, not a basin which receives them: (b) such an inversion is impossible.

can help, thou shalt not add this curse to thy doom. Too far thou goest—too far! But, lest thy rash steps intrude on the sward of yonder voiceless glade, where the bowl of water blends its stream with the flow of honied offerings, (be thou well ware of such trespass, unhappy stranger,)—retire,—withdraw!—A wide space parts us: hearest thou, toil-worn wanderer? If thou hast aught to say in converse with us, leave forbidden ground, and speak where 'tis lawful for all; but, till then, refrain.

OE. Daughter, to what counsel shall we incline?

2nd ana-
paestic
system.

above ω): τὸν, B, V: τὸ Heath, Doederlein, Blaydes, Wecklein: τῷ Brunck, Herm., Elms., etc. **164** ἐρατύνει L, with most of the MSS. (but ἐρητύνει B, Vat.): ἐρατύνει Musgrave, Dindorf, Wecklein. **166** οἷσας] ἔχεις L, with οἷσας written above it, probably by the first corrector (S). The other MSS. have ἔχεις, and so Wecklein, Blaydes, Nauck. Cp. n. on 134. **170** ἔλθοι L, and most MSS.: ἔλθῃ (or ἔλθῃ)

161 The τῶν of L and most MSS. cannot be right. To be on one's guard against a thing is always φυλάσσομαι τι, never τυωός. In Thuc. 4. 11 φυλάσσομένων τῶν νεῶν μὴ ξυντρίψωσιν=acting cautiously on account of the ships (where Classen cp. χαλεπῶς φέρειν τυωός, 1. 77): in Aesch. P. V. 390 τούτου φυλάσσου μήπορ' ἀχθεσθῇ κέαρ, join τούτου κέαρ. The v.l. τὸν points to τὸ, which in this parenthetic warning=τοῦτο (τὸ προπεσεῖν) rather than ὁ. τόν (referring to κρατήρ) is less good; and τῷ ('wherefore') would be weak.

164 ἐρατύνει, *arcel*, keeps (thee) off (from us), separates: Eur. *Phoen.* 1260 ἐρήτυσον τέκνα | δεινῆς αἰμίλλης. This is said to themselves rather than to Oed.: they are not sure that he has heard their cry, ἀπόβαθι. To Musgrave's ἐρατύνει the objections are:—(1) the opt. where we should expect the imperat. The opt. is sometimes joined with the imper. in good wishes or counsels (Pind. *O.* 13. 25 ἀφθόνητος γένοιο...καὶ τόνδε λαὸν εὐθυνη): but here, where *peremptory command* is given (162 μεταστάθ', ἀπόβαθι—169 φώνει), the opt. is quite out of place. (2) The sense would be weak, after 161.

166 οἷσας, written in L over the vulgate ἔχεις, cannot be a correction of the latter, but must represent a distinct reading (whether conjectural or not). ἴσχεις would suit the metre (=ἄξονθ' 134, where see n.) equally well: but the language slightly favours οἷσας. φέρειν λόγον πρὸς ἑμὲν λέσχων=to bring forward something to be discussed with us (cp. *Ant.* 159 σύγκλητον | τήνδε γερόντων προὔθετο λέσχην),

not, 'in answer to our address,' a sense which λέσχη never has. For φέρειν cp. *Tr.* 122 ὧν ἐπιμεμφόμενα σ' ἀδεία (αιδοῖα Musgrave) μὲν ἀντία δ' οἶσω: for fut. indic. with εἰ of immediate purpose, with an imperat. in apodosis, Ar. *Av.* 759 αἶρε πλήκτρον εἰ μαχεῖ.

167 ἀβάτων: see on 10.

168 ἴνα πᾶσι νόμος, where omission suffices all (to speak): for the omission of ἐστὶ cp. Her. 1. 90 ἐπειρωτᾶν...εἰ ἀχαρίστοισι νόμος εἶναι τοῖς Ἑλληνικοῖσι θεοῖσι.

169 ἀπερύκου, ἀπέχου τοῦ φωνεῖν: schol. πρότερον δὲ μὴ διαλέγου.

170 ποῖ τις φροντίδος ἔλθῃ; Such phrases present *thought*, *speech*, or the *mind* itself, as a *region* in which the wanderer is bewildered; cp. 310: *El.* 922 οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρεται: 'thou knowest not whither or into what fancies thou art roaming': *ib.* 1174 ποῖ λόγων... | ἔλθω; *ib.* 390 ποῖ ποτ' εἰ φρενῶν; *Tr.* 705 οὐκ ἔχω...ποῖ γνώμης πέσω.

ἔλθῃ, *delib.* subjunct., in 3rd pers., as Dem. *De Cor.* § 124 πότερον σέ τις, Δισχίην, τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῆ; L has ἔλθοι, which might be defended as = 'whither can one possibly turn?'—a more despairing form of ἔλθῃ. Mr A. Sidgwick has pointed out (Aesch. *Cho.* Append. p. 122) that the Attic examples of such an optat. without ἄν are always directly or indirectly interrogative (as *Ant.* 604 τίς...κατάσχοι;), and are akin to the interrogative or 'deliberative' subjunctive, not to the conditional optat. with ἄν. The principle is (I think) true. But here, at least, the genuinely 'deliberative' ἔλθῃ seems best. See Appendix.

AN. ὦ πάτερ, ἀστοῖς ἴσα χρή μελετᾶν,
εἵκοντας ἃ δεῖ κακούνοντας.

OI. πρόσθιγέ νύν μου. AN. ψαύω καὶ δῆ.

OI. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστᾶς. 174

στρ. β'. XO. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, ὦ γέρον, ἄκοντά
τις ἄξει.

OI. 2 ἔτ' οὖν; XO. ἔτι βαίνει πόρσω. 178

OI. 3 ἔτι; XO. προβίβαζε, κούρα,
4 πόρσω· σὺ γὰρ αἶεις. 180

AN. 5 ∪ ∪ ∪ | ∪ ∪ | - ∪ | ∪ || -

OI. 6 - - - - ∪ ||

AN. 7 ∪ | ∪ ∪ | - ∪ | - ∪ ||

8 ἔπεο μάν, ἔπέ' ὦδ' ἀμαυρῶ κῶλῳ, πάτερ, ᾗ σ' ἄγω.

A, R, V³. **172** κ' οὐκακούνοντας L. As the crasis κοῦ is so common, the scribe, seeing a word beginning with κ', had written κοῦ, when he perceived his error, and corrected it by writing κακούνοντας—forgetting, however, to delete κοῦ. This seems clear, both because the second κ is not divided by any space from the α, and because the smooth breathing is written over the latter. The other MSS. have either κοῦκ ἀκούοντας, or κοῦκ ἄκοντας (as B; and so Campbell). κακούνοντας Musgrave, καὶ ἀκούοντας Blaydes. κοῦ κατοκνούντας Hermann, who also conjectured κοῦκ ἀπιθούοντας: the latter is received by Hartung and Wecklein. **174** ξεῖνοι] ξένοι MSS.; ξένε Nauck, who transfers σοὶ from 175 to the end of 174, thus making 175 a paroemiac. (He formerly wished to transpose the two vv.) **175** σοὶ πιστεύσας καὶ μεταναστᾶς L and most

171 ἀστοῖς ἴσα χρή μελετᾶν, we must practise the same customs which they practise. Eur. *Bacch.* 890 οὐ | γὰρ κρείσσον ποτε τῶν νόμων | γιγνώσκειν χρή καὶ μελετᾶν; we must never set our theory, or practice, above the laws.

172 Since κακούνοντας suits both metre and sense, it seems more likely that this was the reading from which, by a scribe's mistake, κοῦκ ἀκούοντας arose, than that ἀκούοντας conceals some other participle (such as κατοκνούντας or ἀπιθούοντας). It is hard to see why Hermann thought the 'negatio contrarii' to be 'necessary' here,—common though it is (see on O. T. 58 γνῶτα κοῦκ ἄγνωτα). After χρή μελετᾶν, too, we should expect μηδέ, not καὶ οὐκ; the latter supposes that οὐ and its partic. form one word. κοῦκ ἄκοντας (B and Campbell) would mean, 'and that, too, not unwillingly'—surely a weak sense. The existence of this as the only *v.l.* confirms κακούνοντας.

173 καὶ δῆ: see on 31.

174 μῆ...ἀδικηθῶ. The prohibitive

subjunct. (esp. aor.) is freq. in the 1st pers. *plur.*, but the 1st pers. *sing.* is very rare: Tr. 802 μῆδ' αὐτοῦ θάνω; Il. 1. 26 μῆ σε κτελέω; 21. 475 μῆ σευ ἀκούσω.

175 σοὶ (the coryphaeus) after ὦ ξεῖνοι (the Chorus): cp. 208 ὦ ξένοι, ...μῆ μ' ἀνέρη; 242 ff. ὦ ξένοι, οἰκτείρατ', followed by ὄμμα σόν. Cp. O. T. 1111 πρέσβεις, 1115 σύ. καὶ was omitted by Herm., to make a paroemiac (when the sound and rhythm become extremely displeasing); σοὶ was omitted, with the same object, by Brunck and Elmsley. Both words are genuine. A paroemiac is neither needful nor desirable here, when another follows so closely (177).

176 τῶνδ' ἐδράνων, 'these seats,' the resting-place, generally, in front of the grove, rather than the particular rocky seat pointed out at 192 f.: cp. 233 f. (Hardly 'abodes,' i.e. Colonus, as Aesch. *Pers.* 4.)

177 ἄξει was altered to ἄρῃ by Elmsley on the ground that οὐ μῆ with the fut. indic. *forbids*; with the subjunctive, *denies*. But, besides the passages in

AN. My father, we must conform us to the customs of the land, yielding, where 'tis meet, and hearkening.

OE. Then give me thy hand.

AN. 'Tis laid in thine.

OE. Strangers, oh let me not suffer wrong when I have trusted in you, and have passed from my refuge!

CH. Never, old man, never shall any one remove thee from this place of rest against thy will. 2nd strophe.

[OEDIPUS now begins to move forward.]

OE. (*pausing in his gradual advance*). Further, then?

CH. Come still further.

OE. (*having advanced another step*). Further?

CH. Lead him onward, maiden, for thou understandest.

[A verse for ANTIGONE, a verse for OEDIPUS, and then another verse for ANTIGONE, seem to have been lost here.]

AN. * * * Come, follow me this way with thy dark steps, father, as I lead thee.

MSS.: σοί is omitted by B, Brunck, Elmsley: καὶ by Hermann and Blaydes (who keep σοί). Wecklein suggests πιστεύσας σοι μεταναστὰς (*Ars Soph. em.* p. 75). 177 ἀξέ] ἀρῇ Elmsley, Wecklein: ἀκούτ' ἀγάγη τις Blaydes. 178 ἔτ' οὖν;] ἔτ' οὖν ἔτι προβῶ; MSS.: ἔτ' οὖν; Bothe, Elmsley: προβῶ; Hermann, Blaydes, Wecklein.

—ἐπιβάνει MSS.: ἔτι βαίνει Reiske.—πρόσω MSS.: πρόσω Bothe. 180 ἔτι;] ἔτ' οὖν; Wecklein: προβῶ; Reisig.—XO.] The MSS. omit this indication, which was restored by Hermann and Reisig.—προβίβαζε A 1st hand: προσβίβαζε L and most MSS.: προσβίαζε B, with a few others. 181 πρόσω Dindorf: πρόσω MSS.

182 ἔσπεο μ' ἂν ἔσπε' ὧδ' L (with ἔπεό μοι in the margin): so, too, (but with

which οὐ μή stands with the 2nd pers. fut. ind., and forbids (as Ar. *Ran.* 462 οὐ μὴ διατρέψῃς, 'don't dawdle'), there are others in which it stands with the 1st or 3rd pers. fut. ind., and denies. In some of these our MSS. are doubtless corrupt; but there are others in which the correction, if any, must be bold. Thus: (1) with 1st pers.: Soph. *El.* 1052 οὐ σοὶ μὴ μεθέσθωμι ποτε: Ar. *Ran.* 508 οὐ μὴ σ' ἐγὼ | περιόψωμαι πελθόντ'. (2) with 3rd pers.: Xen. *Hellen.* 1. 6. 32 εἶπεν ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκίεται αὐτοῦ ἀποθανόντος: Eur. *Phoen.* 1590 σαφῶς γὰρ εἶπε Τειρεσίας οὐ μήποτε | σοῦ τήνδε γῆν οἰκοῦντος εἰ πράξειν πόλιν (oblique of οὐ μὴ πράξει). On the whole the evidence points to the conclusion that οὐ μή could be used with the 1st or 3rd pers. fut. indic., as with the aor. or pres. subjunct., in giving a strong assurance.

179 f. L's ἔτ' οὖν ἔτι προβῶ; metrically answers to οὐτως in 194. The choice seems to lie between ἔτ' οὖν; and προβῶ; The latter might easily have been added to explain the former: and ἔτ' οὖν

is not too abrupt, since πρόσθιγέ νῦν μου (173) has already marked the beginning of his forward movement. ἔτι βαίνει seems better than ἐπιβάνει in the case of a blind man advancing *step by step*, and asking at each step whether he has come far enough. This is well expressed by ἔτ' οὖν;—ἔτι βαίνει.—ἔτι; For ἔτι before προβ., cp. Ant. 612 τὸ πλὴν.

181 ff. After αἰεὶς three verses have been lost (the 1st and 3rd for Ant., the 2nd for Oed.), answering to 197 πάτερ—199 ἄρμοσαι: and after αὖ σ' ἄγω (183) a verse for Oed. answering to 202 ὦ μοι... ἄτας. See Metrical Analysis.

182 μάν (a stronger μέν, 'verily') may here be simply hortative ('come!') as it oft. is with the imperat.: Il. 1. 302 εἰ δ' ἄγε μὴν πείρησαι: 5. 765 ἄγρει μάν: Aesch. *Suppl.* 1018 ἔτε μάν. If the lost words of Oed. uttered a complaint, then μάν may have had an adversative force, 'yet': but this is more oft. γε μὴν than μὴν alone: cp. 587. ὧδ', in this direction: see on O. T. 7.

ἀμαυρῶ κώλῳ = τυφλῶ ποδί (Eur. *Hec.*

ΟΙ. 9 - > | ~ ~ | ~ | - ~]

ΧΟ. 10 τόλμα ξείνος ἐπὶ ξένης,
11 ὦ τλάμων, ὃ τι καὶ πόλις
12 τέτροφεν ἄφιλον ἀποστρυγεῖν
13 καὶ τὸ φίλον σέβεσθαι.

185

σύστ. γ. ΟΙ. ἄγε νυν σύ με, παῖ,
ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἵπομεν, τὸ δ' ἀκούσαιομεν,
καὶ μὴ χρεῖα πολεμῶμεν.

190

ἀντ. β. ΧΟ. αὐτοῦ, μηκέτι τοῦδ' αὐτοπέτρου βήματος ἔξω πόδα
κλίνῃς.

ΟΙ. 2 οὕτως; ΧΟ. ἄλῃς, ὡς ἀκούεις.

δ' added before ὦδ',) B, Vat., and (with μὲν) T, Farn.: ἔπεο μὲν ἔπε' ὦδε A and most MSS.

184 ΧΟ. is wanting in the MSS., and was added by Hermann.—
ξείνος ἐπὶ ξένης] ξείνος ἐπὶ ξείνης MSS. (cp. n. on 174): ξένης Bothe: ξένas Elmsley.
185 τλάμων MSS.: τλάμων Bothe. Cp. n. on 203. 189 εὐσεβίας] εὐσεβείας L.
190 εἵπομεν...ἀκούσαιομεν L (with ω written over οι and αι), r: εἵπομεν...ἀκούσωμεν

1050): cp. 1639 ἀμαυραῖς χερσίν. In Eur. *Herc. Fur.* 123, however, ποδὸς ἀμαυρὸν ἔχρος=merely 'my feeble steps' (for Amphitryon is not *blind*). That might be the meaning here too. But in choosing between the literal sense of ἀμαυρός, 'dim,' and the fig. sense, 'feeble,' we must be guided by the context of each passage; and the context here favours the former. Cp. 1018.

184 ff. τόλμα...σέβεσθαι. These four vv. are wrongly given by the MSS. to Antigone. Her gentle counsel in 171 ff. may have prompted the attribution. ξείνος ἐπὶ ξένης: *Ph.* 135 τί χρή με, δέσποτ', ἐν ξένῳ ξένον | στέγειν, ἢ τί λέγειν...;

185 ὦ τλάμων: the nom. can thus stand for the voc. even in direct address, as Eur. *Med.* 1133 μὴ σπέρχου, φίλος: but is sometimes rather a comment, as *ib.* 61 ὦ μῶρος, εἰ χρή δεσπότης εἰπεῖν τόδε. Cp. 753, 1471.

186 τέτροφεν ἄφιλον, holds in *settled* dislike:—the perfect tense marking how the sentiment which forbids impiety towards the Eumenides has interwoven itself with the life of the place. τρέφω τι ἄφιλον=to hold a thing (in one's thoughts) as unloveable: cp. ἐν ἐπίσιν τρέφω τι (*Ant.* 897). For the perfect, denoting a *fixed* view, cp. *Her.* 3. 38

οὕτω νενομίσασιν τὰ περὶ τοὺς νόμους (and so 7. 153, 8. 79): Plat. *Legg.* 8. 837 c δ...ἐρώων τῇ ψυχῇ...ὑβριν ἡγήται τὴν περὶ τὸ σῶμα τοῦ σώματος πλησμονήν: *Prot.* 348 E οὕτω πεπίστευκας σαντῶ. The perf. act. of τρέφω occurs in *Anthol.* Append. 111. 2 (Jacobs vol. II. p. 795) ἀνδρας ἀγακλειτοὺς τέτροφε Κεκροπίη: in Polybius (12. 25 h in the later form τέτραφα), etc.: but in older Greek only in the Homeric use, as *Od.* 23. 237 περὶ χροῖ τέτροφεν ἄλμη (the brine has hardened on their flesh): whence Nauck here, πόλει τέτροφεν (as=πέφυκεν) ἄφιλον, (whate'er) hath grown unpleasing to the city.

189 ff. ἂν with the optat. verbs, not with ἵνα: '(to a place) where I may speak on the one hand, and hear on the other': τὸ μὲν...τὸ δέ are adverbial: cp. Xen. *Anab.* 4. 1. 14 τὰ μὲν τι μαχόμενοι, τὰ δέ καὶ ἀναπανόμενοι. εἵπομεν...ἀκούσαιομεν, i.e. 'arrive at a mutual understanding,'—a regular phrase: Thuc. 4. 22 ξυνέδρους δὲ σφίσιν ἐκέλευον ἐλῆσθαι οἵτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται: Theocr. 25. 48 αἰσυνμνήτης | ὦ κε τὸ μὲν εἵπομι, τὸ δ' ἐκ φαμένου πυθόμην (a head-man, 'who to shrewd questions shrewdly can reply,' Calverley). ἂν with the optat. in the relative clause just as in apodosis; so Theocr. 25. 61 ἐγὼ δέ τοι

[Here has been lost a verse for OE.]

CH. A stranger in a strange land, ah, hapless one, incline thy heart to abhor that which the city holds in settled hate, and to reverence what she loves!

OE. Lead me thou, then, child, to a spot where I may speak and listen within piety's domain, and let us not wage war with necessity. 3rd ana-
paestic
system.

[*Moving forward, he now sets foot on a platform of rock at the verge of the grove.*]

CH. There!—bend not thy steps beyond that floor of native rock. 2nd anti-
strophe.

OE. Thus far?

CH. Enough, I tell thee.

A (with η written over ει), B, Aldus, Brunck, Hermann; a reading which requires us to take ἔν' ἄν as 'wherever.' 192 ἀντιπέτρων MSS.: αὐτοπέτρων Musgrave, and so Blaydes, Hartung, Jacobs, Wecklein: ἀγχιπέτρων Meineke. 193 κληῖσις: γρ. κινήσις L.

ἡγεμονεύσω | ... ἵνα κεν τέτμοιμεν ἄνακτα (to a place where we are likely to find him): Xen. *Anab.* 3. 1. 40 οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς (I know not what use one could make of them).

εὐσεβίας ἐπιβαίνοντες, *entering on piety*, placing ourselves within its pale: but this figurative sense is here tinged with the notion of 'entering on lawful ground' (schol. εὐσεβῶς πατοῦντες). For the fig. sense cp. *Od.* 23. 52 ὅρα σφῶν εὐφροσύνης ἐπιβῆτον | ἀμφοτέρω φίλον ἦτορ, 'that ye may both enter into your heart's delight' (Butcher and Lang): *Ph.* 1463 δόξης οὐποτε τῆσδ' ἐπιβάντες, though we had never entered on that hope (dared to entertain it).

191 καὶ μὴ χρ. πολ.: *Ant.* 1106 ἀνάγκη δ' οὐχὶ δυσμαχητέον. Simonides fr. 5. 21 ἀνάγκα δ' οὐδὲ θεοὶ μάχονται. Eur. fr. 709 χρεῖα διδάσκει, κἂν βραδὺς τις ᾗ, σοφόν.

192 ff. αὐτοῦ. Oed. has now advanced to the verge of the grove. Here a low ledge of natural rock forms a sort of threshold, on which his feet are now set. αὐτοπέτρον βήματος, a 'step,' i.e. ledge, of natural rock, not shaped by man (as was the ordinary βῆμα or raised place for speakers, etc.), distinct, of course, from the ἀξέστος πέτρος of 19, which was within the grove. So αὐτόξυλος (of rough wood, *Ph.* 35), αὐτοπόρ-

φυρος (of natural purple), αὐτόποκος (of simple wool), αὐτόπιρος (of unbolted wheaten flour), αὐτόκομος (with natural hair, Ar. *Ran.* 822), αὐτόροφοι πέτραι (rocks forming a natural roof, Oppian *Halieut.* 1. 22). The ἀντιπέτρων of the MSS. could mean:—(1) 'A ledge like rock'; cp. ἀντίπαις (Aesch. *Eum.* 38) = 'weak as a child': and so the schol. in L, ἰσοπέτρον, χαλκοῦ, —i.e. 'a ledge of material firm as rock,' 'of brass,' meaning the χαλκόπους ὁδὸς understood literally: see, however, on 57. (2) 'A ledge serving as a rock': cp. (ὀνείδη) ἀντίκεντρα (Aesch. *Eum.* 136), λίθος ἀντιθέρετρος (Nonnus 11. 140), ἀντίπυργος πέτρα (Eur. *Bacch.* 1097). (3) 'A seat of rock fronting thee': cp. ἀντίπρῃρος, with πρῶρα facing one. This does not fit the data. (4) Bellermann: 'a (stone) seat over against a rock,' i.e. 'behind which the stone wall rises' (?).—Campb. renders first by 'rocky,' then by 'rock-like,' and refers it to 'some peculiarity in the basement of the low seats.'

193 πόδα κληῖσις (aor.) like πόδα τρέπειν (Eur. *Suppl.* 718), since, the seat being now at his side, he turns away from it if he moves forward. Wecklein explains it as = γόνυ κάμψης ('sit down'), but (1) πόδα could not here stand for γόνυ, and (2) the question is now of halting, not yet of sitting down (see 195).

- ΟΙ. 3 ἢ ἐσθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου 195
 4 λαὸς βραχὺς ὀκλάσας.
 ΑΝ. 5 πάτερ, ἐμὸν τόδ'· ἐν ἡσυχαίᾳ
 ΟΙ. 6 ἰὼ μοί μοι.
 ΑΝ. 7 βάσει βάσιν ἄρμοσαι,
 8 γεραὸν ἐς χέρα σῶμα σὸν προκλίνας φιλίαν ἐμάν.
 ΟΙ. 9 ὦμοι δύσφρονος ἄτας. 202
 ΧΟ. 10 ὦ τλάμων, ὅτε νῦν χαλᾷς,
 11 αὖδασον, τίς ἔφυσ βροτῶν;
 12 τίς ὁ πολύπρονος ἄγει; τίν' αὖ 205
 13 σοῦ πατρίδ' ἐκπυθίμην;
 ἀνομού- ΟΙ. 14 ὦ ξένοι, ἀπόπτολις· ἀλλὰ μὴ ΧΟ. τί τόδ' ἀπεννέπεις,
 στρ. γέρον; 209
 ΟΙ. 15 μὴ, μὴ μ' ἀνέρῃ τίς εἰμι, μῆδ' ἐξετάσης πέρα ματεῶν.

195 ἢ ἐσθῶ; L, with the scholium ἀντὶ τοῦ καθεσθῶ· ἀπὸ τοῦ ἐσθῶ τέταται: also γρ. ἢ στῶ; δ καὶ βέλτιον.—ἢ ἐσθῶ A: ἡσθῶ B, T (the latter with στ written above).—ἢ ἐσθῶ; Brunn, Wecklein.—ἢ ἐσθῶ; Dindorf (conjecturing κλιθῶ;), Campbell.—ἐσθῶ; (omitting ἢ) Vauvilliers, Hermann.—ἢ στῶ; Elmsley, Reisig.—ἐστῶ; Nauck.—σταθῶ; Hense. 196 λαόν MSS. and most edd.: λαὸς Dindorf, Wecklein.

197 ἐν ἡσυχίᾳ MSS.: ἐν ἀσυχαίᾳ Reisig, Hermann, Dindorf, Campbell (with ἡ- for ἀ-): ἐν ἡσυχῇ Elmsley. 198 ἰὼ μοί μοι] These words, Antigone's in the MSS., were restored to Oedipus by Hermann (who placed them after ἀρμόσαι in 199).

199 ἀρμόσαι MSS., Hartung. ἄρμοσαι was proposed by Elmsley (who left ἀρμόσαι

195 f. ἢ ἐσθῶ; 'am I to sit down?' deliberative aor. subj. of *ἐξομαι*. This aor. of the simple verb occurs nowhere else: but *ἐκαθέσθην* is used in later Greek (as *καθεσθέντα* Paus. 3. 22. 1). Since *ἐ* is the radical vowel, it seems better to suppose a synzesis (ἢ ἐσθῶ;) than an aphaeresis (ἢ ἐσθῶ;): the *ἢ*, though not necessary, is prob. genuine. I have left this questionable *ἐσθῶ* in the text, on the strength of *ἐκαθέσθην*: but the *v.l.* ἢ στῶ ('am I to halt?'), preferred by the schol. in L, seems more defensible than it has been thought by recent edd. The answer of the Chorus, no doubt, refers to sitting down. So, however, it could do after *ἢ στῶ*; He has already been told to go no further (191 f.): but, in his anxiety to avoid further offence, it is conceivable that he should repeat his question in the clearest form. (Cp. Eur. *Hec.* 1079 πᾶ βῶ, πᾶ στῶ, πᾶ κάμψω...)

λέχριός γ'...ὀκλάσας. 'yes, moving sideways,'—the rocky seat being near his side—('sit down), crouching low on the top of the rock.' ὀ-κλάζω (cp. ὀ-δάξ, from √δακ), from κλά-ω, to bend the hams in

crouching down; Xen. *An.* 6. 1. 10 τὸ Περσικὸν ὠρχεῖτο,...καὶ ὠκλαζε καὶ ἐανίστατο, 'he danced the Persian dance, sinking down and rising again by turns' (there was a dance called *ὀκλασμα*): so *ὀκλαδίας*=a folding campstool. βραχὺς, 'low,' (as *μέγας*= 'tall,') because the seat is near the ground.

ἄκρου, on the outer edge of the rocky platform (βῆμα 192). λαός, gen. of *λάας*, as *Od.* 8. 192 λαὸς ὑπὸ ῥιπῆς. No part of *λάας* occurs in trag., except here and Eur. *Ph.* 1157 acc. *λάαν*. The MSS. have *λάου*, and the schol. in L quotes Herodian (160 A.D.), ἐν τῷ ἐ τῆς καθόλου (=bk 5 of his lost work *ἡ καθόλου προσῳδία*), as taking it from a nom. *λάος*: but Herodian had perhaps no warrant besides this passage, and no other trace of such a form occurs.

197 ff. ἐμὸν τόδ': i.e. the office of placing him in his seat (cp. 21 κάθιζε... με). Hermann changes the ἐν ἡσυχίᾳ of the MSS. to ἐν ἀσυχαίᾳ, joining it with βάσει. The corresponding strophic verse is lost (see on 181): but the metre confirms the emendation (see Metrical Analysis).

OE. Shall I sit down?

CH. Yea, move sideways and crouch low on the edge of the rock.

AN. Father, this is my task: to quiet step (OE. Ah me! ah me!) knit step, and lean thy aged frame upon my loving arm.

OE. Woe for the doom of a dark soul!

[ANTIGONE *seats him on the rock.*

CH. Ah, hapless one, since now thou hast ease, speak,—whence art thou sprung? In what name art thou led on thy weary way? What is the fatherland whereof thou hast to tell us?

OE. Strangers, I am an exile—but forbear.....

CH. What is this that thou forbiddest, old man?

OE. —forbear, forbear to ask me who I am;—seek—probe—no further!

in his text), and has been generally adopted.

200 γεραῖον MSS.: γεραὸν Dindorf.
201 προκλίνας L, A, and most MSS.: προκρίνας B, R, Vat.: πρόσκλινον Triclinius, who, reading ἀρμόσαι in 199, and supposing it to depend on ἐμὸν τόδ', could not explain προκλίνας. Brunck, for a like reason, conjectured πρόσκλινον. **202** δύσ-φρονος] δυσφρόνον Blaydes, Dindorf. **203** ὦ τλάμων L, and so A (but with ο written over ω): ὦ τλάμων B, with most of the others. **204** τίς σ' ἔφν L (in marg., γρ. τίς ἔφν); A: τίς σ' ἔφνσε; B: τίς ἔφν; R: τοῦ ἔφν Schneidewin. **205** τίς ὦν πολύπονος MSS.: but L has in the margin, γρ. τίς ὁ πολύπονος, which most edd. adopt. τίς σε πολύπονος Wecklein.—τίνα MSS.: τίν' ἂν Vauvilliers. **210** μὴ μὴ μὴ MSS.: μὴ με, μὴ μὴ Hermann: μὴ, μὴ μὴ Hartung, Bergk.

The words ἐν ἡσυχαίᾳ...ἐμάν are said as she helps him to sit down. He has to make one step sideways (195) to the seat. Taking his arm, she says: 'Lean on me, and join step to quiet step' (ἀρμόσαι aor. imper. midd.): i.e. 'advance one foot to the resting-place, bring the other up beside it, and then (supported by my arm) sit down.' Cp. Eur. *Or.* 233 ἡ κατὰ γαίας ἀρμόσαι πόδας θέλεις; 'wouldest thou set thy feet together (plant thy feet) on the ground?' Pseudo-Simonides 182 ὅπα ποδὸς ἔχνηα πρᾶτον | ἀρμόσαμεν, where we first planted our feet (on the battlefield,—there we fell). Campbell takes βάσιν as the foot of Oed., and βάσει as a 'stone support for the foot attached to the seat,' rendering, 'fit thy foot into its quiet resting place.' This seems improbable. 'Time thy step to my quiet step' is unsuitable, since they are close to the seat already. The interjection ἰὼ μοί μοι, given by the MSS. to Antigone, but by Herm. (rightly) to Oed., need not, with Herm., be placed after ἀρμόσαι.

202 f. δύσφρονος, as the work of a mind clouded by the gods: *Ant.* 1261 ἰὼ

φρενῶν δυσφρόνων ἀμαρτήματα. The gen. after the exclamation ὦμοι: cp. on 149.

203 τλάμων, see on 185. χαλᾶς, hast ease (alluding to his words betokening pain and exhaustion): ποί, εἰκεις καὶ οὐκ ἀντιτείνεις τῷ ἐξελεθεῖν (from the grove), as the schol.

205 f. τίς ὁ πολ.: cp. on 68. τίν' ἂν ...πατρίδ'. For the twofold question, cp. *Ph.* 220 τίνας ποτ' ἐς γῆν τήνδε κατέσχες';... | ποίας πάτρας ἂν ἡ γένους ὑμᾶς ποτε | τύχοιμ' ἂν εἰπών; Eur. *Helen.* 86 ἀτὰρ τίς εἰ; πόθεν; τίν' ἐξανδᾶν σε χρή; (Dind. τίνας σ' αὐδᾶν χρέων;); *Od.* 1. 170 (and in five other places) τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκήες;

208 Oed. replies to their second question by ἀπόπολις, which is almost an exclamation;—'I have no πατρίς now': he deprecates their first question (τίς ἀγει;) altogether. Cp. Aesch. *Ag.* 1410 (the Argive elders to Clytaemnestra) ἀπόπολις δ' ἔσει, | μῖσος ὀβριμον ἀσπίσιν. Soph. has ἀπόπολις in *O. T.* 1000 (dialogue) and *Tr.* 647 (lyr.). Cp. 1357.

210 μὴ, μὴ μὴ ἀνέρτη. As the verses from 207 onwards are ἀνομοιάστροφα (see

- ΧΟ. τί τόδ'; ΟΙ. αἰνὰ φύσις. ΧΟ. αὔδα. ΟΙ. τέκνον,
 ὦμοι, τί γεγώνω;
 ΧΟ. τίνος εἰ σπέρματος, ὦ ξένε, φώνει, πατρόθεν. 215
 ΟΙ. ὦμοι ἐγώ, τί πάθω, τέκνον ἐμόν;
 ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
 ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
 ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
 ΟΙ. Δαΐτου ἵστε τίν'; ὦ. ΧΟ. ἰοῦ ἰοῦ. 220
 ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.
 ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὄδ' εἶ;
 ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
 ΧΟ. ἰώ, ὦ ὦ. ΟΙ. δύσμορος. ΧΟ. ὦ ὦ.
 ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225

212 τί τόδε; ΟΙ. δεινὰ mss., Campbell: τί τόδ'; ΟΙ. αἰνὰ Wunder, Hermann, Schneidewin, Dindorf, Wecklein, and others: τί δέ; ΟΙ. δεινὰ Elmsley. **214** γεγώνω L: γεγωνῶ A, with most of the other mss. **215** ξένε L, A, and most mss.; but ξένε T and Farn.: ὦ ξένε Heath. **217** βαίνεις, found in T and Farn., is due to Triclinius, and was first restored to our texts by Bruck. L, with A and the rest, has μένεις, a corruption of βαίνεις which arose from the likeness between some cursive forms of β and μ. **219** μέλλετ' L, with most of the others: μέλλετέ γ' Triclinius (T, etc.); μέλλετον Hermann, Elmsley (who conjectured μέλλομεν), and most edd.: μέλλεις Blaydes.—τάχυνε Elmsley, Hermann (who also proposed τάχυνον), and most edd.: ταχύναι Reisig. The mss. have ταχύετε (as L, and most), or ταχύνετε (as A, R, and the Aldine ed.). **220** λαΐτου ἵστε τίν' ἀπόγονον; ΧΟ. ὦ ὦ ἰοῦ. L. So most of the other mss. (except that they have ὦ ὦ or ὦ ὦ). The second ἰοῦ

on 117), the strophic test is absent, but μῆ, μῆ μ' is metrically preferable to μῆ μῆ μῆ μ here (see Metr. Analysis). And, after the preceding ἀλλὰ μῆ, a threefold iteration would rather weaken than strengthen.

212 Wunder's correction of the ms. δεινὰ to αἰνὰ is required by the Ionic measure (— : —): see Metr. Analysis. φύσις=origin, birth: 270: Tr. 379 (Iolè) λαμπρὰ...φύσιν, | πατὴρ μὲν οὐσα γένεσιν Εὐρύτου, κ.τ.λ.

214 γεγώνω, delib. perf. subjunct. from γέγονα: whence, too, the imper. γέγωνε, Ph. 238. Both these could, indeed, be referred to a pres. γεγώνω, which is implied by other forms, as ἐγγέγωνε (Il. 14. 469): cp. Monro *Edm. Gr.* § 27. Poetry recognised, in fact, three forms,—a perf. γέγονα, a pres. γεγώνω, and a pres. γεγωνέω (γεγωνεῖν, Il. 12. 337). Cp. ἀνωγα with impf. ἤνωσαν.

214 f. τίνος εἰ σπέρματος; possessive gen., denoting the stock, country, etc., to which one belongs: cp. on 144: Plat.

Sympos. 203 A πατὴρ τίνος ἐστὶ καὶ μητρός; Μένω 94 D οἰκίας μεγάλῃς ἦν: Dem. or. 57 § 57 ὅσοι τῶν μεγάλων δῆμων ἐστέ. πατρόθεν with εἰ: the Chorus, whose uneasy curiosity is now thoroughly roused, presses for an explicit answer, and first (as usual) for the father's name. Plat. *Legg.* 753 C εἰς πινάκιον γράψαντα τοῦνομα πατρόςθεν καὶ φυλῆς καὶ δήμου. *Al.* 547 ἐμὸς τὰ πατρόςθεν.

216 τί πάθω...; 'what is to become of me?' Tr. 973 (Hyllus, in his wild grief for his father) τί πάθω; τί δὲ μήσομαι; οἴμοι.

217 ἐπ' ἔσχατα βαίνεις, 'thou art coming to the verge' (not, 'thou treadest on the verge,' which would require gen. or dat.), since, after the hint αἰνὰ φύσις (212), the full truth cannot long be withheld. Cp. fr. 658 (Orithyia was carried) ἐπ' ἔσχατα χθονός: *Ant.* 853 προβάσ' ἐπ' ἔσχατον θράσους: Her. 8. 52 ἐς τὸ ἔσχατον κακοῦ ἀπιγμένον.

219 Hermann's μέλλετον (for the ms. μέλλετ') is fitting, since Oed. and Ant.

CH. What means this? OE. Dread the birth...

CH. Speak!

OE. (*to Antigone*). My child—alas!—what shall I say?

CH. What is thy lineage, stranger,—speak!—and who thy sire?

OE. Woe is me!—What will become of me, my child?

AN. Speak,—for thou art driven to the verge.

OE. Then speak I will—I have no way to hide it.

CH. Ye twain make a long delay—come, haste thee!

OE. Know ye a son of Laius...O!...(The CHORUS *utter a cry*)...and the race of the Labdacidae?... (CH. O Zeus!)...the hapless Oedipus?...

CH. THOU art he?

OE. Have no fear of any words that I speak—

(The CHORUS *drown his voice with a great shout of execration, half turning away, and holding their mantles before their eyes.*)

OE. Unhappy that I am!...(The clamour of the CHORUS *continues*)...Daughter, what is about to befall?

was added by Triclinius (T, etc.). Vat. has λαῖον. Hermann wrote: ΟΙ. λαῖον ἴστε τιν' XO. ὦ. ΟΙ. ἀπόγονον. Reisig: λαῖον ἴστε τιν' XO. ὦ, ἰώ, ἰώ,—holding that ἀπόγονον was a spurious addition, prompted by the genit. λαῖον. Wecklein: λαῖον ἴστε τιν'; ὦ. XO. ἰὸν ἰού. (Boeckh, too, would give the ὦ to Oed., not to the Chorus.) Dindorf: λαῖον ἴστε τιν' ὄντ'; XO. ὀοῶ. Elmsley: λαῖον ἴστε τιν' οὖν; XO. ὦ ὦ ἰού. Postgate ingeniously suggests λαῖον ἴστε τιν' ἴνιν; XO. ὀοῶ (or ὦ ἰού). The loss of ἴνιν would have been easy after τιν'. 224 ἰὸν ὦ ὦ ὦ. ΟΙ. δύσμορος XO. ὦ ὦ. L. (The ΟΙ. and XO. were added by S, the 1st hand having written merely short lines.) The other MSS. agree with L in giving the word

have just been speaking together; and is clearly better than μέλλετέ γ' (Triclinius) or μέλλομεν (suggested by Elms.). The sing. τάχυνε rightly follows, since it is from Oed. alone that a reply is sought. μακρά, neut. plur. as adv.: O. T. 883 ὑπέροπτα (n.); Ar. Lys. 550 οὐρα θεῖτε: Eur. Or. 152 χρόνια...πεσῶν...εὐνάζεται.

220 λαῖον ἴστε τιν'; The word ἀπόγονον, seemingly a gloss, which follows τιν' in the MSS., is against the metre, which requires — — — after τιν': it also injures the dramatic force. Each word is wrung from Oed.; the gen. λαῖον tells all. The long syll. after τιν' could be,—(1) ὦ, which Herm. supplies,—giving it, however, to the Chorus,—whereas the rhythm will be better if it is an interjection by Oed.: (2) ὄντ'; (Dindorf): or (3) οὖν; (Elmsley). The two latter are somewhat tame.

221 The family patronymic was taken from Labdacus (the father of Laius),

though the line was traced directly up to Cadmus, father of Polydorus and grandfather of Labdacus (O. T. 267; Her. 5. 59).

223 The relat. clause δὲ αὐδῶ is most simply taken as representing an accus., governed by δέος ἴσχετε μηδὲν as=μὴ δειμαίνετε (rather than a genitive depending on δέος): Tr. 996 ὅταν μ' ἄρ' ἔθω λώβαν: Dem. De Fals. Legat. § 81 ὃ γε δῆμος ὁ τῶν Φωκίων οὕτω κακῶς...διάκειται, ὥστε...τεθνάναι τῷ φόβῳ...τοὺς Φιλίππου ξένους: Aesch. Theb. 289 μέριμναι ζῶντιν' οὖσι τὰρ βος (=ποιούσι με ταρβέειν) | τὸν ἀμφιτειχῇ λεών: Eur. Ion 572 τοῦτο κάμ' ἔχει πῶθος. Cp. below, 583, 1120. In such instances the acc. might also, however, be taken as one of 're-spect.'

224 The MSS. give the one word δύσμορος to Oed., as uttered by him between the exclamations of the Chorus. It thus marks his despair at their refusal to hear him. There is dramatic force in

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις;

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται

ὦν προπάθη τὸ τίνειν.

ἅπата δ' ἅπатаις ἐτέραις ἐτέρα

230

παραβαλλομένα πόνον, οὐ χάριν, ἀντιδίδωσιν ἔχειν.

σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος αἴθις ἄφορμος ἐμᾶς

χθονὸς ἔκθορε, μὴ τι πέρα χρέος

235

ἐμᾶ πόλει προσάψης.

ΑΝ. ὦ ξένοι αἰδόφρονες,

ἄλλ' ἐπεὶ γεραδὸν [ἀλαδὸν] πατέρα

δύσμορος to Oed.: Hermann first gave it to the Chorus. Instead of ὦ ὦ ὦ ὦ... ὦ ὦ one must read either ὠῶ, ὦ ὦ...ὦ ὦ (with Hermann), or ὠῶ ὠῶ...ὠῶ (with Dindorf).

226 πόρσω Triclinius: πρόσω L, A, with most of the rest; and so Aldus. **227** ὑπέσχεο A, with most of the MSS.: ὑπέσχετο L: ὑπέσχευ B: ὑπέσχευ Vat. **228** οὐδενὶ μοιραδία (sic) was written by the 1st hand in L. One corrector wished to change this into οὐδενὶ μοι ραῖδια, another into οὐδενὶ μοίραι διὰ (μοίραι as dat. sing.),—misled, perhaps, by the schol. in the margin, ἡ ἐξ ἐρινύων· μοίρας γὰρ νῦν τὰς ἐρινύας. From the first of these corrections arose the Aldine reading οὐδενὶ μοι ραῖδια, found also in A (ραῖδια) and R. The true μοιριδία is in some of the later MSS., as T and B, and in the 2nd Juntine ed. **229** ὦν MSS.: ἄν Wunder. προπάθη]

the sentence of expulsion (226) being the first *articulate* utterance of the Chorus after the disclosure which has appalled them.

227 ποῖ καταθήσεις; fig. from the payment of a debt in money. If you will not pay it here and now, to what place will you bring the payment for it? *i.e.* when, and in what form, can your promise of a safe refuge (176 f.) be redeemed, if I am driven from Colonus? ποῖ with a verb pregnantly used, as 476 τὸ δ' ἔνθεν ποῖ τελευτηῆσαι με χρὴ; to what end am I to bring it? Cp. 383. For καταθήσεις cp. Dem. *In Mid.* § 99 οὐ γὰρ ἔστω ὀφλημα ὃ τι χρὴ καταθέντα ἐπίτιμον γενέσθαι τουτονί, there is no debt (to the Treasury), by paying which he can recover the franchise. Pind. *Nem.* 7. 75 νικῶντί γε χάριν... | ...ὡ τραχὺς εἰμι καταθέμεν.

228 f. οὐδενὶ μοιριδία τίσις ἔρχεται, to no one comes punishment from fate, ὦν (=τούτων ἂν) προπάθη, for things (caus. gen.) which he has already suffered, τὸ τίνειν (acc.), in respect of his requiting them. *συγγνωστὸν ἔστω ἂν τίνης τις ἂν προπάθη.* 'Thou didst deceive us by getting our promise before telling thy name;

we may requite thy deceit by deeming our promise void.' τίνειν (with τὸ added, see on 47) further explains the causal gen. ὦν: 'no one is punished for deeds which have first been done to him—that is, for repaying them to the aggressor.' Cp. 1203 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν: Eur. *Or.* 109 τίνωι...τροφάς, repay care. ὦν for ὦν ἄν, as 395, *O. T.* 1231 (n.).

With Wunder's ἄν some construe:—οὐδενὶ τὸ τίνειν ἂν προπάθη ἔρχεται μοιριδία τίσις, 'for no one retaliation becomes (=γίγνεται) a fate-doomed punishment': but could the τίσις itself thus stand for the cause of the τίσις? The ὦν of the MSS. is confirmed by other passages where, instead of an *acc.* governed by the infin., we have a *gen.* depending on another word, and then the infin. added expegetically: *El.* 542 ἡμερον τέκνων | ...ἔσχε δαίσασθαι: Plat. *Crito* 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι: *Rep.* 443 B ἀρχόμενοι τῆς πόλεως οἰκίζειν.

230 f. ἅπата δ': guile on the one part (ἐτέρα), matching itself against deeds of guile on the other (ἐτέραις), makes a recompense of woe, not of grace (as in

CH. Out with you! forth from the land!

OE. And thy promise—to what fulfilment wilt thou bring it?

CH. No man is visited by fate if he requites deeds which were first done to himself; deceit on the one part matches deceits on the other, and gives pain, instead of benefit, for reward. And thou—back with thee! out from these seats! avault! away from my land with all speed, lest thou fasten some heavier burden on my city!

AN. Strangers of reverent soul, since ye have not borne

προμάθῃ (*sic*) L, with π written over μ.

παλλομένα L, with erasure of an accent over ο, and of ι after the final α: *i.e.* it was first παραβαλλόμενα, and then παραβαλλομένοι (dat.).

233 σὺ δ' ἐκ τῶνδ' L, A, etc.: σὺ δὲ τῶνδ' Triclinius (T, Farn.).

234 αἰθῆς F (with τ written above): αὐτῆς the other MSS. 238 f. γεραὸν ἀλαὸν πατέρα L, where ἀλαὸν is not from the 1st hand, but was inserted afterwards by S. A, and most of the other MSS., have only γεραὸν πατέρα, without ἀλαὸν: but the latter word appears in the Triclinian text (T, etc.). Recent editors, for the most part, either eject ἀλαὸν, or print it in brackets. Wecklein, who retains it, conjecturally substitutes ἀνδρα τόνδ' (without

230 ἐτέρα] ἐτέρα L.

231 παρα-

return for *good* deeds): ἔχειν, epexeg. '(for the deceiver) to enjoy' (cp. *Il.* 1. 347 δῶκε δ' ἄγειν). ἀπάτα ἐτέρα, not another *kind* of guile, but another *instance* of it, as *Ph.* 138 τέχνα (a king's skill) τέχνας ἐτέρας προὔχει, excels skill in *another* man. παραβαλλ., as *Eur. I. T.* 1094 ἐγὼ σοι παραβάλλομαι θρήνους, *viz* with thee in dirges: *Andr.* 290 παραβαλλόμεναι, abs., 'in rivalry.' For the sentiment cp. *Plat. Crito* 49 B οὐδὲ (δεῖ) ἀδικούμενον ἄρα ἀνταδικεῖν, ὥς οἱ πολλοὶ οἴονται: *Archil.* fr. 67 ἐν δ' ἐπίσταμαι μέγα, | τὸν κακῶς με δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς. *Pind. Pylh.* 2. 83 φίλον εἴη φιλεῖν | ποτὶ δ' ἐχθρὸν ἄτ' ἐχθρὸς ἔων λύκοιο δίκαν ὑποθεύσμαι, | ἄλλ' ἄλλοτε πατέρων ὁδοὶς σκολιαῖς.

233 f. ἐδρώνων with ἔκτοπος (cp. on 118), χθονός with ἄφορμος, which adds force to ἔκτορε; cp. *O. T.* 430 οὐκ εἰς δλεθρον; οὐχὶ θάσσον; οὐ πάλιν | ἄψορρος οἰκῶν τῶνδ' ἀποστραφεῖς ἄπει; *Eur. Hēr.* 155 has ναυβάτας τις ἐπλευσεν | Κρήτας ἔξορμος, 'from an anchorage in Crete,' cp. ἔξορμεῖν to be (or go) out of port: but ἄφορμος belongs to ἀφορμαῖν (there is no ἀφορμεῖν), 'rushing from' (ἀφορμηθεῖς, schol.).

235 f. χρέος...προσάψης (like κῶδος, τιμὰς, αἰτίαν προσάπτειν), fix a debt or obligation on the city, *i.e.* make it liable to expiate a pollution. But χρέος=simply 'matter' in *O. T.* 155, n.

237 αἰδόφρονες: as ye have αἰδώς for the Eumenides, so have αἰδώς for the suppliant. Cp. *Dem. or.* 37 § 59 ἂν ἐλὼν τις ἄκονσίου φόνου...μετὰ ταῦτ' αἰδέσσηται καὶ ἀφῇ (with ref. to the kinsman of a slain man *pardoning* the involuntary slayer). ἄλλ', 'Nay,' opening the appeal: cp. *O. T.* 14. The second ἄλλ' in 241='at least.'

This whole μέλος ἀπὸ σκηνῆς of Antigone (237—253), with the tetrastichon of the Chorus (254—257), was rejected by some of the ancient critics, acc. to the schol. on L: 'for they say it is better that Oed. should forthwith address his justification to them.' But, as the schol. rightly adds, it is natural and graceful that an appeal to pity (ἐλεεινολογία),—which the daughter makes,—should precede the father's appeal to reason (τὸ δικαιολογικόν). The schol. further remarks that Didymus (circ. 30 B.C.) had not obelized any part of the passage. This is important, as making it most improbable that the ἀθέτης rested on the absence of these verses from the older Alexandrian copies. Though the text is doubtful in some points, the internal evidence cannot be said to afford any good ground for suspicion.

238 γεραὸν...ἐμόν: the text of this verse is doubtful, and there is no strophic test, but it seems most likely that ἀλαὸν was an interpolation: see crit. n.

τόνδ' ἐμὸν οὐκ ἀνέλατ', ἔργων
 ἀκόντων αἰόντες αὐδάν, 240
 ἀλλ' ἐμέ τὰν μελέαν, ἱκετεύομεν,
 ὦ ξένοι, οἰκτίραθ', ἃ
 πατὸς ὑπὲρ †τοῦμοῦ μόνου† ἄντομαι,
 ἄντομαι οὐκ ἀλαοῖς προσορωμένα
 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245
 ὑμετέρου προφανείσα, τὸν ἄθλιον
 αἰδοῦς κῦρσαι. ἐν ὕμμι γὰρ ὡς θεῶ
 κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε
 τὰν ἀδόκητον χάριν.
 πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
 ἢ τέκνον ἢ λέχος ἢ χρέος ἢ θεός.
 οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτῶν
 ὅστις ἄν, εἰ θεὸς ἄγοι,
 ἐκφυγεῖν δύναιτο.

ἐμὸν) for πατέρα | τόνδ' ἐμὸν.—ἐργων has been made from ἔργον in L. **242** οἰκτεί-
 ραθ' MSS.: οἰκτίσαθ' Brunnck. **243** τοῦ μόνου L, A, and most of the MSS.: τοῦμοῦ
 (without μόνου), a conjecture of Triclinius, is in T, B, and others. τοῦδ' ἐμοῦ
 Wecklein: τοῦ τλάμονος Hense: τοῦδ' ἀθλίου Mekler. **244** οὐκᾶλα | οἷς was
 written by the 1st hand in L, which often thus disregards the division between words
 (Introd. p. xlvii.). A later hand in L, wishing to change this into οὐ καλοῖς (a
 wretched conjecture found in the Triclinian mss.), deleted the letters λα, and the
 breathing on ᾶ, and added λ before οἷς in the next verse. (Dindorf says, 'λοῖς a

240 ἀκόντων, epithet of the agent,
 instead of that proper to the act (ἀκον-
 σίων): 977: O. T. 1229 κακὰ ἐκόντα κοῦκ
 ἄκοντα. Cp. 74, 267. αἰόντες αὐδάν,
 'perceiving,' i.e. 'being aware of,' 'hav-
 ing heard, the report of his involuntary
 deeds. Cp. 792 κλύω: Thuc. 6. 20 ὡς
 ἐγὼ ἀκοῇ αἰσθάνομαι.—Not: (1) 'on
 hearing (from him) the mention of his
 deeds'—as implied in his name: nor (2)
 'on hearing his first utterance,' as if
 ἀκόντ. ἔργων could be caus. gen. with
 οὐκ ἀνέλατε.

241 ἀλλ', 'at least,' cp. 1276: fr. 24
 καὶ ἄλλο μηδέν, ἀλλὰ τοῦκεῖνης κάρα.

243 Hermann's τοῦμοῦ μόνου (for the
 MS. τοῦ μόνου) is metrically right, but
 μόνου can hardly be sound. It must
 mean (1) 'for my father alone' (and not
 for my own sake): not (2) 'lonely, as he
 is': nor (3) 'for my own father' (Camp-
 bell's view, which I do not comprehend).
 ΤΟΤΜΟΝΟΤ may have come from ΤΟΤ-
 ΔΑΘΔΙΟΤ (Mekler), but τὸν ἄθλιον in 246
 is against this (see, however, on 554).
 Perhaps τοῦδ' ἀμμόρου.

244 οὐκ ἀλαοῖς, as *his* are.
 προσορωμένα: for the midd. cp. *El.*
 1059 ἐσορώμενοι. The midd. of the sim-
 ple ὀράω is poet. only (*Ant.* 594): but
 the midd. of προσοράω and περιοράω occurs
 in Attic prose.

245 ὡς τις κ.τ.λ.: as if I were a
 young kinswoman of your own, appealing
 to you, the eldest of my house, for protec-
 tion. The words are hardly so strong as
 'like daughter to father'; and though σὸν
 is addressed to the coryphaeus (cp. on
 175), this sense would be less fitting.
 So Creon imagines his niece Antigone
 appealing to the sacred ties of kinship
 (*Ant.* 487 Ζητὸς ἐρκεῖον; 658 ἐφύμνεῖω
 Δία | ξύναμιον).

247 ε. ἐν ὕμμι κείμεθα, 'we are situated'
 (not, 'prostrate'): 'in your power': ἐν ὕ-
 πενεσ νος, cp. 392, 422, 1443, O. T. 314
 (n.), Dem. *De Cor.* § 193 ἐν γὰρ τῷ θεῷ
 τοῦτο τὸ τέλος ἦν, οὐκ ἐν ἐμοί. The epic
 forms ὕμμε (nom.), ὕμμι (dat.), ὕμμε (acc.),
 freq. in Hom., belonged esp. to the Lesbian
 Aeolic: the acc. occurs in Aesch. *Eum.*
 620 βουλῇ πιφαύσκω δ' ὕμμι ἐπισπένθαι

with mine aged father,—knowing, as ye do, the rumour of his unpurposed deeds,—pity, at least, my hapless self, I implore you, who supplicate you for my sire alone,—supplicate you with eyes that can still look on your own, even as though I were sprung from your own blood, that the sufferer may find compassion.

On you, as on a god, we depend in our misery. Nay, hear us! grant the boon for which we scarce dare hope! By everything sprung from you that ye hold dear, I implore you, yea, by child—by wife, or treasure, or god! Look well, and thou wilt not find the mortal who, if a god should lead him on, could escape.

m. recentissima': but this is true only of the λ:—μῆ is added before *προσορμήνα* by B and Vat.

247 κύρσαι MSS.: κύρσαι Herm.—ὕμιν γὰρ MSS., Campbell: ὕμιν γ' Heath: ὕμιν Brunck, Herm., Elms., Dind.: ὕμιν γὰρ Bergk, Nauck, Wecklein: ὕμιν ὅπως Paley.

250 ἐκ σέθεν] *ἐκαθεν* B, Vat.: *οἰκοθεν*, Elmsley's conjecture, is adopted by Wecklein.

251 ἡ τέκνον] *ἡ τέκνον* L.—*λόγος* MSS.: *λέχος* Reiske, and most edd.

252 ἂν ἀθρῶν (*i.e.* ἀναθρῶν) L: ἂν ἀθρῶν A, with the other MSS.: ἂν ἀναθρῶν Campbell.—*βροτῶν* MSS.: *βροτῶν* Triclinius, which most edd. adopt. Hermann and Dindorf, reading *βροτῶν*, think that a dactyl which once followed it has been lost: while Wecklein supplies *ἄταν* after it. J. H. H. Schmidt retains *βροτῶν*, holding that it suits the metre (*Metr. Anal.* p. lxxvii.); nor does he suppose that anything has been lost.

253 ἄγχι L, A, with most MSS.: ἄγει B, Vat.: ἄγει γ' Triclinius (T, Farn.): ἄγχι νυν Elmsley.—*ἐκφυγεῖν* MSS. (except that Vat. has *φυγαῖς*): *ῥκφυγεῖν* Herm.:

πατρός: Soph. *Ant.* 846 *ξυμμάστρυας ὕμ' ἐπικτώμαι*. *ἐν ὕμιν γὰρ* (MSS.) is unmetrical: and if *γὰρ* is omitted, *ὕμιν* still mars the metre, which requires a dactyl. *κειμένα*, of a critical situation, as *Tr.* 82 *ἐν οὖν ῥοπή τοῖδε κειμένῳ*, *τέκνον*, | *οὐκ εἰ ξυνέρεω*; (when his fate is thus trembling in the balance). Cp. 1510.

248 f. *νεύσατε* with acc. of the boon, as *Hom. Hymn.* 5. 445, *Eur. Alc.* 978 *Ζεὺς δ' τι νέωσῃ* (more oft. *ἐπι-* or *κατανεύειν*). *τὰν ἀδόκ. χ.*, the unlooked-for grace, *i.e.* for which, after your stern words (226), we can scarcely dare to hope,—but which, for that very reason, will be the more gracious. *Eur. Med.* 1417 *καὶ τὰ δοκηθέν' οὐκ ἐτελέσθη*, | *τῶν δ' ἀδοκῆτων πόρον εὖρε θεός*.

250 *πρός σ'*: in supplications the poets oft. insert the enclitic *σε* between *πρός* and the gen. of that by which one adjures: 1333: *Tr.* 436 *μή, πρὸς σε τοῦ κατ' ἄκρον κ.τ.λ.*: *Ph.* 468 *πρὸς νύν σε πατρός, πρὸς τε μητρός, ὦ τέκνον*, | *πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές*, | *ικέτης ἱκνούμαι*. *ἐκ σέθεν* could go with *ἄντομαι* only if *πρός σ'* were *πρός τ'* or *πρός δ'* and even then would be harsh. Join, then, *ὅ τι σοι φίλον ἐκ σέθεν*, 'what-ever, sprung from thyself, is dear to

thee'; the next words repeat this thought, and add to it: 'yea, by child—or wife, or possession, or god.' Cp. 530 *ἐξ ἐμοῦ. ἐκ σέθεν* could not mean simply, 'on thy part,' as = 'in thy home.' Against Elmsley's tempting *οἰκοθεν* (cp. *Eur. Med.* 506 *τοῖς οἰκοθεν φίλοις*) it may be remarked that the alliteration *πρός σ'...σοι—ἐκ σέθεν* seems intentional (cp. *O. T.* 370 n.).

251 ἡ *χρεός* ἡ *θεός*: a designed assonance (*παρομοίωσις*): cp. *Isocr.* or. 5 § 134 *καὶ τὴν φήμην καὶ τὴν μνήμην*: or. 4 § 45 *ἀγῶνας...μή μόνον τάχους καὶ ῥώμης ἀλλὰ καὶ λόγον καὶ γνώμης*. *χρεός* here = *χρῆμα*, 'thing,' any cherished possession (cp. *Il.* 23. 618 *καὶ σοι τοῦτο, γέρον, κειμήλιον ἔστω*), rather than 'business,' 'office.'

252 *ἀθρῶν*, if thou look closely. *Plat. Rep.* 577 c *τὴν ομοιότητα ἀναμνησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρὸς οὗτω καθ' ἑκαστον ἐν μέρει ἀθρῶν τὰ παθήματα ἑκατέρου λέγε*.

253 ἄγχι, *i.e.* draw on to evil: *Ant.* 623 *ὅτω φρένας* | *θεὸς ἄγει πρὸς ἄταν*. Oedipus was led on to his unwitting deeds by a god. Cp. fr. 615 οὐδ' ἂν εἰς φύγοι | *βροτῶν ποθ'*, ὦ καὶ *Ζεὺς ἐφορμήσῃ κακὰ*: so, too, *El.* 696. For the hiatus after *ἄγχι*, cp. *O. T.* 1202 f. *καλεῖ | ἐμός*.

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτίρομεν καὶ τόνδε συμφορᾶς χάριν· 255
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἄν
φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης ἢ τί κληδόνος καλῆς
μάτην ρεούσης ὠφέλημα γίγνεται,
εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν;
κάμοιγε ποῦ ταυτ' ἐστίν; οἴτινες βάθρων
ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες· οὐ γὰρ δὴ τό γε 265

φωνεῖν Dind., Wunder, Blaydes, Campbell.

255 τόνδε] ο from ᾱ in L.
257 The words πρὸς σέ have been suspected. Nauck formerly proposed φωνεῖν
πέρα τι τῶν τῶν νῦν εἰρημένων: Hense, φωνεῖν πέρα τῶν πρόσθεν ἐξειρημένων:
Mekler, φωνεῖν πέρα τῶν πρόσθε νῦν τ' εἰρημένων. 260 τὰς γ'] τὰς τ' L, A,

254—667 First ἐπεισόδιον. Oedipus appeals to the Chorus, who resolve that Theseus shall decide (295). Ismene arrives from Thebes (324), with news of the war between her two brothers, and presently goes to perform the prescribed rites in the grove of the Eumenides (509). After a κομμός (510—548) between Oedipus and the Chorus, Theseus enters, and assures Oedipus of protection.

256 τὰ δ' ἐκ θεῶν, euphemistic: cp. Aesch. *Pers.* 373 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο. For ἐκ cp. also *Ph.* 1316 τὰς...ἐκ θεῶν | τύχας: Eur. *Phoen.* 1763 τὰς ἐκ θεῶν ἀνάγκας. Similarly *I. A.* 1610 τὰ τῶν θεῶν (=their dispensations).

257 For τῶν as 1st syll. of 3rd foot cp. *Ant.* 95 ἄλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν.

259 ρεούσης, when it flows away, perishes, μάτην, 'vainly,' without result: i.e. issues in no corresponding deeds. *Tr.* 698 βεῖ πᾶν ἄδηνον: *El.* 1000 (our fortune) ἀπορεῖ καπὶ μηδὲν ἔρχεται: *At.* 1267 χάρις διαρρεῖ. Cp. Lat. *futilis, fluere* (*Cic. Fin.* 2. 32. 106 *fluit voluptas corporis et prima quaeque auolat*). For μάτην cp. Aesch. *Ch.* 845 λόγοι | ...θνήσκοντες μάτην. (Not, 'when the fame is current without good ground.')

260 εἰ with ind. φασὶ (*siquidem dicunt*) introduces the actual case which has suggested the general question, τί δῆτα κ.τ.λ.: cp. *El.* 823 ποῦ ποτε κεραυνοῖ

Διός, ἢ ποῦ φάθων | Ἄλιος, εἰ ταυτ' ἐφορῶντες | κρύπτουσιν ἔκηλοι; γε oft. follows εἰ (and εἴπερ) in such cases, but here is better taken with τὰς: it slightly emphasises the name of Athens.

θεοσεβεστάτας. Athens is pre-eminently (1) religious, (2) compassionate towards the oppressed. Paus. 1. 17. 1 Ἀθηναῖοι δὲ ἐν τῇ ἀγορᾷ καὶ ἄλλα ἐστὶν οὐκ ἐς ἅπαντας ἐπίσημα καὶ Ἑλέου βωμός, ᾧ μάλιστα θεῶν ἐς ἀνθρώπων βίον καὶ μεταβολὰς πραγμάτων ὄτι ὠφέλιμος, μόνον τιμὰς Ἑλλήνων νέμουσιν Ἀθηναῖοι. τοῦτοι δὲ οὐ τὰ ἐς φιλανθρωπίαν μόνον καθέστηκεν, ἀλλὰ καὶ ἐς θεοὺς εὐσεβοῦσιν ἄλλων πλεόν· καὶ Αἰδοῦς σφίσι βωμός ἐστι καὶ Φήμης καὶ Ὀρμῆς.

261 μόνας, not strictly 'alone,' but 'more than all others': cp. *O. T.* 299 n.

τὸν κακούμενον ξένον. The two standard instances were subsequent, in mythical date, to the time of Oedipus. (1) Theseus, at the prayer of Adrastus king of Argos, compels Creon and his Thebans to permit the burial of the Argive warriors who had fallen in the war of Eteocles and Polynices. This is the subject of the *Supplices* of Eur., which continues the story of the *Antigone* and the *Phoenissae*. (2) Demophon, the son of Theseus, protects the children of Hercules against the Argive Eurystheus. This is the subject of the *Heracleidae* of Eur.

These two examples are cited in Her.

CH. Nay, be thou sure, daughter of Oedipus, we pity thee and him alike for your fortune; but, dreading the judgment of the gods, we could not say aught beyond what hath now been said to thee.

OE. What good comes, then, of repute or fair fame, if it ends in idle breath; seeing that Athens, as men say, has the perfect fear of Heaven, and the power, above all cities, to shelter the vexed stranger, and the power, above all, to succour him?

And where find I these things, when, after making me rise up from these rocky seats, ye then drive me from the land, afraid of my name alone? Not, surely, afraid of

with most MSS. (and so Ald.). *τάς* (without *τ'*) Triclinius (T, B, etc.), which Wecklein approves, believing that *τ'* and like words were often added in error by the scribe of L (*Ars Soph. em.* p. 27: cp. n. above on v. 51). *τάς γ'* is read by the Roman editor of the scholia, by Brunck, and by most edd.: see comment. *τάσδ'* Hartung; this had occurred to Elmsley also, but he preferred *τάς γ'*.
263 *κάμοιγε ποῦ*] *κάμοιγέ που* L.

9. 27; in the spurious *ἐπιτάφιος* ascribed to Lysias (or. 2 §§ 4—16); and in that ascribed to Demosthenes (or. 60 §§ 7, 8). Isocrates quotes them in the *Panegyricus*, as showing how the Athenians *διετέλεσαν τὴν πόλιν κοινῇ παρέχοντες καὶ τοῖς ἀδικουμένοις αἰεὶ τῶν Ἑλλήνων ἐπαμύνουσιν* (§ 52); also in his *Encomium Helenae* § 31; and again in his *Panathenaicus*, where he remarks that Tragedy has made them familiar to all (§ 168 *τίς οὐκ ἀκήκοε τῶν τραγωδοδιδασκάλων Διονυσίου*);. They figure, too, in the Platonic *Menexenus*, with the comment that Athens might justly be accused of too great compassion, and too much zeal for 'the weaker cause': *ὥς αἰετὶ φιλοκτίρμων ἐστὶ καὶ τοῦ ἥττονος θεραπεύς*, 244 E. Cp. Her. 8. 142 *αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων*. Andocides or. 3 § 28 *τοὺς κρείττους φίλους ἀφιέντες αἰεὶ τοὺς ἥττους αἰρούμεθα*.

262 *σῶξεν*, to give him a safe refuge: *ἀρκεῖν*, to come to his rescue (*El.* 322 *ἐσθλός, ὥστ' ἄρκεῖν φίλους*), if anyone seeks to take him thence by force. *οἷας τε*, *sc. εἶναι*, here synonymous with *ἔχεν*. After *οἷός τε* this ellipse of *εἶμι* is frequent.

263 *κάμοιγε ποῦ*. The thought of the whole passage is,—*τί δόξα μάτην βέουσα ὠφελεῖ, εἰ τὰς Ἀθήνας φασὶ (μὲν) θεοσ. εἶναι, ἐμοὶ δὲ ταῦτα μηδαμοῦ ἐστίν*; Instead however, of a clause *ἐμοὶ δὲ...κ.τ.λ.*, thus depending on *εἰ*, a new sentence is opened by the direct question,—*καὶ ἔμοιγε ποῦ ταῦτά ἐστιν*;

καί, prefixed to interrogative words (as

ποῦ, πῶς, ποῖος, τίς), makes the query an indignant comment on a preceding statement: *El.* 236: Dem. *De Fals. Legat.* § 232 *καὶ τίς, ὃ ἄνδρες Ἀθηναῖοι, τοῦτ' ἰδὼν τὸ παράδειγμα δίκαιον αὐτὸν παρασχεῖν ἐβελήσει*;

οὔτινες, causal, as if *παρ' ὑμῶν* had preceded: hence = *ἐπεὶ ὑμεῖς*. Cp. 427, 866. Thuc. 4. 26 *ἀθυμίαν τε πλείστην ὁ χρόνος παρέιχε παρὰ λόγον ἐπιγινόμενος, οὗς (=ὅτι αὐτοὺς) ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσεν, since they had thought to reduce them in a few days.* 1. 68 *νῦν δὲ τί δεῖ μακρηγορεῖν, ὧν (=ἐπεὶ ἡμῶν) τοὺς μὲν δεδουλωμένους ὁράτε...* 6. 68 *πολλῇ μὲν παραινέσει...τί δεῖ χρησθαι, οὐ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα*; 8. 76 § 6 (*οἷ γε*). Ar. *Nub.* 1225 *ἵππον; οὐκ ἀκούετε; | δν (=ὅτι ἐμὲ) πάντες ὑμεῖς ἴστε μισοῦνθ' ἱππικήν.* Ai. 457 *τί χρὴ δρᾶν; ὅστις ἐμφανὺς θεοῖς | ἐχθαίρομαι.* Cp. O. T. 1228 n.: *Ph.* 1364.

264 As 276 shows, *ἐξάραντες* refers to his *first* seat, *in* the grove. They had induced him to leave that seat (174 ff.), on a pledge that no one should remove him from the resting-place outside of the grove. Yet now they command him to quit Attica (*ἐλαύνετε*: 226 *ἐξω...βαίνετε χώρας*). *τάδε βάθρα* denote, generally, the seats afforded by the natural rock in or near the grove: here he is thinking specially of the *βάθρον ἀσκέταρον* (101) within its precincts.

265 *οὐ γὰρ διή τό γε*: see on 110. For the art. *τό*, followed only by *γε* at the end of the v., with its noun *σῶμα* in the next v.,

σῶμ' οὐδὲ τάργα τὰμ'. ἐπεὶ τὰ γ' ἔργα μου
 πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρός καὶ πατρὸς χρεῖη λέγειν,
 ὦν οὐνεκ' ἐκφοβεί με· τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγινγόμενην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἢ ἰκόμην,
 ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπαλλύμην.
 ἀνθ' ὧν ἰκνούμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κάνεσθήσαθ', ᾧδε σώσατε,
 καὶ μὴ θεοὺς τιμώντες εἶτα τοὺς θεοὺς
 †μοίραις† ποεῖσθε μηδαμῶς· ἡγείσθε δὲ
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280
 μῆπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.

266 τὰ γ'] τὰδ' A, R.

268 χρεῖ' ἢ L (ει is in an erasure; perh. it was ἦ). So the other MSS., but with ἦ, not ἡ. χρεῖη Heath. 269 οὐνεκ'] εἵνεκ' B, Vat., Blaydes.

278 μοίραις L, A, with most MSS.: μοῖρας F, R²: μοῖραν T, B, Vat., Farn. The first corrector of L has placed in the margin a sign meaning ζῆται, or

cp. *Ant.* 67 τὸ γὰρ | ...πράσσειν, *ib.* 78 τὸ δὲ | ...δρᾶν: *Tr.* 92, 742.

266—270 ἐπεὶ...ἔξοιδα. I am 'a man more sinned against than sinning' (*Lear* 3. 2. 60),—as would appear, could I unfold to you *my relations* with my parents (τὰ μητρός καὶ πατρός), *on account of which* relations (the parricide and the incest—*ὧν* neuter) ye dread me. Of that I am sure. (For those relations began with their casting out their new-born son to perish. That first wrong led to the rest: hence it was that I knew not the face of my assailant in the pass, or of my bride at Thebes.)

267 πεπονθότ' ... δεδρακότα. The agent's activities (τὰ ἔργα μου) here stand for the agent himself; and so, instead of τοῖς ἔργοις πεπονθώς εἰμι (cp. 873), we have τὰ ἔργα μου πεπονθότ' ἐστὶ. (Cp. 74, 1604.) O. T. 1214 γάμος τεκνῶν καὶ τεκνούμενος = one in which *the son* has become *the spouse*. So a particular activity of a person's mind is sometimes expressed by the active participle (neut.) of a verb to which the person himself would properly be subject: τὸ βουλόμενον, τὸ ὀργιζόμενον τῆς γνώμης (Thuc. 1. 90, 2. 59): τὸ δεδιώς, τὸ θαρσύνον αὐτοῦ (1. 36).

270—274 'Ye shrink from me as from a guilty man. And yet (καίτοι),—evil as were my *acts* (in themselves),—how have I shown an evil *disposition* (φύσιν), or incurred *moral* guilt? Before I struck my father, he had struck me (παθὼν ἀντέδρων: see O. T. 809). Even if I had been aware (φρονῶν) who he was, I might plead this in my defence: but, in fact, I did *not* know. Nor did I recognise my mother. *They*, on the other hand, had deliberately tried to kill their babe.'—Note that the clause ὥστ' εἰ φρονῶν...κακός, which could not apply to the incest, limits the reference of ἀντέδρων to the parricide; while ἰκόμην (273) refers to *both* stains.

271 He has two distinct pleas, (1) provocation, and (2) ignorance. These could have been expressed by ἀντέδρων (1) παθὼν μὲν, (2) εἰδὼς δ' οὐδέν. But (2) is forestalled by the thought that, if he *had* known, (1) would have excused him. This *hypothesis* is then contrasted with the *fact* (273); and the fact *on his side* is next contrasted with the fact *on the other* (274). Hence παθὼν μὲν has no clause really answering to it; for νῦν δ' answers to εἰ φρονῶν, and ὑφ' ὧν δ' to

my person or of mine acts; since mine acts, at least, have been in suffering rather than doing—were it seemly that I should tell you the story of my mother or my sire, by reason whereof ye dread me—that know I full well.

And yet in *nature* how was I evil? I, who was but requiting a wrong, so that, had I been acting with knowledge, even then I could not be accounted wicked; but, as it was, all unknowing went I—whither I went—while they who wronged me knowingly sought my ruin.

Wherefore, strangers, I beseech you by the gods, even as ye made me leave my seat, so protect me, and do not, while ye honour the gods, refuse to give those gods their due; but rather deem that they look on the god-fearing among men, and on the godless, and that never yet hath escape been found for an impious mortal on the earth.

ζήτημα, —showing that he felt the difficulty, but knew no remedy. ποιείσθε (L), ποιείσθε, or ποιεῖσθαι, is in all MSS.: so, too, is μηδαμῶς. 279 βροτῶν] βροτῶν Triclinius.

281 ἀνοσίῳ βροτῶν] ἀνοσίῳ. τὰδ' οὖν Dindorf. Cp. on 282. For βροτῶν Wecklein

οὐδὲν εἰδῶς. The impf. (ἀντέδρων) expresses the *situation* ('I was retaliating'): the aor. (273), an act accomplished at a definite moment.

273 ἰκόμην ἔν' ἰκόμην: cp. 336, 974; O. T. 1376 (n.) βλαστοῦσ' ὅπως ἐβλαστε.

274 ὅφ' ὣν δ' ἔπασχον (ὑπὸ τούτων) εἰδῶτων (predicate) ἀπωλλύμην, impf. of attempted act, cp. O. T. 1454 οἱ μ' ἀπωλλύτην. ἔπασχον: when the iron pin was driven through the babe's feet and he was exposed on Cithaeron, O. T. 718.

276 ὥσπερ με κἀνεστήσ.: as ye caused me to leave my seat in the grove, so give me the safety which ye then promised: see on 264: for καί, on 53. For ἀνίστάναι, of causing ἰκέται to leave sanctuary, cp. Thuc. i. 126 (Cylon and his adherents) καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι, ... ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν.

277 θεοὺς... τοὺς θ.: the art. with the repeated word, as 5, Ph. 992 θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.

278 μοῖραις ποίεσθε could not stand for ἐν μοῖραις ποίεσθε. The prep. ἐν is indispensable. See the discussion of this passage in the Appendix. The gentlest remedy would be μοῖρας (as *gen. sing.*), which two MSS. have. As ἐν οὐδενὶ λόγῳ ποιεῖσθαι (Her. 3. 50) and ἐν οὐδεμῇ μοῖρᾳ ἄγειν (2. 172) are parallel phrases, so οὐ-

δενὸς λόγον ποιεῖσθαι (1. 33) might suggest οὐδεμῶς μοῖρας ποιεῖσθαι. For the two negatives cp. El. 336 καὶ μὴ δοκεῖν μὲν δρᾶν τι πημάλειν δὲ μὴ, and *not* to seem active yet do *no* harm. It is hollow, Oed. says, to insist so strictly on the sanctity of a grove (θεοὺς τιμῶντες), and then to refuse the gods their μοῖρα, their due tribute of practical piety. You treat the gods as if they were not, when at their shrines you do ἀνόσια ἔργα (283) by violating your pledge to a suppliant.—ποιείσθε. Numerous Attic inscriptions of the 5th and 4th cent. B.C. show that in this verb ι was regularly omitted before ει or η (ποιεῖ, ποιήσει), though never before ου, οι, or ω (ἐποίουν, ποιοίη, ποιῶν: Meisterhans, p. 27). L generally, but not always, omits the ι before ει or η if the syll. is short. Forms from ποιῶ, with the 1st syll. short, occur below in 459, 584, 652, 1018, 1033, 1037, 1144. In 584 and 652, as here, L keeps the ι: in the other five places it omits it. In 1517, where the quantity is different, L has ποεῖν.

280 f. The place of του before φωτός (cp. Ai. 29 καὶ μοι τις ὀπτήρ, Ph. 519 μὴ νῦν μὲν τις εὐχερὴς παρής) would be less awkward if φυγὴν and μῆπω changed places: but the latter is reserved for the emphatic place at the beginning of the verse.

281 μῆπω, not οὔπω, because of the

ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίους ὑπηρετῶν,
 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 ῥίου με κακφύλασσε· μηδέ μου κára 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εὖσεβῆς τε καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
 τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μὲν, ὦ γεραιέ, τὰνθυμήματα
 πολλή' στ' ἀνάγκη τὰπὸ σου· λόγοισι γὰρ
 οὐκ ὠνόμασται βραχέσι· τοὺς δὲ τῆσδε γῆς
 ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙ. καὶ ποῦ σθ' ὁ κραινὼν τῆσδε τῆς χώρας, ξένου;

ΧΟ. πατρῶον ἄστν γῆς ἔχει· σκοπὸς δὲ νιν

writes θεῶν. **282** ξὺν οἷς σὺ] ξυνεῖς σὺ Dindorf: ξύννευε Nauck. **286** δυσ-
 πρόσοπτον] δυσπρόσωπον B, Vat. **288** δ' after ὅταν is omitted by A, B, R,

imperat. ἡγείσθε (278). After verbs of *thinking*, the negative with the inf. is ordinarily οὐ (Plat. *Prot.* 317 A ἡγοῦμαι γὰρ αὐτοὺς οὐ τι διαπράξασθαι): though μή is used in asseveration (as with *θυμνμι*), and sometimes in strong expressions of personal conviction: *O. T.* 1455 οἶδα μήτε μ' ἂν νόσον | μήτ' ἄλλο πέρσαι μηδέν, where see n. Thuc. 6. 102 ad fin. νομίσαντες μὴ ἂν...ικανοὶ γενέσθαι (and id. 4. 18): Xen. *Cyr.* 7. 5. 59 ἐνόμισε δὲ μὴ ἂν γενέσθαι ποτὲ πιστόν. φωτός...βροτῶν, no wight among mortals, no one in the world. In *Ai.* 1358 τοιοῖδε μέντοι φῶτες ἐμπληκτοὶ βροτῶν, though βροτοῖς is a specious variant, βροτῶν has the better authority: cp. *Od.* 17. 587 οὐ γάρ ποῦ τυγες ὦδε καταθνητῶν ἀνθρώπων | ἀνέρες ὑβρίζοντες: 23. 187 ἀνδρῶν δ' οὐ κέν τις ζῶς βροτός.

282 ξὺν οἷς, σὺν τοῖς θεοῖς (schol.), 'with whose help,' since the gods strengthen men to refrain from evil, as well as to do good. μὴ κάλυπτε, as with a veil (κάλυμμα) of dishonour cast over her bright fame; cp. *Il.* 17. 591 τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα. Thuc. 7. 69 ἀζιών...τὰς πατρικὰς ἀρετάς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζεν. Plut. *Cor.* 31 ἡμαυρωμένος τῇ δόξῃ. τὰς

εὐδαίμονας: Her. 8. 111 λέγοντες ὡς κατὰ λόγον ἦσαν ἄρα αἱ Ἀθηναὶ μεγάλαι τε καὶ εὐδαίμονες.

284 ἔλαβες, since Oed. put himself into their hands when he left sanctuary (174 f.). τὸν ἰκέτην, cp. 44, 487. ἐχέγγυον, having received your ἐγγύη, pledge, that I should not be wronged (176). Elsewhere ἐχέγγ. = 'having a good ἐγγύη to give,' trustworthy (like φερέγγυος); Eur. *Med.* 388 γῆν ἄσυλον καὶ δόμους ἐχεγγόους (= πύργος ἀσφαλῆς *ib.* 389). But Oed. could call himself ἐχέγγυος in *this* sense only as coming with credentials from Apollo; and that is not the point here. Cp. Her. 5. 71 ἀνιστάσι (τοὺς ἰκέτας) ... οἱ πρυτάνεις, ... ὑπεγγυῶς πλὴν θανάτου, under a pledge that they should stand their trial, but not suffer death.

285 ἐκφύλασσε, till I am out of peril: only here, and twice in Eur. as = 'to watch well' (*Or.* 1259, *Ion* 741).

286 δυσπρόσοπτον, since the sightless orbs bore traces of his dreadful act (*O. T.* 1268): cp. 577. Continue με with ἀτιμάσης.

287 f. ἱερὸς, as now formally the ἰκέτης of the Eumenides (44): εὖσεβῆς, since he has come thither κατ' ὁμὰς τὰς

With the help of those gods, spare to cloud the bright fame of Athens by ministering to unholy deeds; but, as ye have received the suppliant under your pledge, rescue me and guard me to the end; nor scorn me when ye look on this face unlovely to behold: for I have come to you as one sacred, and pious, and fraught with comfort for this people. But when the master is come, whosoever he be that is your chief, then shall ye hear and know all; meanwhile in no wise show yourself false.

CH. The thoughts urged on thy part, old man, must needs move awe; they have been set forth in words not light; but I am content that the rulers of our country should judge in this cause.

OE. And where, strangers, is the lord of this realm?

CH. He is at the city of his father in our land; and the mes-

Aldus. Triclinius wrote *ὅταν δέ*, deleting *ὁ*. 294 *τῆσδε* A, with most MSS.: *τῆς* L, F, R, R²: *τῆδε* Vat. 297 *σκοπὸς*] *πομπὸς* Wecklein.

Ἀπόλλωνος (102). φέρων | δνησιν: the first hint, to the Chorus, of the κέρδη mentioned in the prayer which only his daughter witnessed (92). Cp. 72.

288 f. ὁ κύριος...τις: the master— whoever he be. O. T. 107 τοὺς αὐτοέοντας ... τιμωρεῖν τινὰς the murderers— whoever they be. Plat. Legg. 716 A ὁ μὲν εὐδαιμονήσῃ μελλων... ὁ δέ τις ἐξαρθεῖς κ.τ.λ. The art. implies that the person exists; the indef. pron., that his name is unknown.

290 f. τὰ δὲ μεταξύ τούτου, in the space between (the present time) and that event (*sc.* τοῦ παρέρχου αὐτόν): τὰ as in τὰ νῦν, τὸ αὐτίκα, τὸ ἐκ τούδε, etc. Dem. De Cor. § 26 τὸν μεταξύ χρόνον... τῶν ὅρκων, the interval between (that time, and) the oaths: Ar. Av. 187 ἐν μέσῳ... αἷρ ἐστι γῆς, between (heaven and) earth: Ach. 433 ἀνωθεν τῶν θεοστεινῶν ῥακῶν, | μεταξύ τῶν Ἰνῶν, between (them and) Ino's.

293 τὰπὸ σοῦ, coming from thee, urged on thy part: Tr. 844 τὰ δ' ἀπ' ἀλλόθρου | γνώμας μολόντ': Ant. 95 τὴν ἐξ ἐμοῦ δυσβουλίαν.

294 ὀνόμασται, 'expressed' (rather than 'mentioned'): cp. Dem. De Cor. § 35 οὐ γὰρ τὰ ῥήματα τὰς οικειότητας ἔφη βεβαιοῦν, μάλα σεμνῶς ὀνομάζων (expressing himself in very stately language). βραχεῖσι, not 'short,' but 'light,' 'trivial': Thuc. 1. 78 βουλευθεσθε οὐν βραδέως ὡς οὐ περὶ βραχείων.

295 ἀνακτας, *i.e.* Theseus: Arsch. Cho. 53 δεσποτῶν θανάτοισι (Agamemnon's death). Cp. 146, 814, 970. διει-

δέναι, here, *diiudicare*: usu. = *agnoscere*; Plat. Phaedr. 262 A τὴν ὁμοιότητα... καὶ ἀνομοιότητα ἀκριβῶς διειδέναι. Cp. O. T. 394 διεῖπεν (ἀνύγμια), to solve it.

296 The ξένος had spoken of Theseus as ὁ κατ' αὐτὸν βασιλεὺς (67), but had not said where he then was.

297 πατῶν αὐτῷ γῆς, not for πατρῶς γῆς αὐτῷ, but simply 'his father's city in the land' (the gen. γῆς as 45), *i.e.* the city from which Aegeus (69) had swayed Attica. The poets can use πατρῶς as = πατριος; but in the mouth of Oed. (O. T. 1450) πατῶν αὐτῷ means the city of Laius, and in that of Ant. (Ant. 937) the city of Oedipus: on the other hand, τὰ πατρία... δώματα (O. T. 1394), his 'ancestral' home.

ἐχει = 'is in,' cp. 37. Isocrates conceives the line of hereditary Attic kings as having been unbroken from Erichthonius down to Theseus (Panath. § 126). The greatness of Athens as the centre of government was reputed to date from Theseus; but the royal seat of his predecessors was supposed to have been a lesser Athens (the acropolis and the part south of it, Thuc. 2. 15), from which they swayed Attica while its communes were still independent (σποράδην καὶ κατὰ κώμας οἰκοῦσαν, Isocr. Encom. Helen. § 35).

σκοπὸς refers to the quality in which the man of Colonus had presented himself to Oed. (35), and so helps him at once to know who is meant. The word can mean 'messenger' only in the sense of 'one

- ὃς κάμ' ἐδεῦρ' ἐπεμψεν οἷχεται στελῶν.
 ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπῇ
 ἦ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300
 ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθῆται τὸ σόν.
 ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν;
 ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
 φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰών,
 θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σόν 305
 ὄνομα διήκει πάντας, ὥστε κεῖ βραδὺς
 εὐδαι, κλύων σου δεῦρ' ἀφίξεται ταχύς.
 ΟΙ. ἀλλ' εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ πόλει
 ἐμοί τε· τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
 ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310

298 ἐπεμψεν L (with π written over ψ), B, T, Vat., etc.: ἐπεμπεν A, F, L², R. The aorist is preferred by Nauck, Hartung, Wecklein; the imperfect, by most of the other edd. 300 ἔξειν] ἤξειν Vat.—αὐτὸν ὥστ' ἀπόνως τ' L, with most MSS.: ἐμπόνως τ' Vat.: ἀπόνως (without τ', and with τελείν for ἐλθεῖν) Farn. The true reading is due to Porson, who saw that *ut* had been corrupted to *π*.—Blaydes

sent to obtain news'; but we need not change it, as Wecklein does, to πομπός.

298 κάμ': see on 53. ἐπεμψεν is better here than ἐπεμπεν, which could only mean, 'was our summoner.' στελῶν, to make him set forth, to fetch him: O. T. 860 πέμψον τινὰ στελοῦντα.

299—307 Wecklein brackets these nine verses, thinking that they arose from a misunderstanding of 551—554. Theseus divined the *name* of Oedipus from the description of his *person*; but these vv. were inserted by one who thought it necessary to explain how Theseus knew the name. I hold the verses to be genuine. The ξένος must have been sent to Athens by the Chorus before they came to the grove (117), and could not, therefore, know the name of Oedipus (first disclosed at 222). He could only tell Theseus that there was a blind stranger at Colonus, who hinted at his own power to confer benefits (72), and who looked noble (76). Theseus, on entering (551), at once greets Oedipus by name, though he had never seen him before (68). He had divined the identity through a knowledge of the history (553)—*i.e.* he started from Athens on the strength of what the ξένος could tell. And on the way to Colonus (adds Theseus) he has been made *certain* of the fact (554)—*i.e.* he had heard the *name*.

Now, it was precisely for such certainty that the dramatist meant this passage to provide. He felt that otherwise there might have been too great improbability in the instant confidence of the recognition by Theseus.

300 Join αὐτὸν with ἐλθεῖν, not with ἔξειν: cp. O. T. 6 ἀγὼ δίκαιων μὴ παρ' ἀγγέλων, τέκνα, | ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα.

301 καὶ κάρθ': cp. 65.

303 ff. κέλευθος: cp. 164. Some wayfarers, passing by Colonus towards Athens, may have heard the prolonged tumult of horror which greeted the name of Oedipus (222). As the distance to the city is more than a mile, there will be many chances for the news to be caught up from their lips, and carried to Theseus.

304 πλανᾶσθαι: cp. Cic. *Rep.* i. 17 *speremus nostrum nomen volitare et vagari latissime*. τῶν refers to ἔπη. αἰῶ and like verbs can take a gen. either of the *person*, or (as 1187) of the *thing*, heard: though the latter is more often in the acc. (as 240).

305 θάρσει, π.: the same words (in another context) 726. πολὺν, with strong rumour: O. T. 786 ὑφείρπε γὰρ πολὺ. Aeschin. or. i § 166 πολὺς μὲν γὰρ ὁ Φίλιππος ἔσται (we shall hear a great

senger who sent us hither hath gone to fetch him.

OE. Think ye that he will have any regard or care for the blind man, so as to come hither himself?

CH. Yea, surely, so soon as he learns thy name.

OE. Who is there to bring him that message?

CH. The way is long, and many rumours from wayfarers are wont to go abroad; when he hears them, he will soon be with us, fear not. For thy name, old man, hath been mightily noised through all lands; so that, even if he is taking his ease, and slow to move, when he hears of *thee* he will arrive with speed.

OE. Well, may he come with a blessing to his own city, as to me!—What good man is not his own friend?

AN. O Zeus! what shall I say, what shall I think, my father?

changes *αὐτὸν* to *κείνον*. **302** τίς δ'] δ' is omitted by L, F. **307** εὐδὲι MSS.: σπεύδει Van Eldik, Schneidewin: ἔρπει Brunck, Herm., Wunder, Hartung: τὰλλ' ἦ Reiske: γήρα Dindorf; οὐ δέι Mekler. **308** τῇ τ' αὐτοῦ L, B, F, etc. **309** ἐσθλός] ἔσθ' δς Nauck, Wecklein.

deal of him), ἀναμυχθήσεται δὲ καὶ τὸ τοῦ παιδὸς ὄνομα Ἀλεξάνδρου.

306 ε. καὶ βραδύς εὐδὲι, even if he is reposing (from affairs), and is unwilling to move. εὐδω, in the *fig.* sense (*O. T.* 65), is more often said of things (as εὐδὲι πόντος, etc., cp. 621) than of men: but καθεύδω, at least, was often thus used: Plut. *Rom. p.* 15 ὥρα μέντοι σοι μὴ καθεύδειν ἀλλὰ προσέχειν τοῖς πράγμασιν. The conjectures ἔρπει and σπεύδει (the latter referring, not happily, to σπεύδει βραδέως) both suppose that Theseus lingers by the way. But, if he started, he would scarcely loiter. βραδύς here = indisposed to exertion (as βραδύς is joined with μαλακός in Plat. *Polit.* 307 A, and βραδύτης with ἡσυχιότης in *Charm.* 160 B).

307 κλύων σοῦ (gen. of connection), hearing about thee, *El.* 317 τοῦ κασιγνήτου τί φής; *Ph.* 439 ἀναξίου μὲν φωτὸς ἐξερήσομαι: *Od.* 11. 174 ἐπεὶ δέ μοι πατὴρ τε καὶ νιός. Cp. 355.

309 τίς γὰρ ἐσθλός. Oedipus has hinted to the Chorus that he brings *ὄνομα* ἀστοῖς τοῖσδε, but has reserved all explanation of his meaning until Theseus shall arrive (288). His exclamation here again touches on his secret; but, instead of interpreting εὐτυχής, he turns it off, for the present, by a quickly-added commonplace. 'Does not experience, indeed, teach us that the benefactor of others is often his own?' The generous man,

though he acts from no calculation of self-interest, actually serves himself by making zealous friends. Like thoughts are found in many popular shapes elsewhere: *Il.* 13. 734 (of the man with νόος ἐσθλός) καὶ τε πολέας ἐσάωσε, μάλιστα τέ κ' αὐτὸς ἀνέγνω, 'he saveth many, yea, and he himself best recognises (the worth of wisdom)'; Menander *Sentent.* 141 ἐσθλῷ γὰρ ἀνδρὶ [γ'] ἐσθλὰ καὶ διδοὶ θεός: *ib.* 391 ξένοις ἐπαρκῶν τῶν ἰσῶν τεύξη ποτέ: *Horat.* 23 ὁ χρηστὸς, ὡς εἰκε, καὶ χρηστοὺς ποιεῖ: pseudo - Philem. *ap.* Boissonad. *Anecd.* 1. 147 μετέρχεται τὸ δίκαιον εἰς πλεονεξίαν. Conversely, οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων (*Hes. Opp.* 265), ἵαν φίλων σεαυτὸν οὐδ' ἔξεις φίλον (*Men. Sent.* 310). We should not suppose a suppressed clause: ('I do not say, to himself,') 'for what good man is not a friend to himself?' The interest of the king is identified with that of his realm. To distinguish them so sharply is unfitting here. Cp. 1124, 1496, 1553. The conjecture ἔσθ' δς (for ἐσθλός) makes Oed. apologise for the selfishness of ἐμοὶ τε: 'for who is not his own friend?' (!)

310 τί λέγω, here prob. fut. ind. rather than aor. subj. (though 315 τί φά); cp. *O. T.* 1419 οἶμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος; *Ph.* 1233 ὦ Ζεῦ, τί λέξεις; For fut. ind. combined with aor. subj., cp. Eur. *Ion* 758 εἴπωμεν ἢ σιγῶμεν ἢ τί δράσομεν; ποῖ φρενῶν: see on 170.

- ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὀρώ
 στείχουσιν ἡμῶν ἄσπον, Αἰτναίᾱς ἐπὶ
 πῶλον βεβῶσαν· κρατὶ δ' ἡλιοστερῆς
 κυνῇ πρόσωπα Θεσσαλὶς νυν ἀμπέχει.
 τί φῶ; 315
 ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἡ γνώμη πλανᾷ;
 καὶ φημὶ κατόφημι κοῦκ ἔχω τί φῶ.
 τάλαινα·
 οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
 σαίνει με προσστείχουσα· σημαίνει δ' ὅτι 320
 μόνης τόδ' ἔστι †δῆλον† Ἰσμήνης κára.
 ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σήν, ἐμὴν δ' ὀράν
 ὀμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρός καὶ κασιγνήτης ἐμοὶ
 ἦδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις 325
 εὔρουσα λύπη δεύτερον μόλις βλέπω.

312 ἐπι L, F: ἐπὶ most of the others, and Ald. **313** ἡλιοστερῆς
 MSS.: ἡλιοσκεπῆς Nauck: ἡλιοστεγῆς Coraes, Doederlein, Wecklein: ἡλιοστεγεῖ
 Meineke. **315** τί φῶ;] Hermann conjectured τί φῶ νυν; Elmsley, τί φημὶ;
 (comparing O. T. 1471, etc.;) Meineke, τί φωνῶ; **316** ἡ γνώμη πλανᾷ L,
 with αἰ written over ὦ by the 1st hand.—ἡ is changed to ᾗ by Hartung; to ἡ by

311 τί δ' ἔστι; (cp. 46) marking surprise, as O. T. 319 (n.), 1144 etc.

312 f. Αἰτναίᾱς...πῶλου, not seen, of course, by the spectators: Ismene leaves it with her servant (334), and enters on foot (320). Sicily having a reputation both for its horses (Oppian *Cyneg.* 1. 170) and for its mules (Photius 366. 12), some understand a *mule* here, as that animal (with an easy saddle, ἀσπράβη) was much used for such journeys. But though πῶλος, with a defining word (as τῶν καμήλων Arist. *Hist. An.* 1. 1. 47, κύνειοι *Anthol.* 12. 238) could denote the young of animals other than the horse, πῶλος *alone* would always mean a young horse.

Αἰτναίᾱς implies some choice breed, as in Theophr. *Char.* XXI (=VII in my 1st ed.) the μικροφιδότιμος buys Λακωνικάς κόνας, Σικελικάς περιστέρας, etc. In Ar. *Pax* 73 the Αἰτναῖος μέγιστος κύνθαρος is not a mere joke on the Etna breed of horses, but alludes to a species of beetle actually found there (cp. Aesch. fr. 229, Plato *Com. εἶρη.* fr. 13, quoted by schol. ad loc.).

313 κρατὶ: locative dat., 'on her head,' rather than dat. of interest with ἡλιοστ., 'for her head.' The ἡλιοστερῆς of the MSS. is a very strange word. It ought to mean 'deprived of the sun': cp. βιοστερῆς 747, ὀμματοστερῆς 1260. Even with an active sense, 'depriving of the sun,' it is awkward. It could not mean 'sun-averting.' In Aesch. *Suppl.* 1063 Ζεὺς...ἀποστεροῖν γάμον is not, 'may he avert from us,' but 'may he take away (from our foes)': Hartung would read ἀποστρέφοι μοι. (1) ἡλιοσκεπῆς (Nauck) is supported by *Il.* 16. 224 χλαινῶν ἀνέμοσκεπέων, and (2) ἡλιοστεγῆς (Coraes) by the use of στέγω as 'to keep out.' The latter seems most applicable to rain: cp. Pind. *P.* 4. 81 ἀμφὶ δὲ παραλέα στέγετο φρίσσοντας ὄμβρους, *Anthol.* P. 6. 90 πῖλον...ὑδαστεγή: the former, to heat, cold, or wind: cp. *Anthol.* P. 6. 335, on a καυσία (a broad-brimmed felt hat, used in Macedonia—from καύσις), καὶ σκέπας ἐν νιφετῷ, καὶ κόρυς ἐν πολέμῳ. Θεσσαλὶς κυνῇ, a form of the Thessalian πέτασος, a felt hat (somewhat

OE. What is it, Antigone, my child?

AN. I see a woman coming towards us, mounted on a colt of Etna; she wears a Thessalian bonnet to screen her face from the sun. What shall I say? Is it she, or is it not? Doth fancy cheat me? Yes—no—I cannot tell—ah me! It is no other—yes!—she greets me with bright glances as she draws nigh, and shows that Ismene, and no other, is before me.

OE. What sayest thou, my child?

AN. That I see thy daughter and my sister;—thou canst know her straightway by her voice.

ISMENE.

Father and sister, names most sweet to me! How hardly have I found you! and now I scarce can see you for my tears.

Spengel and Wecklein (who places no point after *πλανῶ*). **320** προστείχουσα MSS.: cp. 30.

321 ἐστὶ δῆλον MSS.: Suidas s.v. σημαίνει, μόνης τῶδ' ἐστὶν Ἰσμήνης φίλον κάρα, whence Hermann, μόνης τῶδ' ἐστὶ φίλιον Ἰσμήνης κάρα. The conjecture τῶδ' ἐστ' ἀδελφὸν is ascribed by Dindorf to Herwerden (*Observ.* in *Comicos*, Lugd. Batav., 1855, p. 133); by Wecklein, to Jacobs; it has also been made by Blaydes. **323** ἐξεστὶν] ἐξέσται Dobree, Hartung, Blaydes.

like our 'wide-awake') with brim, worn esp. by travellers: cp. schol. on *Ar. Av.* 1203 (where Iris enters with a *κυνῆ*), *κυνῆ* δέ, ὅτι ἔχει περικεφαλαίαν τὸ πέτασον. In the *Inachus* Soph. made Iris wear an Ἀρκὰς *κυνῆ* (fr. 251).

314 πρόσωπα (acc. of respect)...*νιν*: *Ar. Lys.* 542 οὐδὲ γόναν' ἀν κόπος ἔλοι με.

316 Elms. cp. *Eur. I. T.* 577 ἄρ' εἰσὶν; ἄρ' οὐκ εἰσὶ; τίς φράσειεν ἄν; *πλανῶ*, misleads (me): the act. never='to wander.' *Plat. Prot.* 356 D αὕτη μὲν (*sc.* ἡ τοῦ φαινομένου δύναμις) ἡμᾶς ἐπλάνα. *Hor. Carm.* 3. 4. 5 *an me ludit amabilis Insania?*

317 *Arist. Metaphys.* 3. 6 ἀδύνατον ἅμα καταφάναι καὶ ἀποφάναι ἀληθῶς. τί φῶ, the delib. subj. in a dependent clause (τί might be ὁ τι): cp. *O. T.* 71 n.

319f. *φαιδρά*, neut. acc. plur. as adverb: cp. 1695: *O. T.* 883 ὑπέροπτα... πορεύεται (n.). *σαίνει* με, greets me: cp. *Aesch. Agam.* 725 (the young lion) *φαιδρωπὸς* ποτὶ χεῖρα *σαίνων* ('fawning'): *Soph. Ant.* 1214 *παιδὸς* με *σαίνει* φθόγγος, 'greets mine ear.' [*Eur.*] *Rhes.* 55 *σαίνει* μ' ἔννυχος φρυκτωρία, the beacon flashes on my sight.

321 The δῆλον of the MSS. can mean only 'manifest to me' (a very weak sense): for it could not bear the emphatic sense, 'in living presence' (as opp. to 'in my fancy'). Nor, again, can it well be taken

as a parenthetic adv., 'tis clear' (like *Ai.* 906 αὐτὸς πρὸς αὐτοῦ· δῆλον'). The conjecture *ἀδελφόν* (cp. *Ant.* 1 ὁ κοινὸν αὐτᾶδελφον Ἰσμήνης κάρα) may be right.

324 f. Ismene has come from Thebes, where she has hitherto continued to live, in order to bring her father important tidings. The Thebans will shortly make an attempt to fix his home, not within, but near their borders. A war has already broken out between his sons.

There is no contrast in this play, as in the early part of the *Antigone*, between the spirit of the sisters. But the contrast between their circumstances indirectly exalts Antigone. She is wandering barefooted, enduring heat and cold (349 f.),—Creon is struck by the suffering shown in her aspect (748),—while Ismene has at least the ordinary comforts of life. *ὁ δισσὰ πατρὸς καὶ κασινγν.* κ.τ.λ.=ὁ πάτερ καὶ κασινγήτη, *δισσὰ* ἐμοὶ ἥδιστα προσφώνηματα, two names most sweet for me to use: cp. *Or.* 1049 ὁ στέρν' ἀδελφῆς... τὰδ' ἀντὶ παίδων καὶ γαμηλίου λέχους προσφθέγματ' ἀμφὶ τοῖς ταλαιπώροις πάρα. *Suzrl.* 802 ὦ παῖδες, ὦ πικρὸν φίλων | *προσηγόρημα* ματέρων ('sons,' a name bitter for your mothers to utter).

326 δεύτερον, when I have found you. *λύπη*, caus. dat.: *Archilochus* fr. 101 (strong emotion) πολλὴν κατ' ἀχλὺν ὁμμάτων ἔχευεν.

- ΟΙ. ὦ τέκνον, ἦκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὄραν.
 ΟΙ. τέκνον, πέφνηας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
 ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
 ΟΙ. ὦ σπέρμ' ὅμαιμον. ΙΣ. ὦ δυσάθλιναι τροφαί. 330
 ΟΙ. ἦ τῆσδε κάμου; ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
 ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῆ, πάτερ, προμηθία.
 ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγων γ' αὐτάγγελος,
 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
 ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ νεανίαί πονεῖν; 335
 ΙΣ. εἰς' οὐπὲρ εἰσι· δεινὰ τὰν κείνοις τανῦν.
 ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

327—331 In the MSS. verse 330 (ὦ σπέρμ' ὅμαιμον...) comes next after v. 327 (ὦ τέκνον, ἦκεις...). Musgrave saw that the words in v. 331, ἦ τῆσδε, etc., required that τροφαί (v. 330) should immediately precede them; and he therefore gave v. 330 its present place. On this point all subsequent editors agree with him. As to the three verses before v. 330, Nauck's order for them is 328, 329, 327: Wecklein's, 327, 329, 328. **327** δύσμοιρ' A: δύσμορ' L and the rest. **330** ὦ δυσάθλιναι τροφαί] L has the *v* of *δυσ* in an erasure, with an accent traceable above it (*δισ*?). Schneidewin conjectured ὦ *δισ* ἀθλιναι τροφαί: Dindorf, ὦ *δύ* ἀθλίῳ τροφά. **331** δυσμόρου δ' MSS., Campbell: δυσμόρου τ' Markland, and most of the recent edd. **332** προμηθία] προθυμία Wecklein. **333** λόγουςγ' L

327 ὄραν, *epexeg. inf.*: so ἀλγῶν... ὄραν, *O. T.* 792. The form *δύσμοιρος* only here.

328 f. In the MSS. the verse ἦ τῆσδε κάμου; etc. stands immediately after the verse πρόσψαυσον, ὦ παῖ, etc. Musgrave has been followed by nearly all subsequent editors, in separating these two verses by the insertion between them of the verse ὦ σπέρμ' ὅμαιμον etc. This transposition is plainly necessary: else Ismene will say that she *touches* not only her father and sister, but herself. Campbell defends θιγγάνω...δυσμόρου...ἐμοῦ τρίτης as meaning, 'I too am linked in this unhappy circle': adding that 'the construction of a reply, in this sort of dialogue, is not to be pressed too closely.' The source of the confusion in the MSS. was obviously that the gen. ἦ τῆσδε κάμου etc. could depend, in *grammar*, either on θιγγάνω or on τροφαί, though the *sense* leaves no choice. Nauck further places v. 327 (ὦ τέκνον, ἦκεις) after v. 329 (πρόσψαυσον). Wecklein places v. 328 (τέκνον, πέφνηας) after v. 329. Neither of these changes is hurtful; but neither appears necessary.

330 f. ὦ δυσάθλιναι τροφαί, wretched mode of *life* (338),—referring to the outward signs of suffering and destitution on

which Creon dwells, 745 ff.: cp. 1250 ff. By his reply, ἦ τῆσδε κάμου; Oed. seems to hint that she separates herself from those whom she pities. Ismene with quick sensibility rejoins, *δυσμόρου τ' ἐμοῦ τρίτης*, the life is to be mine, too, in your company (for *τρίτης* cp. 8). Dindorf's conjecture, ὦ *δύ* ἀθλίῳ τροφά, makes the subsequent question of Oedipus appear needless.

ὅμαιμον expresses the sisters' relation to *each other* only ('my children and my sisters' would be *δυσφημον* here). In Soph. *ὅμαιμος*, *ὁμαιμων* always refer to brother or sister: 323, 979, 1275, 1405, 1772: *Ant.* 486, 512 f.: *El.* 12, 325, 531: *O. T.* 639.

332 σῆ (caus. dat.)=an objective gen. σου: *O. T.* 969 τῷφ' πᾶσι (n.).

333 πότερα, instead of *πότερον*, to avoid an anapaest: *Ai.* 265 n.—πόθοισι; (causal:) was it because thou wast fain to see me after so long a time? (or was there some further *special* cause?) Cp. *Ai.* 531 φόβοισι γ' αὐτὸν ἐξελευσάμην. λόγων αὐτάγγ. object. gen., αὐτῇ λόγους ἀγγέλλουσα. Aesch. *Ag.* 646 πραγμάτων εὐάγγελον. *λόγους* would be a dat. of circumstance ('with'), but very harsh.

334 ξὺν ᾧπερ...μόνῳ=ξὺν (τούτῳ) οἰκετῶν ὅνπερ εἶχον πιστὸν μόνον, the attrac-

OE. My child, thou hast come? IS. Ah, father, sad is thy fate to see!

OE. Thou art with us, my child! IS. And it hath cost me toil.

OE. Touch me, my daughter! IS. I give a hand to each.

OE. Ah, children—ah, ye sisters! IS. Alas, twice-wretched life!

OE. Her life and mine? IS. And mine, hapless, with you twain.

OE. Child, and why hast thou come? IS. Through care, father, for thee.

OE. Through longing to see me? IS. Yes, and to bring thee tidings by mine own mouth,—with the only faithful servant that I had.

OE. And where are the young men thy brothers at our need?

IS. They are—where they are: 'tis their dark hour.

OE. O, true image of the ways of Egypt that they show in

(with *ων* above, from the 1st hand): *λόγων* (without *γ'*) T, L², Farn.: the other MSS. have either *λόγους γ'* or *λόγους τ'* or *λόγους*. 335 *αὐτ' ὀμαιμοι* L, with most MSS.: *αὐθόμαιμοι* A, R, V³.—*ποῦ* Vat., L², schol.: *ποῖ* L, A, etc.—*πονενῶν*]

κυρεῖν L². 336 *δευνά τάν κείνους*] The 1st hand in L wrote *δευνά δ' ἐκείνους* (where δ' has been made from σ): the corrector (S) then inserted *ν* between *ε* and *κ*, to make *ἐν κείνους*, adding this schol. in the margin: *νῦν δὲ τὰ ἐν ἐκείνους δευνά ἐστιν*.—*δευνά δ' ἐν κείνους* R, L², Aldus: *δευνά τάκείνους* B, T, etc.: *δευνά δ' αὐ κείνους*

tion of the relative extending to the predicative adj.: Dem. *De Cor.* § 298 *οὐτε φόβος οὐτ' ἄλλο οὐδὲν ἐπῆρην...ὧν ἔκρινα δικαίω καὶ συμφερόντων τῇ πόλει οὐδὲν προδοῦναι*.

335 *πονενῶν*, epexeg. infin. with *ποῦ* (*εἰσι*): so as to do their part. The infin. was thus used in affirmative clauses (esp. after *οἶδε*), as *Il.* 9. 688 *εἰσι καὶ οἶδε τὰδ' εἰπόμεν, οἳ μοι ἔποντο*, here are these also to tell the tale, who went with me: Eur. *Hipp.* 294 *γυναῖκες αἰδε συγκαθίσταναι νόσον*, here are women to help in soothing thy trouble. So on the affirmative *οἶδε εἰσι πονενῶν* ('here they are to serve') is modelled the interrogative *ποῦ εἰσι πονενῶν*; 'where are they, that they may serve (as they are bound to do)?' So Eur. *Or.* 1473 *ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες*; *ποῦ* (the scholiast's reading) is right. *ποῖ* supposes a very harsh ellipse of *ἡκουσιν* or the like, and agrees less well with the reply.

336 *οὐτέρ ἐσι*: on 273. Schaefer's *τάν* is better than the MS. *δ' ἐν* because

the hint is made more impressive by the abruptness. *τανῶν* is adv.

337 *Αἰγύπτῳ*. Her. 2. 35 *τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοις ἀνθρώποις ἐστήσαντο ἥθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ κατηλεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἐόντες ὑφαίνουσι*. Soph. certainly seems to have had this passage of his friend's work in view: else it would be strange that v. 341 should correspond so exactly with the special tasks ascribed to the women by Her. So the reference in *El.* 62 to the (supposed) dead returning recalls the Thracian Salmoxis in Her. 4. 95, and the disputed passage *Ant.* 905 ff. recalls the wife of Intaphernes in Her. 3. 119. Nymphodorus of Syracuse (275 B.C.?), in the 3rd book (read *γ'* for *ιγ'* in the schol. here, Müller *fr. Hist.* 2. 380) of his *Νόμιμα Βαρβαρικά*, repeated the statement of Her., adding (prob. of himself) that Sesostris had thus sought to tame the men of Egypt to his sway. Anaxandrides, of the Middle Comedy (*circ.* 340 B.C.), in his *Πόλεις*, represented

φύσιν κατεικασθέντε καὶ βίου τροφάς·
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι 340
 τᾶξω βίου τροφεία πορσύνουσ' αἰεί.
 σφῶν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἄντ' ἐκείνων τὰμὰ δυστήνου κακά
 ὑπερπονέιτον. ἡ μὲν ἐξ ὅτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰὲ μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὕμβροις ἡλίου τε καύμασι 350
 μοχθοῦσα τλήμων δευτέρ' ἡγείται τὰ τῆς
 οἴκου διαίτης, εἰ πατήρ τροφήν ἔχοι.

Tournier: δεινὰ τὰν κείνοις Schaefer, and so most edd. 342 σφῶν L: σφῶι A and others. 344 ἐκείνων L, A, with most MSS.: ἐκείνων Vat., Blaydes. 349 νηλίπους τ' L with most MSS., Suid., Ald.: ἀνηλίπους τ' T. νηλίπους (without τ') Vat., ἀνηλίπους (do.) B. 350 πολλοῖσι δ'] The 1st hand in L wrote πολλοῖσιν, and then corrected ν to δ'. 351 δευτέρ' δεῦρ' L, L², F, R². 352 ἔχοι

the Athenians as rejecting an Egyptian alliance on the ground of the opposition between the manners of Greece and Egypt:—οὐθ' οἱ τρόποι γὰρ ὁμονοοῦσ', οὐθ' οἱ νόμοι | ἡμῶν (*Fragm. Com.* Bothe p. 426).

338 φύσιν, 270: τροφάς, 330.

340 ἰστουργοῦντες: *Il.* 6. 490 (Hector to Andromache) ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμισε, | ἰστὸν τ' ἡλακάνην τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει.

341 τᾶξω β. τροφεία, those means of supporting life which are sought outside of the home,—paraphrasing the ἀγοράζουσι καὶ κατηλεύουσι of *Her.* 2. 35. Elsewhere τροφεία always = 'reward for rearing' (*Plat. Rep.* 520 B, etc.).

342 σφῶν δ', dat. of interest, 'for you two' (*Ant.* and *Ism.*), in your case. Some take it as partitive gen.: then it would mean, 'of you two pairs,'—the pair of brothers being one unit, and the pair of sisters another. But I know no parallel for such an use of a dual pronoun. It is different when ἀμφω is said of two 'sides' or armies, considered as units (*Il.* 2. 123 εἶπερ γάρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῳεῖς τε | ...ἀριθμηθῆμεναι ἀμφω): or when a dual verb has a twofold dual subject, *Il.* 8. 185

Ἕάνθε τε καὶ σύ, Πόδαργε, καὶ Αἰθων
 Λάμπε τε διε, | νῦν μοι τὴν κομῆν ἀπο-
 τίνετον.

343 Not noticing Ismene's hint (336), Oedipus imagines his sons in repose at Thebes. He is soon to learn that one of them, an exile, is levying war against the other (374). οἰκουροῦσιν, not οἰκουρεῖτον, though a dual follows (345): *O. T.* 1511 f. εἰχέτην...εὔχεσθε: *Xen. Cyr.* 6. 1. 47 ὡς εἰδέτην...ἡσπασάντο ἀλλήλους: *Plat. Prot.* 330 C εἶπετον δὴ μοι...δ' ὀνομάσατε ἄρτι. ὥστε=ὡς, an epic use freq. in *Aesch.* and *Soph.* παρθένοι. [*Dem.*] *In Neaer.* (or. 59) § 86 ἱκανὸν φόβον ταῖς γυναῖξιν παρασκευάζων τοῦ σωφρονεῖν καὶ μηδὲν ἀμαρτάνειν ἀλλὰ δικαίως οἰκουρεῖν. *Eur. Or.* 928 εἰ πάντων οἰκουρήμαθ' οἱ λελειμμένοι | φθείρουσιν.

344 f. τὰμὰ δυστήνου: *Ph.* 1126 τὰν ἐμὰν μελέου τροφάν: so *nostros vidisti flentis ocellos Ov. Her.* 5. 43. τὰμὰ... κακά: cognate acc. to ὑπερπονέιτον (like πονεῖν πόνους), 'ye bear the woes of me hapless for me' (δυστήνου, placed between art. and noun, must not be taken with ὑπερπ.). Cp. *Plat. Legg.* 717 C (a son must cherish his aged parents) ἀποτινόντα δανείσματα ἐπιμελείας τε καὶ ὑπερπονουν.

their spirit and their life! For there the men sit weaving in the house, but the wives go forth to win the daily bread. And in your case, my daughters, those to whom these toils belonged keep the house at home like girls, while ye, in their stead, bear your hapless father's burdens.

One, from the time when her tender age was past and she came to a woman's strength, hath ever been the old man's guide in weary wanderings, oft roaming, hungry and bare-foot, through the wild wood, oft sore-vexed by rains and scorching heat,—but regarding not the comforts of home, if so her father should have tendance.

L. Campbell thinks that the *ο* has been made from *ε*. I doubt this. The scribe's pen, has, indeed, been carried a little beyond the circle of *ο*; but the letter was never *ε*. He usually writes *ει* in the contracted form *Ϝ*. A, and most of the other MSS., also have *εχει*. B and T have *εχει* (with *οι* written over it): Farn. *εχει*.

των ὠδῖνας παλαιὰς ἐπὶ νέοις δανεισθείσας, requiting...their pangs of old, when they suffered for him.

345 f. νέας τροφῆς ἔλκε, ceased to need the tender care which is given to children. νέα τροφή, here, 'the nurture (not 'growth') of the young': so *Αἰ.* 510 νέας | τροφῆς στερηθείς, bereft of the tendance which childhood needs: *Ελ.* 1143 (speaking of her brother's infancy) τροφῆς | ...τὴν...ἀμφὶ σοὶ | παρέσχον. But in *O. T.* 1 νέα τροφή = 'last-born nurslings.' κατίσχυσεν, became strong (ingressive aor.), δέμας, 'in body' (acc. of respect). This compound verb, though metricaly convenient, seems not to occur elsewhere before the 2nd cent. B.C.: it was usu. intrans., as Polyb. 11. 13 κατίσχουν καὶ τῷ πλήθει καὶ ταῖς εὐχειρίαις (began to prevail in the battle). *Evang. Matth.* xvi. 18 πύλαι ἄδου οὐ κατίσχύουσιν αὐτῆς.

348 γερωνταγωγεί, on the analogy of παιδαγωγεῖν (so, in late Greek, ξαναγωγεῖν for ξαναγεῖν): *Ar. Eq.* 1098 ('I give myself to thee,' says Demus) γερωνταγωγεῖν κἀναπαιδεύειν πάλιν.

349 νηλίπους: schol. ἀνυπόδητος. *Apoll. Rhod.* 3. 646 νήλιπος, οἰάνος (shoeless, with only a tunic): *Theocr.* 4. 56 εἰς ὅρος ὅκχ' ἔρπηρ, μὴ ἀνάλιπος ἔρχει, Βάττε: where schol. ἡλιψ γὰρ τὸ ὑπόδημα. If the word really comes from an ἡλιψ (of which there is no other trace), then νηλίπους (used also by Lycophron 635, who, however, may have followed Soph.) is less correct than νήλιπος, which Blomfield (*Aesch. P. V.* 248) wished to restore here. *Eustathius* 787. 52 derives νήλιπος from λίπος (fat, unguent), ex-

plaining it by αὐχμηρὸς καὶ ἀλιπῆς ('unkempt').

351 ἡγείται. The sentence γερονταγωγεί, πολλὰ μὲν ... ἄλωμένη, πολλοῖσι δ' ὄμβρ. μοχθοῦσα, is so far regular and complete: then we should have expected ἡγουμένη, introducing a comment on the whole sentence. Instead, we have ἡγείται, which draws μοχθοῦσα to itself, and thus breaks the symmetry of the antithesis. The substitution of a finite verb for a second participial clause is freq. in Greek; but is usu. managed as if here we had πολλὰ μὲν...ἄλωμένη, πολλοῖσι δ' ὄμβρ. μοχθεῖ, ἡγουμένη etc. *Cp. El.* 190 οικονομῶ θαλάμους πατρὸς, ὧδε μὲν | ἀεικέϊ σὺν στολῇ, | κεναῖς δ' ἀμφίσταμαι τραπέζαις (instead of ἀμφισταμένη): *Ph.* 213 ff. οὐ μολπὴν...ἔχων,—...ἀλλὰ...βοᾷ (instead of βοῶν): *Lys. or.* 12 § 15 ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένην ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, ἐὰν δὲ ληφθῶ, ἡγούμην etc.: and *O. T.* 1134 n. See also *Αἰ.* 806 (n. on ζητέει'). —τά τῆς. There are only three other instances in Soph. of the art. so placed: *Ph.* 263 Φιλοκτῆτης δὲ οἱ | δισοῖ στρατηγοί: *Αντ.* 409 κόνιν σήφαντες ἡ κατείχε τὸν | νέκυν: *El.* 879 καὶ τοῖς | σωτῆς κακοῖσι. Close cohesion in thought and utterance is the excuse for this, as for the elision of δ', τ', ταυτ' at the end of a v. (*O. T.* 29 n.).

352 εἰ...ἔχει is an abstract statement of the condition:—'Supposing him to have tendance, she is content.' For optat. in protasis, with pres. ind. in apodosis, *cp. Antiphanes fr. incert.* 51 (Bothe p. 412) εἰ γὰρ ἀφελοὶ τις τοῦ βίου τὰς ἡδ-

- σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκον πατρί
 μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
 ἃ τοῦδ' ἐχρήσθη σώματος, φύλαξ δέ μοι 355
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην.
 νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἰσμήνη, πατρί
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
 ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἐξοῖδα, μὴ οὐχὶ δέϊμ' ἐμοὶ φέρουσά τι. 360
 ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
 ζητοῦσα τὴν σὴν ποῦ κατοικοῖης τροφήν,
 παρείς' ἐάσω· δις γὰρ οὐχὶ βούλομαι
 πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
 ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παίδωιν κακὰ 365
 νῦν ἐστι, ταῦτα σημανοῦς' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε

353 πρόσθεν πρόσθεν L: seven dots have been placed by S over the former word to show that it should be deleted.

355 φύλαξ δέ mss.: φύλαξ τέ Elmsley, Hartung. For μοι I give μοι: see comment.

358 τίς σ' ἐξῆρεν L. **361** ἄπαθον] ἀπάθον L. **362** κατοικοῖης L, with most mss.: κατοικίη A and others.—τροφήν] στροφῆν A, V³, Ald.

366 σημανοῦς'

νάς, | καταλείπει' οὐδὲν ἕτερον ἢ τεθνη-
 κέναι, 'supposing one takes away...then
 nothing is left.' τροφήν, 'tendance': see
 on 345: cp. 1614.

354 μαντεῖα πάντα implies several oracles, given to the Thebans about Oedipus after he had left Thebes. There is no clue to their purport, and we need not ask: they are invented merely to create a pious office for Ismene. It would not have seemed well that she should have stayed at Thebes all these years without showing any active interest in his fate: on the other hand, the poetic legend required that Antigone should be the sole guide of his wanderings. The oracle about final rest had been given to Oed. in his youth (see on 87); the oracle about his grave has only just been received at Thebes (389). Between these two, the only oracle suggested by the Sophoclean version of the story is a response to the question which Creon had proposed to ask at Delphi (*O. T.* 1438), as to whether Oed. should remain at Thebes. But the story of the expulsion (768 ff.) implies that no such response had then been obtained.

355 f. τοῦδε σώματος (without περι),

gen. of connection; see on 307. φύλαξ δέ μοι κ.τ.λ., a general description of her part, subjoined to the special instance just given: 'and you constituted yourself a trusty watcher (at Thebes) in my interest, when I was being driven from the land,' i.e. from the moment when the decision to expel me had been taken, and the act was in contemplation. μοι for μου seems necessary: and I suspect that μου first arose from inattention to the exact sense. A gen. after φύλαξ always denotes the object guarded: thus φ. μου ought to mean (not, 'a watcher in my interest,' but) 'a guardian of my person'; this, however, was Antigone's part (21): Ismene had never roamed with him. So in Eur. *Bacch.* 612 τίς μοι φύλαξ ἦν; (say the Bacchantes to Dionysus), 'what overseer, master (of our rites, like ἐπίσκοπος of Dionysus, *Ant.* 1148) had we?'—not, 'what guardian of our persons was there?' Yet there L² (cod. Laur. 32. 2) has μου.

358 στόλος, a journey with a purpose, a 'mission': *Ph.* 243 τίμι | στόλῳ προσέσχε; on what mission hast thou touched here?

And thou, my child, in former days camest forth, bringing thy father, unknown of the Cadmeans, all the oracles that had been given touching Oedipus; and thou didst take on thee the office of a faithful watcher in my behalf, when I was being driven from the land. And now what new tidings hast thou brought thy father, Ismene? On what mission hast thou set forth from home? For thou comest not empty-handed, well I wot, or without some word of fear for me.

IS. The sufferings that I bore, father, in seeking where thou wast living, I will pass by; I would not renew the pain in the recital. But the ills that now beset thine ill-fated sons,—'tis of these that I have come to tell thee.

At first it was their desire that the throne should be left to

A and most MSS.: *σημαλίνουσ'* L, R. **367** *ἔρις* MSS. (L points thus after *ἔρις* and *ἔασθαι* probably to make it clear that *τε* and *μηδέ* correspond.) For *ἔρις*, Reisig conjectured *ἔρως*: Thomas Tyrwhitt and Musgrave, *ἔρως* (which has been received by Brunn, Elms., Herm., Wunder, Hartung, and others): Nitzsch, *ἔρος*. For *ἦν ἔρις*, Bergk, *ἦρεσεν*: Mekler, *ἦνέθη*.—All MSS. have *κρέοντί τε*. For *τε*,

360 *μη οὐχί...φέρουσα* explains the special sense of *κενή*. 'You have not come empty-handed—*i.e.* without bringing some terror for me.' *μη οὐ* properly stands with a partic. in a negative statement only when *μη* could stand with it in the corresponding affirmative statement: thus (a) affirmative: *βραδὺς ἔρχει* *μη φέρων*, you (always) come slowly, if you are not bringing: (b) negative: *οὐ βραδὺς ἔρχει, μη οὐ φέρων*, you never come slowly, unless you are bringing. Here *μη οὐ* is irregular, because the affirmative form would be *ἦκει οὐ (not μη) φέρουσα*, a simple statement of fact; and so the negative should be *οὐχ ἦκει οὐ φέρουσα*. But *bringing bad news* is felt here as a condition of her coming. Hence *μη οὐ* is used as if the sentence were formally conditional: *οὐκ ἂν ἦλθες μη οὐ φέρουσα*.

361 f. From Thebes to Athens is a short day's journey; but Ismene has sought her father far and wide. This could not well have been if, as Campbell supposes (on 355), the oracles which she herself had formerly brought to him had directed his course towards Attica.

362 *ζητοῦσα τὴν σὴν τροφήν*, 'enquiring as to your way of life' is supplemented by *ποῦ κατοικοῖης*, *i.e.*, 'where you were living.' Cp. Thuc. 4. 42 *ἐπετῆρουν τοὺς Ἀθηναίους οἱ κατασχέσουσιν*.

365 *ἀμφί...παίδων* (dat.), 'about':

oft. of encompassing tenderness, as 1614; here, of besetting trouble: unless we take it as merely = 'in the case of': cp. *Τῷ 727 ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ 'ξέκουστας | ὀργὴ πέπειρα*.

367 ff. Eteocles and Polyneices were young boys at the fall of Oedipus (see on 1), and their uncle Creon (brother of Iocasta) became regent (*O. T.* 1418). As the two brothers grew up, they agreed, at first, in wishing to resign the throne, of which they were joint heirs, to Creon, lest Thebes should be tainted by their own rule; but afterwards they fell to striving with each other for the sole power. *ἔρως*, desire (436), is a necessary and a certain correction. The MS. *ἔρις* would have to mean 'emulous desire,' either (a) between the two brothers, if *τε...μηδέ* = 'both'...and not: or (b) between the brothers and (τε) Creon. Now, there is no objection to using *ἐρίω*, *ἔρις* of noble rivalry. The fatal objection is that the idea of rivalry at all is here completely,—almost ludicrously,—out of place. The notion that Soph. was thinking of the ἀγαθή *ἔρις*, which rouses men to effort, as opp. to the κακή *ἔρις* (Hes. *Opp.* 11 ff.), is surely very frigid. It is possible, however, that it was this notion which first brought *ἔρις* into 367. *Κρέοντί τε*. The *τε* = 'both,' answering to *μηδέ* 'and not.' So *τε* is answered by *οὐδέ* (instead of *οὔτε*) Eur. *I. T.* 697, or by

θρόνους ἑᾶσθαι μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
 νῦν δ' ἐκ θεῶν του κάλιτηρίου φρενὸς
 εἰσῆλθε τοῖν τρὶς ἀθλίῳιν ἕρις κακῇ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγῶς
 τὸν πρόσθε γεννηθέντα Πολυνείκῃ θρόνων 375
 ἀποστερίσκει, κάξελήλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς προσλαμβάνει

Paley conjectured δῆ: Nauck, γε: Dindorf, τοὺς. **368** μηδὲ MSS.: μήτε T, F, Benedict, Hartung. **369** λόγῳ σκοποῦσι] φόνῳ, σκοποῦσι Blaydes. **371** κάλιτηρίον Toup (*Em. in Suid.* vol. 1. p. 431): so Elms., Blaydes, Wecklein, and others. Most MSS. have either κάξαλιτηροῦ (as L), or κάξ ἀλιτηροῦ (as A): a few have κάξαλιτηροῦ (B) or κάξ ἀλητηροῦ (Vat.). Triclinius conjectured κάξ ἀλιτηρίου: Herm., κάξ ἀλοιτηροῦ (comparing ἀλοιτός for ἀλείτης in Lycophr. 579): Reisis,

δὲ Soph. Ph. 1312. So, too, οὔτε by δέ, Eur. *Suppl.* 223, etc. Such irregularity is natural when the second thought is opposed to the first. The objection to reading μήτε in 368 is that, while οὔτε (or μήτε)... τε is common enough, there is no example of τε...οὔτε (or μήτε).

Paley's Κρέοντι δῆ is, however, highly probable. It would mean, 'to Creon in the next resort.' So δῆ is used of succession in *Ant.* 173, where Creon says ἐγὼ κράτῃ δῆ πάντα καὶ θρόνους ἔχω, I next (the sons of Oed. being dead); and Aesch. *Eum.* 3 ἡ δῆ τὸ μητρὸς δευτέρα τόδ' ἔξετο | μαντεῖον.

368 ἑᾶσθαι, pass., as *Tr.* 329 ἡ δ' οὖν ἑᾶσθω: Thuc. 1. 142 (ἐαρόμενοι): Eur. *I. A.* 331 (ἐάσομαι): *I. T.* 1344 (ἐώμενος): etc. The midd. of ἐάω is not classical. πόλιν: so in *Ant.* 776 ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλιν, it is implied that the whole State may be polluted by an act of the king.

369 λόγῳ, in the light of reason, with calm reflection (in contrast to the blind passion for power which afterwards seized them), a dat. of manner, cp. 381, *O. T.* 405 ὀργῇ λελέχθαι, *Ant.* 621 σοφία... ἔπος πέφανται. τὴν πάλαι... φθοράν, beginning with the curse called down on Laius by Pelops, for robbing him of his son Chrysippus. Cp. *Ant.* 596 (of this Labdacid house) οὐδ' ἀπαλλάσσει γενεὰν γένος,

ἀλλ' ἐρείπει | θεῶν τις etc.: one generation doth not free another, but some god brings ruin.

371 κάλιτηρίου. The MS. reading, κάξ ἀλιτηροῦ, is against metre, and gives a form of the adj. which occurs nowhere else; though, had it existed, it would have been most convenient for epic verse. ἀλιτήριος, and the poet. ἀλιτρός, alone are found. The preceding ἐκ may have led the scribe into an erroneous repetition, as in *At.* 205 L has ὁ δεινὸς ὁ μέγας instead of ὁ δεινὸς μέγας (cp. Wecklein, *Ars Soph.* emend. xvi. pp. 69 ff.). This seems, on the whole, more likely than that the Homeric ἀλείτης ('sinner,' ἀλοιτός in Lycophr. 579) should have suggested a form ἀλειτηρός or ἀλοιτηρός, of which there is no other trace. Hesychius (I. 236), s.v. ἀλιτροσύνη, says that in the *Αἰχμαλωτίδες* Soph. used the subst. ἀλιτρία (*Ar. Ach.* 907 ὥσπερ πίθακον ἀλιτρίας πολλὰς πλέων), whence Dindorf κάξ ἀλιτρίας φρενὸς, 'from a sin of the mind.' The objection to this is the unexampled lengthening of the second syllable.

372 The dat. after εἰσῆλθε is strictly a dat. of the person interested, but was perh. influenced by the analogy of the dat. in *παρέστη μοι*, 'it occurred to me,' and the like; cp. *Tr.* 298 ἐμοὶ γὰρ οἶκτος... εἰσέβη: Her. 1. 86 (λέγεται) τῷ Κρόισῳ...

Creon, and the city spared pollution, when they thought calmly on the blight of the race from of old, and how it hath clung to thine ill-starred house. But now, moved by some god and by a sinful mind, an evil rivalry hath seized them, thrice infatuate!—to grasp at rule and kingly power.

And the hot-brained youth, the younger born, hath deprived the elder, Polyneices, of the throne, and hath driven him from his father-land. But he, as the general rumour saith among us, hath gone, an exile, to the hill-girt Argos, and is taking unto

κάε ἀλιτρίου: Dindorf, κάε ἀλιτρίας: Campbell, κάε ἀλειτροῦ. **372** τρισαθλίον MSS.: τρίς ἀθλίον Porson (*Praef.* xxviii.), Elmsley. **375** The sign χ in the left marg. of L is thus explained by the schol.: τὸ χ παράκειται ὅτι πρεσβύτερον φησι τὸν Πολυνείκη.—Πολυνείκη L, A, etc.: Πολυνείκην B, Vat., etc.—θρόνον A, R, V³, Ald. **376** ἀποστερίσκει ἀποστερίζει B, Vat. **377** πληθύνων L, A, and most MSS.: πληθύνων Triclinius (T, B, etc.). The same variation occurs in

ἐσελθεῖν...τὸ τοῦ Σόλωνος: but 6. 125 τὸν Κροῖσον γέλωσ ἐσῆλθε: and so Eur. *Med.* 931 εἰσῆλθέ μ' οἴκτος.

τρὶς ἀθλίον for **τρισαθλίον** was first given by Porson, since otherwise there would be no caesura either in the 3rd or in the 4th foot. He compares *Od.* 5. 306 **τρὶς μάκαρες Δαναοὶ καὶ τετράκις**: Ar. *Plut.* 851 καὶ **τρὶς κακοδαίμων καὶ τετράκις**, κ.τ.λ. To Hermann's argument, that in any case **τρὶς** and **ἀθλίον** cohere, the answer is that, for the metre, the degree of coherence makes all the difference. Blaydes, keeping **τρισαθλίον**, quotes five such cases as 'free from suspicion.' They are the same five which Porson had discussed and proposed to amend in connection with this passage (*Praef.* p. xxviii): viz. Aesch. *Pers.* 501 (transpose **κρυσταλλοπήγα**), Eur. *I. A.* 1586 (transpose **ὀρωμένον**), Soph. *Ai.* 969 (not strictly similar, —**ἐπεγγελῶν**), Aesch. *Ag.* 1261 (= 1252 Dind. **παρεσκόπεις**, doubtful), *Suppl.* 252 (= 244 D. **ἐπικάσαι**, doubtful). Of these, **παρεσκόπεις** is the only exact parallel to **τρισαθλίον**, as being a single word coincident with the dipodia, and not preceded by elision.

374 If **νεάων** merely = νεώτερος ὤν, the pleonasm would be too weak: perh., then, it is tinged with the notion of νεανιευόμενος (as in Eur. *Ph.* 713: ποῖ; μὲν νεάων οὐχ ὁρᾷς ἃ χερῶν σ' ὄραν;—said by Creon to Eteocles). Cp. Aesch. *Ag.* 763 φλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ νεά-] ζούσαν ὕβριν.

375 τὸν πρόσθε: Polyneices alludes to his right as the firstborn, 1294, 1422: Eur. (*Phoen.* 71) followed the common

account in making Eteocles the elder. The change adopted by Soph. is here a twofold dramatic gain; for (a) Polyneices, who is to come on the scene, can be treated as the foremost offender; (b) Eteocles has now a special fault, and so the curse on *both* sons is further justified (421).

376 ἀποστερίσκει, historic pres., 'deprives of' (rather than a true pres., 'is excluding from'). The simple **στερίσκω** (Thuc., Plat., Eur., etc.) was commoner in Attic than this compound.

377 πληθύνων, lit., becoming full (of the Nile rising, Her. 2. 19): Aesch. *Ag.* 869 ὡς ἐπλήθυνον λόγοι.

378 Ἄργος, the territory, not only the city; called **κοῖλον** because the Argive plain is bounded on w., n. and e. by hills, as on s. by the sea. This epithet had already been given to it, acc. to the schol., in the epic called the Ἐπίγονοι, popularly ascribed to Homer (Her. 4. 32, who expresses doubt), and was again used by Soph. in his *Thamyris* (fr. 222). Cp. Strabo 8. 370 τῆς τε χώρας (the Argive plain) **κοίλης οἰσῆς καὶ ποταμοῖς διαρρομένης** (the Inachus and the Erasinus) καὶ ἔλη καὶ λίμνας παρεχομένης. So Her. 7. 129 τὸ μέσον δὲ τούτων τῶν λεχθέντων ὁρέων ἡ Θεσσαλίη ἐστὶ, ἐοῦσα κοίλη: *Od.* 4. 1 Λακεδαίμονα κοίλην (the valley of the Eurotas); Polyb. 1. 3. 1 Κοίλη Συρία (as lying between Lebanon and Anti-Lebanon). The epith. **κοῖλον** has an epic tone, as suggesting a distinction from the Homeric Πηλασγικὸν Ἄργος (perh. Thessaly), Ἀχαϊκὸν and Ἴασον Ἄργος (Peloponnese).

- κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
 τιμῇ καθέξον ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὅπου θεοὶ
 πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
 ΟΙ. ἦδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
 ὦραν τιν' ἔξειν, ὥστε σωθῆναί ποτε;
 ΙΣ. ἔγωγε τοῖς νῦν γ', ᾧ πάτερ, μαντεύμασιν.
 ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσσεσθαι ζῶντά τ' εὐσοίας χάριν. 390

v. 930. **379** καινόν] Elmsley conjectured κλεινόν. **380** καδμείων L (made from καδμείον). καδμείον A and others. Cp. O. T. 29, 35 where L has καδμείον (rightly), and the later MSS. καδμείων. **381** τιμῇ MSS.: αἰχμῇ Blaydes, Cobet.—καθέξων L, with all the rest except A, which has καθέξον (made, indeed, from καθέξων). καθέξων was read by the schol., and by the edd. before Brunck, who restored καθέξον. Nauck has once more placed καθέξων in the text, thinking that Ἄργος, which he prints in brackets, should be αὐτός. **382** ἀριθμός] ἀρ' ὅθλος

379 κῆδος, *affinitatem*, with Adrastus, by marrying his daughter Argeia (κῆδος Ἄδραστου λαβών, Eur. Ph. 77); καινόν, in a new quarter (as opp. to his native land). Perhaps Statius, whom Schneid. quotes, was translating this: *iamque ille novis, scit fama, superbit | Conubiis, viresque parat, quæis regna capessat* (Theb. 2. 108).

380 f. ὡς κ.τ.λ.: 'as purposing that Argos should either possess the Theban land in honour, or exalt Thebes to the skies' (by the glory of having defeated Argos). ὡς... Ἄργος... καθέξον ἢ... βιβῶν, acc. absol. in the *personal* constr., as O. T. 101 ὡς τόδ' αἶμα χειμάζον πόλιν: Thuc. 6. 24 ἔρως ἐνέπεσε τοῖς πᾶσιν... ἐκ-πεύσσαι... ὡς ἡ καταστρεψόμενοις ἐφ' ἃ ἐπλεον, ἡ οὐδὲν ἂν σφαλεῖσαν μεγαλήν δύναιεν, in the belief that they would reduce Sicily, or that at all events a great armament could suffer no disaster. Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξ' εἰσ-ῆλθεν ἐκβαλεῖν τέκνον;—ΚΡΕΟΤΣΔ. ὡς τὸν θεὸν σώσονται τὸν γ' αὐτοῦ γόνον.

381 τιμῇ, dat. of manner: cp. 369. καθέξον, occupy as conquerors: Dem. or. 18 § 96 τὰ κύκλω τῆς Ἀττικῆς κατεχόντων ἀρμοσταῖς καὶ φρουραῖς.

πρὸς οὐρ. βιβῶν: cp. κλέος οὐρανὸν ἵκει (Od. 9. 20), κλέος οὐρανόμηνες (Ag.

Nub. 459): Eur. Bacch. 972 ὥστ' οὐρανῷ στηρίζον εὐρήσεις κλέος (thou wilt find thy fame towering in the sky). But the best illustration is Isocr. or. 15 § 134 τὰ μὲν ἀμαρτανόμενα παρόψονται, τὸ δὲ κατορθωθὲν οὐρανόμηνες ποιήσουσιν, they will overlook your failures, and exalt your success to the skies. So Lucr. 1. 78 *religio pedibus subiecta vicissim Opteritur, nos exaequat victoria caelo*. Wecklein strangely understands:—'or will make Thebes rise to the sky' (in *smoke*, by burning the city), comparing Eur. Tro. 1298 πτέρυγι δὲ καπνὸς ὡς τις οὐρανία πεσοῦσα δορὶ καταφθίνει γὰ, which means simply: 'our land hath fallen like smoke that hath sunk down on its wing from the sky, and is perishing by the spear.'

382 ἀριθμός: Eur. Tro. 475 κἀνταυθ' ἀριστεύοντ' ἐγενεάμην τέκνα, | οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπεράτους Φρυγῶν. Hor. Epod. 1. 2. 27 *Nos numerus sumus et fruges consumere nati*.

383 If the MS. ὅποι (Vat. ὅπη) is right, the phrase is harsh beyond example. ποί, ὅποι, instead of ποῦ, ὅπου, are often boldly used, when the verb implies either (a) *motion*, as 227 καταθήσεις, 476 τελευτήσαι, Eur. Bacch. 184 καθιστάναί, etc.; or (b) *patience up to a point*, as

him a new kinship, and warriors for his friends,—as deeming that Argos shall soon possess the Cadmean land in honour, or lift that land's praise to the stars.

These are no vain words, my father, but deeds terrible; and where the gods will have pity on thy griefs, I cannot tell.

OE. What, hadst thou come to hope that the gods would ever look on me for my deliverance?

Is. Yea, mine is that hope, father, from the present oracles.

OE. What are they? What hath been prophesied, my child?

Is. That thou shalt yet be desired, alive and dead, by the men of that land, for their welfare's sake.

Meineke: ἀθύρματ' Maehly. **383** ὅποι L, with the rest except Vat., which has ὅπη. Elmsley has ὅπου in his text (though in his note he prefers ὅποι): so, too, Hartung. Halm and Wecklein read ὅπη.

384 κατοικτιούσιν MSS.: Bothe conjectured κατοικιούσιν (which Elmsley cites from F); Madvig, καθορμοῦσιν: Nauck, καταστρέφουσιν.

385 ὥς] ὡδ' Hartung.

386 ὥραν MSS. (though with the gloss φροντίδα written over it in L and elsewhere): ὥραν Turnebus. **387** νῦν γ' γ' is omitted in some MSS., as T, F.

390 εὐνοίας MSS.: εὐσολας schol., Suidas

Ar. Lys. 526 ποῖ γὰρ καὶ χρὴν ἀναμείναι; But it is hard to see how ὅποι κατοικτιούσιν could mean 'how far they will prolong (thy woes) before they pity them.' To *suppl'y* προελθόντας or προαγαγόντες is to cut the knot. If the phrase meant anything, it ought rather to mean, 'up to what point they will pity them.' As in 335 ποῖ is a MS. error for ποῦ, so here ὅποι for ὅπου (Wecklein prefers ὅπη, 'in what way'). Note that, in this context, πόνους = the woes of Oed. generally (mental and physical), not merely his toils in wandering: this is against the emend. κατοικιούσιν.

385 f. ὥς...ἔξεν. Against the tempting conjecture θεοὶ | ...ἔξουσ', remark that in some other passages, where our MSS. give this mixed construction, the acc. and inf. could not be eliminated without strong measures: thus Xen. *Hellen.* 6. 5. 42 ἐπείξεν δὲ χρὴ ὡς ἄνδρας ἀγαθοὺς μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι: *Cyr.* 8. 1. 25 πρὸς δὲ τούτοις ἐλογίζετο ὡς εἰ πάντες οἱ κουνῶνες θεοσεβεῖς εἴεν, ἥττον ἂν αὐτοὺς ἐθέλειν: where the least violent remedy would be to delete ὥς—a course not possible here. In some other such places, indeed, the inf. can be very easily corrected (as *Hellen.* 3. 4. 27 εἴη for εἶναι, 7. 4. 39 δεῖ for δεῖν). ὥς...θεοὺς ἔξεν may be sound. Harsh as it seems to us, usage had perhaps accustomed the ear to hearing the speaker's own view introduced by ὥς, even when the cor-

responding construction did not follow. ὡδ' ἐμοῦ would be weak. But ὥστ' ἐμοῦ (against which the presence of ὥστε in 386 is not conclusive, cp. on 544) is worth weighing: cp. Eur. *Or.* 52 ἐλπίδα δὲ δὴ τιν' ἔχομεν ὥστε μὴ θανεῖν.

387 Since ἔγωγε is virtually one word, this v. cannot be regarded as an instance of γε used twice in the same sentence. Such repetition is allowable when more than one word is to be emphasised, as Eur. *Ph.* 554 ἐπεὶ τὰ γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν, but no certain example happens to occur in Soph.: see on *O. T.* 1030.

389 f. The purport of this new oracle seems to have been:—'The welfare of Thebes depends on Oed., alive or dead.' Ismene paraphrases it:—'It shows that you will be in request with the Thebans some day (ποτέ, i.e. some day soon, 397),—not merely after your death, but while you live.' She knows that Creon is coming in the hope of carrying Oed. back—not to Thebes, but to some place just beyond the Theban border, where his person, and afterwards his grave, should be under Theban control. Cp. on 1331.

390 εὐσολας, used by Soph. also in the *Amphitryon* (fr. 119) ἐπεὶ δὲ βλάστοι, τῶν τριῶν μίαν λαβεῖν | εὐσολαν ἀρκεῖ, quoted by the schol., who describes it as the reading ἐν τοῖς ἀναγκασιτέροις τῶν ἀντιγράφων (the better copies)...δ καὶ οἱ ὑπομνηματιστάμενοι ἀξιοῦσιν (the Alexan-

- ΟΙ. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εἶ πράξειεν ἄν;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκέτ' εἰμί, τηνικαυτ' ἄρ' εἴμ' ἀνὴρ;
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὄλλυσαν.
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ. 395
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἥξοντα βαιοῦ κοῦχί μυρίου χρόνου.
 ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἐρμήνενέ μοι.
 ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
 κρατῶσι μὲν σου, γῆς δὲ μὴ ἔμβαίνῃς ὄρων. 400
 ΟΙ. ἡ δ' ὠφέλησις τίς θύρασι κειμένον;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.

s.v., Zonaras p. 912.

391 τίς δ' ἂν τοιοῦδ' ἀνδρὸς εἶ πράξειεν ἄν; L, with a few others. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εἶ πράξειεν ἄν; A, with most MSS. For τίς, L² gives τί (and so, too, the 1st hand in A). Hermann would read, τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς εἶ πράξειεν ἄν; Blaydes, τί δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εἶ πράξειέ τις; Wecklein, τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εἶ πράξειεν ἄν; **392** In L τὰ κείνων has been

drian commentators). It does not occur except in Soph.: but Theocr. 24. 8 has *εὔσοα τέκνα* ('safe and sound').

391 A and other MSS. have *τοιοῦδ' ὑπ'*, which gives a clear constr. It seems arbitrary to assume that in L's reading τίς δ' ἂν τοιοῦδ' ἀνδρὸς εἶ πράξειεν ἄν the syllable lost was rather *τι* after τίς δ' ἂν, the gen. being one of source. Herm. supports the latter view by *O. T.* 1006 *σοῦ πρὸς δόμους ἐλθόντος εἰ πράξαίμην τι*, but there the gen. is absolute. Wecklein gives τίς δ' ἂν τὶ τοιοῦδ' ἀνδρὸς εἶ πράξειεν ἄν; comparing *ἀνθ' οὗ, ἀντὶ τοῦ*; but in such phrases *ἀντὶ* = 'in recompense for,' not 'through the agency of.'

392 ἐν σοὶ. 247. γίγνεσθαι is never merely *εἶναι*. ἐν σοὶ γίγνεται τὰ κείνων κράτη = their power comes to be in thy hand: i.e. the new oracle so appoints. φασὶ with indef. subject, 'people say,' report says (we cannot supply 'the θεοὶ' from 413). κράτη, political predominance generally, but with esp. ref. to prevalence in war against Athens (1332): the plur. as of royal power (*Ant.* 173 *κράτη...καὶ θρόνους*).

393 ἀνὴρ, emphatic, as oft.: *Ar. Nucl.* 823 *ὁ σὺ μαθὼν ἀνὴρ ἔσει*; *Xen. Cyr.* 4. 2. 25 *οὐκέτ' ἀνὴρ ἔστιν, ἀλλὰ σκευοφόρος*.

394 ὄλλυσαν, imperf. of intention; see on 274. This was their design up to

the moment of his fall. From that moment dates the period meant by *νῦν*.

395 See on 1. *ὃς πέσῃ* without ἄν, as oft. in poetry, seldom in prose (*O. T.* 1231 n.).

396 καὶ μὴν here = 'Well, however that may be' (even if it is *φλαῦρον*); γέ throws back a light stress on *Κρέοντα*: 'Creon thinks the matter important.' For a slightly different use of *καὶ μὴν...* γέ cp. *O. T.* 345 n.

397 βαιοῦ...χρόνου. The gen. of the 'time *within which*' expresses the period to which the act belongs, and might so be viewed as possessive: *Plat. Gorg.* 448 A οὐδέίς μέ πω ἠρώτηκε καὶνὸν οὐδὲν πολλῶν ἐτών, i.e. non-questioning of me has now been the attribute of many years. ἐντός is sometimes added (*Isocr.* or. 6 § 46 ἐντός τριῶν μηνῶν κατέσχεν ἅπασαν Μακεδονίαν). κοῦχί μ., with warning emphasis: *O. T.* 58 *γνωτὰ κοῦκ ἀγνωτὰ* (n.). Cp. 617.

399 στήσωσι, sc. *οἱ Θηβαῖοι*: Creon himself lays stress on his mission to speak for all (737). Schol. *κατοικίσωσι*. The word has a certain harsh fitness for τὸν *πλανήτην* (3). Against ὥς ἄγχι γῆς στήσῃ σε speaks the plural strain of the whole passage (392 *κείνων*, 400 *κρατῶσι*, 402 *κείνοις*, 405 *θέλουσι*, etc.).

400 ὄρων. ἐμβαίνειν usu. takes either dat., or prep. with gen. or accus.: the

OE. And who could have good of such an one as I?

IS. Their power, 'tis said, comes to be in *thy* hand.

OE. When I am nought, in that hour, then, I am a man?

IS. Yea, for the gods lift thee now, but before they were working thy ruin.

OE. 'Tis little to lift age, when youth was ruined.

IS. Well, know, at least, that Creon will come to thee in this cause—and rather soon than late.

OE. With what purpose, daughter? expound to me.

IS. To plant thee near the Cadmean land, so that they may have thee in their grasp, but thou mayest not set foot on their borders.

OE. And how can I advantage them while I rest beyond their gates?

IS. Thy tomb hath a curse for them, if all be not well with it.

made from τὰ κέλων: in A, *vice versa*.

393 ἀρ' L, A, etc. (while in vv. 408 f., where ἀρα is required, L twice gives ἀρα): ἀρ' T, B, with most MSS.

395 πέση

MSS., Ald.: πέσου Turnebus and the other edd. before Brunck.

402 τύμβος

δυστυχῶν] Rauchenstein proposed τύμβος ἐκτὸς ὧν: Nauck, νεκρὸς ἐγκοτῶν: Mekler,

simple gen. could be explained as partitive, but prob. is rather on the analogy of the gen. with ἐπιβαίνω: cp. O. T. 825 ἐμβατεύειν πατρίδος. The gen. with ἐπεμβαίνω (924) is warranted by the first prep.

401—408 The tenor of this fine passage should be observed.

Oedipus took ἐν σοί (392) to mean that the welfare of Thebes depended on his presence there. He is thinking of a restoration to his Theban home (395). He asks, therefore,—‘Of what use can I be to them if I am left at their doors, and not received within their land?’ ‘They will suffer,’ she replies, ‘if your tomb is neglected.’ Oedipus does not see the force of this answer: he still infers (from θανόντα in 390) that, whatever may be his doom in life, he is at least to be buried at Thebes. ‘Why, of course they will,’ he replies (403). ‘So’—pursues the daughter (404)—‘they mean to keep you within their grasp.’ A new suspicion flashes on him. ‘They will bury me at Thebes?’ ‘It cannot be.’ That is enough. He will never give himself into their hands.—Remark that he was supposing Apollo’s former decree (91) to have been cancelled by this later one (389). He now sees that the new oracle does *not* cancel the former, but merely confirms it in one

aspect, viz. in the promise of ἔτην τοῖς πέμψασιν (93).

401 θύραι, *foris*, as Eur. *El.* 2074 οὐδὲν γὰρ αὐτὴν δεῖ θύραςιν εὐπρεπὲς | φαίνειν πρόσσωπον (she ought not to show her beauty *abroad*), where, as here, Elms. restored it from the MS. θύραισι. Campbell retains the latter. But, while in θύρασι, θύραζε, θύραθεν, θυραίως the notion of ‘external’ is uppermost, the figurative uses of the plur. θύραι always speak of *approaching* the house: as ἐπὶ τὰς θύρας φοιτᾶν, ἐπὶ ταῖς θύραις διατρίβειν, ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν (Xen. *An.* 6. 5. 23). So here θύραισι would mean, not, ‘outside of their doors,’ but ‘at their *very* doors.’ κειμένου: schol. οἰκοῦντος.

402 κέλους with βαρύς only. δυστυχῶν = if it does not receive due honours: cp. ἄμοιρος... νέκυσ of a corpse denied due rites (*Ant.* 1071). Eur. *Hec.* 319 τύμβον δὲ βουλομένην ἂν ἀξιούμενον | τὸν ἐμὸν ὀράσθαι. Since in death (390) he was still to sway their destiny, they wished his grave to be where they could make the due offerings (ἐναγίζων) at it: cp. *Hec.* 2. 44 τῷ μὲν ὡς θανάτῳ... θύουσι, τῷ δὲ... ὡς ἡρώι ἐναγίζουσι. Such ἐναγισμός would be at least annual (cp. *Isae.* or. 2 § 46). The schol. takes δυστυχῶν as = ‘if not on Theban soil’: but this is excluded by 407.

- ΟΙ. *κᾶνευ θεοῦ τις τοῦτό γ' ἂν γνώμη μάθοι.*
 ΙΣ. *τούτου χάριν τοίνυν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἔν' ἂν σαντοῦ κρατοῖς.* 405
 ΟΙ. *ἦ καὶ κατασκιῶσι Θηβαία κόνει;*
 ΙΣ. *ἀλλ' οὐκ ἔᾱ τοῦμφυλον αἶμά σ', ὦ πάτερ.*
 ΟΙ. *οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτε.*
 ΙΣ. *ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.*
 ΟΙ. *ποίας φανείσης, ὦ τέκνον, συναλλαγῆς;* 410
 ΙΣ. *τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.*
 ΟΙ. *ἂ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;*
 ΙΣ. *ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.*
 ΟΙ. *καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;*
 ΙΣ. *ὡς φασὶν οἱ μολόντες εἰς Θήβης πέδον.* 415
 ΟΙ. *παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;*
 ΙΣ. *ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.*
 ΟΙ. *κᾶθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμοῦ πόθου προῦθεντο τὴν τυραννίδα;*

πότμος δυστυχῶν.

404 In L the 1st hand wrote *πέλας προσθέσθαι*. Over these words the corrector placed β, α, to show the right order. Then *πέλας* was deleted, and written anew after *προσθέσθαι*. 405 *κρατῆς* MSS.: *κρατοῖς* Brunck, and so most edd. 408 *οὐκ ἄρ'* L: see on v. 393. Blaydes writes *οὐ τάρ'*.—*κρατήσωσιν* MSS. In T *ου* is written above ω. The schol. in L, *ὁ δὲ μὴ πλεονάζει*,

403 Cp. O. T. 398 *γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθῶν*. It needed no oracle to tell one that they would incur divine anger for neglecting the first duties of piety towards their late king.

404 f. *σε προσθέσθαι*, 'to associate you with them (as a prospective ally) in the neighbourhood of their land, and not (to leave you) in a place where you will be your own master.' Cp. Her. i. 69 *χρήσαντος τοῦ θεοῦ τὸν Ἕλληνα φίλον προσθέσθαι, ... ὑμέας ... προσκαλέομαι φίλος τε θέλων γενέσθαι καὶ σύμμαχος*. With *μηδ'*, etc., a verbal notion such as *ἔδσαι οἰκεῖν* must be supplied from *προσθέσθαι*: cp. *El.* 71 *καὶ μὴ μ' αἰμιον τῆσδ' ἀποστείλῃτε γῆς*, | *ἀλλ' ἀρχέπλουτον* (sc. *καταστήσατε*). *ἀν...κρατοῖς*, nearly=*κρατήσεις*. See on *ἔν' ἂν...εἰποιμεν*, 189. With the MS. *κρατῆς*, *ἀν* belongs to *ἵνα*: 'wherever you may be your own master': which is evidently less suitable here.

406 *καὶ κατασκιδῶσι* (not with *ἦ*, which would imply that he did *not* expect it, O. T. 368): 'Having settled me near their land, will they *further*

bury me within it?' For *κατασκιδῶσι* cp. *Epigrammata Graeca* 493 (Kaibel, Berl. 1878) *θανόντα...γαῖα κατεσκιδῶσεν*.

407 *τοῦμφυλον αἶμα*, thy blood-guilt for the death of a kinsman: so *ἐμφύλιον αἶμα* (Pind. *Pyth.* 2. 32), *αἶμα συγγενές* (Eur. *Suppl.* 148), *αἶμα γενέθλιον* (Or. 89): but in O. T. 1406 *αἶμ' ἐμφύλιον* merely='a blood-kinship.' Oed. was doomed to *αἰεφυγία* (601). Even to *bury* him in Theban ground would seem impious towards Laius. So, when Antigone has given the burial-rite to Polyneices, Creon asks, (*Ani.* 514) *πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾶς χάριν*; 'How, then, canst thou render a grace which is impious towards that other?' (Eteocles).

410 *συναλλαγῆς*, strictly, a bringing together (by the gods) of persons and circumstances, a 'conjunction': rarely without the defining gen. (as *νόσου ξ.*, O. T. 960); for in *Tr.* 845 *ὀλεθραῖσι ξυναλλαγῇς* prob. = 'at the fatal meeting' (of Deianeira with Nessus).

411 *σοῖς...τάφοις*, poetical locative dat. (O. T. 381 n.), freq. in Homer, as

OE. It needs no god to help our wit so far.

IS. Well, therefore they would fain acquire thee as a neighbour, in a place where thou shalt not be thine own master.

OE. Will they also shroud me in Theban dust?

IS. Nay, the guilt of a kinsman's blood debars thee, father.

OE. Then never shall they become my masters.

IS. Some day, then, this shall be a grief for the Cadmeans.

OE. In what conjuncture of events, my child?

IS. By force of thy wrath, when they take their stand at thy tomb.

OE. And who hath told thee what thou tellest, my child?

IS. Sacred envoys, from the Delphian hearth.

OE. And Phoebus hath indeed spoken thus concerning me?

IS. So say the men who have come back to Thebes.

OE. Hath either of my sons, then, heard this?

IS. Yea, both have heard, and know it well.

OE. And then those base ones, aware of this, held the kingship dearer than the wish to recall me?

points to κρατήσουσιν. **415** φασιν] φασί γ' Herwerden.—*eis* Θήβης πέδον] Wecklein (*Ars Soph. em.* p. 44) proposed *eis* Θήβας πάλιν. **416** τις] *tis* L, which Elmsley preferred on the ground that it agrees better with the reply in v. 417: but does it? **417** ἄμφω θ' L, A, with most mss., and Ald.: ἄμφω γ'

II. 21. 389 ἡμενος Οὐλύμπῳ. Some day the Thebans will invade Attica, and will be defeated by the Athenians near the grave of Oedipus. Cp. Aristeides ὑπὲρ τῶν τεττάρων p. 284 (the great men of the Greek past are guardian spirits), καὶ ῥυεσθαί γε τὴν χώραν οὐ χεῖρον ἢ τὸν ἐν Κολωνῷ κείμενον Οἰδίπουν: where the schol. records a vague legend of his epiphany in some fight with Theban invaders. When the Persians (480 B.C.) were repulsed from Delphi, two gigantic warriors pursued them; τοὺτους δὲ τοὺς δύο Δεῖλφοι λέγουσι εἶναι τοὺς ἐπιχωρίους ἥρωας, Φύλακόν τε καὶ Αὐτόνοον, τῶν τὰ τεμμένα ἐστι περὶ τὸ ἱρόν (Her. 8. 39). So Theseus was seen at Marathon (Plut. *Thes.* 35); Athene appeared, and the Aecidae helped, at Salamis (Her. 9. 83 f.).

413 θεωρῶν, sent from Thebes to Delphi, to consult the oracle in solemn form (*O. T.* 114): cp. on 354. ἐστίας, the 'hearth of the Pythian seer' (*O. T.* 965), 'at earth's centre' (μεσομφαλός, Eur. *Ion* 462).

414 ἐφ' ἡμῖν, 'in my case' (n. on *O. T.* 829).

415 οἱ μολόντες: schol. οἱ θεωροί.

416 παίδων τις (there being only two sons) virtually strengthens the question, as if he asked—'Had my sons any knowledge whatever of this?'

418 f. καὶ εἶτα, 'and after that,' is explained by τῶνδ' ἀκούσαντες. τῶνδ': see on 304. πάρος... προὔθεντο: Eur. *Hērō.* 382 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ | ἄλλην τιν': Isocr. *Ep.* 9 § 17 ἄλλους ἀνθ' ἡμῶν προκριθῆναι: and so Plat. *προτιμᾷν τι ἀντί τινος* (*Lys.* 219 D), πρὸ τινος (*Legg.* 727 D), πλεόν τινός (*ib.* 777 D), μᾶλλον ἢ τι (887 B). What is the complaint of Oed. against his sons? This:—Apollo had made him the arbiter, in life and death, of Theban welfare (389). His sons might have pleaded with the Thebans:—'Apollo has now virtually condoned the ἐμφύλον αἵμα (407). Restore our father to the throne.' But they desired the throne for themselves. Here, as in regard to his expulsion, they neglected an opportunity which natural piety should have seized (441).

419 τοῦμοῦ πόθου: the possess. pron. = object. gen. of pers. pron.: see on 332.

- ΙΣ. ἀλγῶ κλύουσα ταύτ' ἐγώ, φέρω δ' ὅμως. 420
 ΟΙ. ἀλλ' οἱ θεοὶ σφιν μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῇσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται κάπαναίρονται δόρῳ.
 ὥς οὐτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὐτ' ἂν οὐξεληλυθὼς πάλιν
 ἔλθοι ποτ' αἰθις· οἳ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἡμυναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην ἀξέκρηύχθην φυγὰς. 430
 εἴποις ἂν ὥς θέλοντι τοῦτ' ἐμοὶ τότε
 πύλιν τὸ δῶρον εἰκότως κατήνεσεν.

T, B, etc. 420 κλύουσα] φέρουσα Wecklein: λέγουσα...λέγω δ' ὅμως Nauck. 421 σφι L, A, etc.: σφε T, etc.: σφιν Elmsley on Eur. *Med.* 393 (=398 Dind.), and most edd. since.—μήτε MSS.: μήτι (thus, not μή τι) Bothe, Blaydes.—τὴν πεπρωμένην T, B, Vat., R, etc.: τῶν πεπραγμένων L (which the corrector, placing an η over each ω, wished to make into τὴν πεπραγμένην): so, too, A (but with γρ. τὴν πεπρωμένην in the marg.): τὴν πεπραγμένην F, V³ (corrected to τῶν,—ων).

420 φέρω δ' ὅμως is usu. taken, 'but such are my tidings' (cp. 360). This would be fitting if, with Wecklein, we might read φέρουσα for κλύουσα: but the latter is in all MSS., and naturally refers to the words just heard by Ismene from Oed., not to a report heard by her at Thebes. The indignant question of Oed. invited a defence. She replies, 'I am pained to hear my brothers charged with such conduct, but I must bear it'—i.e. I cannot deny the charge. The contrast between ἀλγῶ and φέρω has thus more point.

421 ἀλλ'. 'Nay, then'—opening the imprecation, as *Ph.* 1040 ἀλλ', ὦ πατὴρ γῆ θεοὶ τ' ἐγγώριοι, | τείσασθε, τείσασθ'.

σφιν, not σφι, was prob. always the form used by Attic tragedy. It is required by metre below, 444, 451, 1490: *Ai.* 570: *El.* 1070: Aesch. *P. V.* 252, 457: *Pers.* 759, 807: fr. 157 (ap. Plat. *Rep.* 391 E). Eur. has the dat. in two places where, as here, σφι is possible, but in both σφιν has MS. authority, and should probably be read, *Med.* 398 (v.l. σφι), *Suppl.* 769. On the other hand there is no place in trag. where metre excludes σφιν.

τὴν πεπρωμένην, by the curse in the house of Laius (369).

422 ἐν δ' after μήτε is harsh, and

Elmsley's ἐν τ' may be right. There is, however, a good deal of MS. evidence for τε...δέ in trag.: see on 367. Cp. *Ant.* 1006 τό τ' εἰκαθεὺν γὰρ δεινόν, ἀντιστάνα δὲ κ.τ.λ., n.

ἐν ἐμοὶ (cp. 247), may the issue for them come to be (392) in my hands, i.e. may the gods allow me to be the final arbiter, and to doom them both by a father's curse.

424 κάπαναίρονται. The words καὶ ἐπαναίρονται δόρῳ do not form a second relative clause,—as if, from the ἧς before ἔχονται, we had to supply the relat. pron. in a different case (ἐφ' ᾧ, or εἰς ᾗν) with ἐπαναίρονται. They form an independent sentence, which is co-ordinated with the relative clause, ἧς ἔχονται. This is the normal Greek construction. See note in Appendix. Cp. 467, 731.

ἐπαναίρονται δόρῳ, the MS. reading, would mean, 'are taking a spear upon them,' the verb being used figuratively (like *in se suscipere*) of obligations or responsibilities (φιλαν, πόλεμον, τέχνην, λατρείαν etc.): but ἐπαναίρεσθαι, in its literal sense of 'uplifting against,' is more natural and more poetical with δόρῳ: cp. Eur. *Her.* 313 καὶ μήποτ' ἐς γῆν ἐχθρόν αἰρεσθαι δόρῳ.

425 ὥς, 'for' (if I were to have the

IS. It grieves me to hear that,—but I must bear it.

OE. Then may the gods quench not their fated strife, and may it become mine to decide this warfare whereto they are now setting their hands, spear against spear! For then neither should he abide who now holds the sceptre and the throne, nor should the banished one ever return; seeing that when I, their sire, was being thrust so shamefully from my country, they hindered not, nor defended me; no, they saw me sent forth homeless, they heard my doom of exile cried aloud.

Thou wilt say that it was mine own wish then, and that the city meetly granted me that boon.

—Tournier conject. *τὴν πεφασμένην*. **422** ἐν δ' MSS.: ἐν τ' Elmsley. **424** κάπαναιροῦνται MSS.: κάπαναίρονται Hermann. **426** οὐτ' ἐξεληλυθὼς πάλιν L, r: οὐτ' ἂν οὐξεληλυθὼς A, B, and most MSS.—πάλιν A, R, V³, Ald., Turnebus. **428** ἀτίμως MSS.: ἀτιμον Wecklein. **429** ἤμυναν L, with most MSS.: ἡμυνον A, R, V³, Ald.;—a variant which Elmsley explains by the similar ending of ἔσχον, as in 381 the v. l. καθέξων by βιβῶν, and in 474 κρόκοισιν (for κρόκαισιν) by θαλλοῖσιν. **430** αὐτοῖν] αὐτοῖς Vat. **432** κατήνυσεν L: κατή-

decision). Blomfield's conjecture **ᾤδ'** is unnecessary.

427 οἷ γε, causal: see on *οἷτις* 263.

428 ἀτίμως: cp. 440 βία: 770 ἐξέωθεis. Soph. has this adv. thrice elsewhere of ignominious or ruthless treatment, *El.* 1181, *Ant.* 1069, fr. 593. 7.

429 οὐκ ἔσχον, did not stop me (from being expelled). We find such phrases as ἔχω τινὰ ποιοῦντά τι, to check one *in the act* of doing something (*O. C.* 888 βουθυνοῦντά μ'...ἔσχετ'), but not ἔχω τινὰ ἀδικοῦντά, to stop one *from being* wronged (like παύω). Here, then, it is better to supply τὸ (or ὥστε) μὴ ἐξωθεῖσθαι than to take ἔσχον with ἐξωθούμενον. Cp. Xen. *An.* 3. 5. 11 πᾶς...ἄσκος δύο ἀνδρας ἔξει τὸ (v. l. τοῦ) μὴ καταδύναι ὥστε δὲ μὴ ὀλισθάνειν, ἣ ὕλη καὶ ἣ γῆ σχήσει.

ἤμυναν, sc. ἐμοί. ἀνάστατος, made to rise up and quit one's abode, 'driven from house and home,' implying *δειφυγία* (βοί), *Tr.* 39 ἐν Τραχύνι τῇδ' ἀνάστατοι | ξένω παρ' ἀνδρὶ ναίομεν (driven from our home at Argos). Thuc. 1. 8 οἱ...ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ (were expelled).

430 αὐτοῖν, not dat. of the agent (very rare except with perf., plpf., or fut. pf. pass.), but dat. of interest ('so far as they were concerned'): cp. *Ph.* 1030 τέθνηχ' ὑμῖν πάλαι: Aesch. *P. V.* 12 σφὼν μὲν ἐντολὴ Διὸς | ἔχει τέλος δῆ. ἐξεκρήχθη, by a proclamation of Creon (as regent) to the citizens—like that

which Oed. himself had made (*O. T.* 216 ff.). *κήρυγμα* is used of the royal edict, *Ant.* 8, 161, etc. Cp. Lys. or. 12 § 95 (of those banished by the Thirty) ἐξεκρήχθη...ἐκ τῆς πόλεως.

431 εἵποις ἄν: the figure called *ὑποφορά* (Lat. *subiectio*, Cornificius 4. 23. 33), the 'suggestion' of an objection, with the reply; Tiberius *περὶ σχημάτων* § 36 (Spengel *Rhet.* III. 77) *ὑποφορά δὲ ἐστὶν ὅταν μὴ ἐξῆς προβαίνει ὁ λόγος, ἀλλ' ὑποθεῖς τι ἢ ὡς παρὰ τοῦ ἀντιδίκου ἢ ὡς ἐκ τοῦ πράγματος ἀποκρίνηται πρὸς αὐτόν, ὥσπερ δύο ἀντιλεγόμενα πρόσωπα μιμούμενος*. Oed. here speaks chiefly to Ism., whose pain for her brothers (420) might suggest the excuse; though in 445, 457 he addresses the Chorus. Wecklein conceives Oed. as speaking directly to the spectators, who might recollect the close of the *O. T.* Need we charge the poet with this dramatic impropriety?

θέλοντι, 'desiring' (not merely 'consenting'): cp. 767: *O. T.* 1356 θέλοντι κάμοι τοῦτ' ἂν ᾔην. The desire of Oed. to be sent away from Thebes is passionately expressed in the *O. T.* (1410 ff., 1449 ff.). At the end of that play he repeats the request (1518), and Creon replies that it must be referred to Delphi. τότε with κατήνεσεν, i.e. 'when I was banished'; so *Al.* 650 τότε= 'in those old days.'

432 The ι in L's κατήνυσεν speaks for κατήνεσεν,—clearly much fitter here

οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ καθθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδέεις *ἔρωτ' ἐς τόνδ' ἐφαίνεται ὠφελῶν.
 χρόνῳ δ', ὅτ' ἦδη πᾶς ὁ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μεῖζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τὸ τηνίκ' ἦδη τοῦτο μὲν πόλις βία 440
 ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρὸς τῷ πατρί, δυνάμενοι τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην αἰεῖ.

νυσεν A, and others: κατήνυσεν B, T, Vat. 434 ὀπηνίχ' ἔξει L, ζ being made from ξ: ἔξη A, R, Ald.: ἔξει the other MSS., and the 2nd Juntine ed. 436 ἔρωτος τοῦδ' MSS.: ἔρωτ' ἐς τόνδ' P. N. Papageorgius (*Beitr. z. Erkl. u. Kritik d. Soph.* p. 16). Mekler proposes ἔρωτος τοῦδ' ἐφαίνετο στραφείς (cp. *Αἰ.* 1116),—ἐφαίνετ' ἐμφαίνειτ' L. 437 χρόνῳ δ'] In L δ' has been made from τ' by the 1st hand. 440 τὸ τη νίχ' L; after η one letter has been erased, and room for two has been left; perh. the scribe had begun to write τῆμος.—τὸ τηνίχ' B, F, etc.: τοτηνικῶδ' A, R: τόθ' ἡνίχ' T, etc.: τότ' ἡνίχ' L².—ἦδη] ἦδει L², which suggests that the reading

than κατήνυσεν. Cp. 1633 καταίνεσον, 1637 κατήνεσεν. The contrast is between exile imposed as a doom or granted as a boon,—not merely between a wish fulfilled or unfulfilled.

433 ἡμέραν: the acc. of duration (cp. *O. T.* 1138) is strictly warrantable, as in *Xen. Cyr.* 6. 3. 11 καὶ ἐχθὲς δὲ καὶ τριτην ἡμέραν (the day before yesterday) τὸ αὐτὸ τοῦτο ἐπραττον: though in a negative sentence we might have rather expected the gen. (cp. *An.* 3. 3. 11 τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἰκοσι σταδίων). τὴν αὐτίχ': *Thuc.* 2. 64 ἐς τε τὸ μέλλον... ἐς τε τὸ αὐτίκα: 3. 112 ἐν τῷ αὐτίκα φόβῳ.

435 λευσθῆναι πέτροις, the typical form of summary vengeance on one who has incurred public execration: *Il.* 3. 56 ἡέ κεν ἦδη λαΐνον ἔσσο χιτῶνα: *Aesch. Ag.* 1616 δημορριφεῖς... λευσίμου ἀράς: *Αἰ.* 254 λιθόλευστον Ἄρη (on the part of the infuriated army): *Eur. Or.* 442 θανεῖν ὑπ' ἀστών λευσίμῳ πετρώματι (the pleonasm as here). *Her.* 9. 5 (the 'lynching' of the Athenian who advised his fellow-citizens to accept the Persian terms, 479 B.C.) περιστάντες Λυκίδην κατέλευσαν βάλλοντες. The redundant πέτροις adds emphasis: so *Ani.* 200 πυρὶ | πρήσαι

κατάκρας. Cp. *O. T.* 1255 φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν: 1411 φονεύσατ' ἢ θαλάσσιον | ἐκρίψατ'.

436 ἔρωτ' ἐς τόνδ', the conjecture of Papageorgius (see cr. n.), is, I think, almost certain. The ms. change supposed is of the slightest kind, and such as continually occurs in our MSS.: while ἔρωτος τοῦδ' cannot be defended as either (a) gen. of connection, 'helping in regard to this desire,' or (b) possessive gen. with ὠφελῶν as=εὐεργέτης, 'helper of this desire.' See Appendix.

437 πέπων. The metaphor is not directly from the mellowing of fruit, but from the medical use of the word in ref. to the subsiding of inflammation (as in angry tumours, etc.). Cp. the fig. sense of ὤμος. So πεπαινεσθαι *Hippocr.* 1170 B: *Arist. Meteor.* 4. 3 ἢ φνυμάτων (tumours) καὶ φλέγματος... πέπανσις: *Anthol. Pal.* 12. 80 τί σοι τὸ πεπανθὲν ἔρωτος | τραῦμα διὰ σπλάγχχνων αἰθὺς ἀναφλέγεται; Hence, too, *Tr.* 728 ὀργὴ πέπειρα.

438 ἐκδραμόντα, Had rushed out, run to excess (not, run ἔξω δρόμον, out of the course): 98: cp. *Ani.* 752 ἢ κάπαπειλῶν ὥδ' ἐπεξέρχει θρασύς; dost thou e'en go to the length of threatening so boldly?

439 The gen. might be taken with

No, verily: for in that first day, when my soul was seething, and my darling wish was for death, aye, death by stoning, no one was found to help me in that desire: but after a time, when all my anguish was now assuaged, and when I began to feel that my wrath had run too far in punishing those past errors,—then it was that the city, on her part, went about to drive me perforce from the land—after all that time; and my sons, when they might have brought help—the sons to the sire—would not do it: no—for lack of one little word from them, I was left to wander, an outcast and a beggar evermore.

τῶθ' ἤνικ' may have arisen from ἤδη having been taken for ἤδη (ἤδει). **441** οἱ] οἷ L. **442** οἱ τοῦ πατρὸς] Canter conject. ἐκ τοῦ πάρος: Blaydes, οὐκ (=οἱ ἐκ) τοῦ πατρὸς, or ἄλλων πάρος: Musgrave, οἴτου βάρος. **443** ἀλλ' ἔπος σμικροῦ] ἀλλάπου σμικροῦ L. The 1st hand wrote ἀλλ' ἔπος σμικροῦ (meaning, probably, ἔπος μικροῦ: cp. 739 εἰ σπλείστον, and other examples, Introd. p. xlv.). a later hand altered ἀλλ' ἔπος to ἀλλάπου. T is one of those which have ἀλλά που σμικροῦ (which may have been a conjecture of Triclinius). ἀλλ' ἔπος μικροῦ A, R, L², Ald.: ἀλλ' ἔπ' οὐ σμικροῦ B. The schol. in L confirms the true reading: ἀντιλογίας βραχείας εἶδει ποιήσασθαι αὐτοὺς κ.τ.λ. **444** ἡλόμην L (ἡ in erasure, perh. from εἰ):

μεῖζον, 'a chastiser *greater* than the sins,' i.e. 'severer than they merited' (ἡ κατὰ τὰ ἡμαρτ.); but it is simpler to take it with **κολαστήν**, 'too great a chastiser of the sins.' As μέγας θυμός is 'violent anger,' so θυμός which is over-violent can be called μεῖζον κολαστής. The rhythm of the verse will not permit us to disjoin μεῖζον (as by a comma) from κολαστήν.

440 τὸ τηνί' ἤδη, just when that time had come (the art. as in τὸ αὐτίκα, 'at the moment,' Thuc. 2. 41). While τηνικάδε ('at this time of day') was common, the simple τηνίκα occurs nowhere else in class. Attic; it is found, however, in the Alexandrian poets, and in later Greek. τοῦτο μὲν is answered by δέ (441) instead of τοῦτο δέ, as by ἔπειτα δέ (Ant. 63), τοῦτ' αὖθις (ib. 165), εἴτα (Ph. 1345), τοῦτ' ἄλλο (O. T. 605).

441 χρόνιον, 'after all that time,'—repeating the thought with which he had begun (χρόνῳ 437). Thuc. 1. 141 χρόνιοι...ἐνυιόντες, meeting only at long intervals: 3. 29 σχολαίοι κομισθέντες, having made a leisurely voyage: 8. 14 ἀφικνούνται αἰφνίδιοι. ἐπωφελεῖν with dat. (like ἐπαρκεῖν) as Eur. Andr. 677, elsewhere usu. with acc. (Ph. 905, etc.): cp. the poet. dat. with the simple verb, Ant. 560 τοῖς θανοῦσιν ὠφελεῖν.

442 οἱ τοῦ πατρὸς τῷ πατρί blends two forms of antithesis,—(1) οἱ παῖδες τῷ πατρί, and (2) οἱ τοῦ Οἰδípodos τῷ

Οἰδίποδι. The gen. of 'origin,' τοῦ πατρὸς, really a possessive gen., comes in with peculiar force here, as suggesting that the sons *belong* to the sire. For πάτρως...πατρί cp. 883, Ph. 296 ἀλλ' ἐν πέτροισι πέτρον, Ant. 1310 n. τὸ δρᾶν, on 47.

443 ἔπος σμικροῦ χάριν, for *lack* of a few words in his defence (ἀντιλογίας βραχείας, schol.). As if one said, 'They incurred all this loss *for the sake* of a petty sum' (i.e. *to save* it). This is a slight deviation from the ordinary use of ἔνεκα, οὐνεκα (22), ἕκατι, χάριν, in such phrases. Cp. fr. 510. 6 κάμοι γὰρ ἂν πατήρ γε δακρύων χάριν | ἀνῆκτ' ἂν εἰς φῶς, would have been brought up, *if tears could bring him*: Aesch. Pers. 337 πλήθος...ἕκατι, if numbers could give victory.

444 σφίν, i.e. they looked on and did nothing: see on αὐτοῖν 430. The question between αἰέ (L) and ἐγώ (A) turns on these points. With αἰέ, ἡλόμην = 'continued to wander.' He can scarcely mean that, *after* his expulsion, they might at any time have recalled him, since he regards the new oracle as having given them an opportunity which did not exist before (418). But he may mean that their silence *at the moment* of his expulsion was the cause of the whole sequel. With ἐγώ, ἡλώμην *might* mean, 'proceeded to wander forth,' referring to the moment of expulsion (cp. ἐξῆλθον).

ἐκ τοῖνδε δ', οὔσαιν παρθένων, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν.
 τῷ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὐ τι μὴ λάχωσι τοῦδε συμμάχων, 450
 οὐδέ σφιν ἀρχῆς τῇσδε Καδμείας ποτὲ
 ὄνησις ἤξει· τοῦτ' ἐγῴδα, τῇσδὲ τε
 μαντεῖ ἀκούων συννοῶν τε τὰς ἐμοῦ
 παλαίφαθ' ἀμοὶ Φοῖβος ἥνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
 μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
 εἰάν γάρ ὑμεῖς, ὦ ξένοι, θέληθ' ὁμοῦ
 *προστατίσι ταῖς σεμναῖσι δημούχοις θεαῖς

ἡλώμην A, with most MSS.

445 ἐκ ταῖνδε δ' οὔσαιν MSS.: κάκ ταῖνδε δισσαῖν Pierson *ap.* Valcken. Eur. *Ph.* 1249. Porson, too, proposed δισσαῖν, *Adv.* p. 166. ἐκ τοῖνδε δ' ὄντων Nauck. 446 αὐταῖν] αὐτῶν B, T, etc., and edd. before Brunnck: αὐτῶν Nauck. 447 καὶ γῆς] κοίτης τ' Wecklein: στέγης τ' Nauck.—

γένους] τέγους Madvig: κρύους Nauck. 450 οὐ τι MSS.: οὔτε Elmsley.—

λάχωσι MSS. (with *ou* written over *ω* in L and others, whence L² has λαχούσι): τύχωσι Brunnck. 451 οὔτε σφιν MSS.: οὐδέ σφιν Herm., Dind., Schneidewin, Wecklein, Blaydes. 452 ἤξει] ἐξεῖ L, with ἡ written above: ἐλθῇ Blaydes.—

νόμην 356). But (a) the tense is somewhat awkward here, and (b) ἐγὼ is weak unless taken as='I—their father.'

445 τοῖνδε, not ταῖνδε, is the form of the fem. du. as found in Attic inscr. of c. 450—320 B.C.: cp. *Ant.* 769 n. But as to the partic., the dual forms in -α, -αι, and those in -ε, -ων, seem to have been used concurrently (cp. 1676 n.): I have not, therefore, changed οὔσαιν to ὄντων with Nauck.

446 τροφὰς: cp. 330, 341.

447 γῆς ἄδειαν, a strange phrase (perh. corrupt), must mean, security *in regard to the land* (where I find myself at any given time), a secure resting-place. Cp. Thuc. 8. 64 λαβοῦσαι αἱ πόλεις... ἄδειαν τῶν πρασσομένων, security *in regard to* their proceedings. His daughters, so far as they can, give him in exile all that his sons should have given him at Thebes,—(1) maintenance, (2) safety in his movements, (3) generally, the support due from kinsfolk.

Nauck's στέγης τ' ἄδειαν seems too suggestive of a fixed home to suit τὸν πλανήτην (3): Wecklein's κοίτης τ' ἄδειαν makes a detail too prominent in this

general acknowledgment. With regard to βλάβης τ' or κάτης ἄδειαν (Blaydes), remark that ἄδεια never occurs with a gen. of that *against which* one is safe. The καὶ before γῆς seems genuine: were it absent, the καὶ before τροφὰς must answer to that before γένους. And, for a rhetorical passage, γῆς is in some degree confirmed by the assonance with γένους.

γένους (subjective gen.) ἐπάρκεσιν=ἦν τὸ γένος παρέχει. Thuc. 7. 34 διὰ τὴν τοῦ ἀνέμου (subject.) ἀπωσιν τῶν ναυαγίων (object.)=ὅτι ὁ ἀνεμος ἀπωθεῖ τὰ ναυάγια (Thompson, *Synt.* § 98).

448 f. The constr. is, εἰλέσθην θρόνους, καὶ κραίνειν σκῆπτρα, etc. κραίνειν=(1) to bring a thing to pass, (2) to exercise power, to *reign*, sometimes with a gen. of the persons ruled (206, 862, etc.). σκῆπτρα goes with κραίνειν as an almost adverbial cognate accus., 'to rule with sceptre': as *Ph.* 140 σκῆπτρον ἀνάσσεται (pass.) implies a similar σκῆπτρον ἀνάσω. Rhythm forbids to take σκῆπτρα with εἰλέσθην, making κραίνειν epexegetic ('so as to rule').

'Tis to these sisters, girls as they are, that, so far as nature enables them, I owe my daily food, and a shelter in the land, and the offices of kinship; the brothers have bartered their sire for a throne, and sceptred sway, and rule of the realm. Nay, never shall they win Oedipus for an ally, nor shall good ever come to them from this reign at Thebes; that know I, when I hear this maiden's oracles, and meditate on the old prophecies stored in mine own mind, which Phoebus hath fulfilled for me at last.

Therefore let them send Creon to seek me, and whoso beside is mighty in Thebes. For if ye, strangers,—with the champion-ship of the dread goddesses who dwell among your folk,—are

τῆσδε τε T, B, Vat., Farn.: τῆσδε γε L, A, with most MSS. **453** συννωδντάτ' ἐξ ἐμοῦ L (with traces of an erasure at the letters ἀτ'): and so all MSS. τε τὰς ἐμοῦ Heath, and so most of the recent edd.: τε τὰπ' ἐμοῦ Meineke (formerly): τε τὰπ' ἐμοῖ Rauchenstein: τε θέσφατα Heimsoeth. **454** ἄμοι Heath: ἄμοι (sic) L, i.e. ἄ μοι, and so the other MSS. **457** θέληθ' ὁμοῦ Dindorf: θέλητέ μου L, with most MSS.: θέλητέ μοι L²: θέλητ' ἐμοῦ Brunck. **458** προστάτισι ταῖς is Dindorf's conjecture. πρὸ σταῖσι ταῖς (sic) L, with σὺν written above: προσ ταῖσι

450 f. As most editors since Elmsley have allowed, the MS. οὐ τι...οὔτε cannot be right. And οὐ τι...οὔδέ is clearly more forcible than οὔτε...οὔτε. **λάχωσι**: this verb with gen. is less common than with accus., but is well attested not only in poetry but in prose, as Plat. *Legg.* 775 E τιμῆς ἐὰν τῆς προσηκούσης...λαγχάνῃ (Krüger I. 47. 14). It is surely needless, then, to adopt Brunck's **τύχωσι**. **τοῦδε**, very rare for τοῦδ' ἀνδρός as = ἐμοῦ: so τῆσδε = ἐμοῦ *Tr.* 305, τῶδε = ἐμοῖ *ib.* 1012. **συμμάχου** predicate; cp. 1482 ἐναίστιον δὲ σοῦ τύχοιμι, and 1486.

453 f. The oracle newly brought by Ismene is distinguished from the oracle given to Oedipus himself at Delphi in former years (see on 87). He calls the former *her* oracle, because she brings it. Both oracles alike *concern* him. We must not, then, change **τάς** to **τὰπ'** ('concerning me'). **τὰ ἐξ ἐμοῦ παλαιόφατα** = the earlier predictions which I, on my side, can produce: those which the resources of my knowledge furnish forth. **ἐξ** is appropriate, since they have been so long treasured in his inmost soul. Cp. on 293.

454 ἦνυσεν, by bringing him to the grove (cp. 87), in earnest that the requital predicted for the authors of his exile (93) will also come to pass. If ἦνυσεν were referred to the involuntary crimes of Oed., the connection of thought would be less close.

457 f. ὁμοῦ | προστάτισι (predicative), along with them as your protectors or champions against Theban violence. Oed. is already under the guard of the Eumenides as their *ἱκέτης* (284): if the Coloniates are loyal to the Eumenides, Attica and he will alike be saved.

In the reading **θέλητέ μου | πρὸς ταῖσι ταῖς**, note these points: (1) **ἀλκὴν μου ποιεῖσθαι** would not mean, 'defend me,' but rather 'defend *against* me' (cp. on 1524): we must at least have **μοι**. (2) **πρὸς** yields no tolerable sense. **ὕμεις, πρὸς ταῖς θεαῖς**, 'ye, *in addition to* the goddesses,' ranks the Coloniates with, or above, their deities. The gloss *σύν*, written in L over *πρὸς* (whence it came into other MSS.), was a palliative. Nor could *πρὸς* mean here, 'close to their shrine.'

For Dindorf's **ὁμοῦ | προστάτισι** it may be urged:—(1) **ταῖσι ταῖς** is in all MSS., which would be strange if **ταῖσδε ταῖς** were genuine; while **πρὸς ταῖσι ταῖς** is simply explained by **προστά(τ)ισι ταῖς**. (2) A change of **προστάτισι** into **πρὸς ταῖσι** might have produced the change of -θ' ὁμοῦ into -τέ μου. (3) After ἐμοῦ in 455 it is easy to dispense with the pronoun.—Cp. *O. T.* 882 θεὸν οὐ λήξω ποτὲ προστάταν ἴσχω: *Tr.* 209 Ἀπόλλωνα προστάταν: Porphyrus *Antr. Nymph.* 12 νύμφαις ὑδάτων προστάτῶν.

458 δημούχοις, holding, reigning among, your people: cp. *O. T.* 160

- ἀλκὴν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
σωτήρ' ἀρείσθαι, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460
- ΧΟ. ἐπάξιος μὲν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδες θ' αἰδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτήρα στυγὸν τῶδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα. 465
- ΟΙ. αἶ φίλταθ', ὥς νυν πάν τελοῦντι προξένει. 465
- ΧΟ. θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ᾧς
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
- ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
- ΧΟ. πρῶτον μὲν ἱρὰς ἐξ ἀειρύντου χοᾶς
κρήνης ἐνεγκοῦ, δι' ὁσίῳν χειρῶν θιγῶν. 470

ταῖς F, Ricc. 77: σὺν ταῖσι ταῖς A and most MSS.: σὺν ταῖσδε ταῖς Canter, Brunnck, Elmsley (ξὺν), Blaydes: αὐταῖσι ταῖς Wunder: Hermann conj. σὺν προστάταις: πρὸς ταῖσι τρίς Nauck (who would transpose vv. 458, 459). 459 ποιεῖσθε L, as usually where the 1st syll. is short (though in v. 278 it has ποιείσθε, and in 652 ποιήσεις). Most of the other MSS. have ποιεῖσθαι or ποιεῖσθαι.—τῇδε μὲν] τῇδε μὲν τῇ L, L², F, R²: τῇδε τῇ A, R, Ald., Brunnck, Elms.: τῇδε μὲν T, B, and most recent edd. But Nauck, keeping τῇδε μὲν τῇ, changes πᾶν to γῇ. 460 τοῖς δ' ἐμοῖς] τοῖσδ' ἐμῇς L (οἱ in an erasure). τοῖς δ' ἐμοῖς A, with most of the MSS. Nauck conjectures

γαῖδοχον... | "Ἀρτεμιν: Ar. *Eg.* 581 Ἰαλ-
λὰς πολιοῦχος: Aesch. *Tz.* 69 πολισσοῦχοι
θεοί. But below, 1087 γὰς...δαμόχοις=
the Athenians, 1348 δημοῦχος χθονός=
the king. The word is tinged here with
the notion of 'deme': cp. 78.

459 f. ἀλκὴν ποιεῖσθαι (for the spell-
ing see 278 n.), a simple periphrasis, =
ἀλκαθεῖν: Thuc. 1. 124 ποιεῖσθαι τιμωρίαν
= τιμωρεῖν (to succour), 2. 94 φυλακὴν...
ἐποιοῦντο = ἐφύλασσον, etc. Distinguish
ἀλκὴν τιθέναι τινός (1524), to create a de-
fence against a thing. A *gen.* after ἀλκή
as = 'succour' must denote (a) the defen-
der, as in Διὸς ἀλκή, or (b) the danger;—
not the interest defended.

460 ἀρείσθαι: *Al.* 75 n.—The ἐμῇς in
L (where τῇδ' perh. preceded τοῖσδ') gives
some colour to the conject. τῆς (or τοῖς) δὲ
γῆς: yet τοῖς δ' ἐμοῖς seems right. Oedi-
pus is following the train of thought in
which benefits to Attica are bound up
with retribution for his own wrongs (92);
and he thus gives the Chorus another
pledge that their interest is one with his.
With ἐμοῖς, τῇδε μὲν is best in 459: with
γῆς, τῇδε τῇ would have been fitter.

461 ἐπάξιος, sc. εἶ. When the verb is
thus omitted, the pron. is usu. added:
here, the absence of σὺ is excused by
Οἰδίπους. This form of the voc. has the

best MS. authority in some 12 places of
Soph., as against 3 which support Οἰδίπου
(more often *gen.*), viz. below, 557, 1346,
and *O. T.* 405 (where see n.). κατοικτί-
σαι: Thuc. 1. 138 ἀξίος θανάτου. The
pass. inf. is rarer in this constr., as τίε-
σθαι δ' ἀξιώτατος Aesch. *Ag.* 531. Cp. 37.

462 αὐτός τε παῖδες θ': cp. 559, 1009,
1125, 1310.

463 ἐπεμβάλλεις, you insert yourself
in this plea as a deliverer: i.e. to his pro-
test against a breach of their promise
(258—291), and his appeal to pity, he
adds a promise of benefit to Attica (287,
459). Cp. Her. 2. 4 διὰ τρίτου ἔτεος
ἐμβόλιμον ἐπεμβάλλουσι, they insert an
intercalary month every other year: Plat.
Crat. 399 A πολλάκις ἐπεμβάλλομεν γράμ-
ματα, τὰ δ' ἐξαιρούμεν, we insert letters (in
words), or remove them. τῶδε λόγῳ
is not instrum. dat., but goes with the verb.
Not, 'further pledge yourself to be the
deliverer': in *Ph.* 813 ἐμβάλλω μενεῖν fol-
lows ἐμβαλλε χειρὸς πίστῳ.

465 f. Editors usu. give either ὡς
νῦν, θοῦ νῦν (with L), or ὡς νυν...θοῦ νυν
(as Elms.). But νυν seems best in 465,
νῦν in 466. προξένει, grant me thy kindly
offices (of advice and direction), as a
man does in his own State to the foreigners
who have made him their πρόξενος (see

willing to succour, ye shall procure a great deliverer for this State, and troubles for my foes.

CH. Right worthy art thou of compassion, Oedipus, thou, and these maidens; and since to this plea thou addest thy power to save our land, I fain would advise thee for thy weal.

OE. Kind sir, be sure, then, that I will obey in all,—stand thou my friend.

CH. Now make atonement to these deities, to whom thou hast first come, and on whose ground thou hast trespassed.

OE. With what rites? instruct me, strangers.

CH. First, from a perennial spring fetch holy drink-offerings, borne in clean hands.

τοῖς (or τῇς) δὲ γῆς: Wecklein, τοῖς δ' ἔπειτ'. **461** ἐπάξιον L (with σ written above), R²: ἐπάξιος the other MSS. **462** δὲ after ἐπεὶ is wanting in A, R. **465 f.** ὡς νυν... τοῦ νῦν] ὡς νῦν... τοῦ νῦν MSS. and most edd.: ὡς νυν... τοῦ νυν Elmsley. See comment. **467** κατέστειψας A, with most MSS. and edd.: κατέσπιψας L (in marg. γρ. κατάσπειψον), L², F, R²: κατέσπειψας B, Vat.: κατάσπειψον Wunder, Hartung, Paley. **469** ἱερὰς B, T, Farn., schol. on Ar. *Ach.* 961 (who quotes vv. 469—472).—ἀειρύτου L, with most MSS.; and so the older edd., and Blaydes: ἀειρύτου Brunck and the recent edd. **470** ἐνεγκοῦ Elmsley: ἐνέγκου L, with most MSS.: ἐνέγκαι (sic) Vat., with ου written above: ἐνέγκου

n. on *O. T.* 1483). ὡς...τελοῦντι, in the assurance that I will perform anything required of me: cp. 13.

466 καθαρμὸν τῶνδε δαιμόνων (poss. gen.), such a lustration as belongs to them, is due to them: not object. gen., since καθαίρειν could not stand for ἰλάσκεσθαι.

467 The libation is due (1) as a greeting to the θεοὶ ἐγχώριοι of Attica, (2) as an atonement for trespass on the grove. The words καὶ κατέστειψας πέδον form an independent sentence, and not a second relative clause (as if ὦν were supplied from ἐφ' ᾧ): see on 424. κατέστειψας: Sappho fr. 95 οἶαν τὰν ὑάκινθον ἐν οὔρεσι ποιμένες ἄνδρες | ποσσὶ καταστέιβοισι, 'trample on': here the word suggests the rash violation of the χώρον οὐχ ἄγρὸν πατεῖν (37). The v. l. κατέσπειψας was explained figuratively: 'came to the ground as a suppliant,' who lays his branch (ικετηρία), twined with festoons of wool (στέφη), on an altar: see n. on *O. T.* 3. Schol.: καθιέκενσας, μετὰ ἱκετηρίων ἀρίκον: justly adding that the other reading is πιθανώτερον. κατάσπειψον (marg. of L) was a grammarian's attempt to improve on κατέσπειψας: it would refer to the twigs (483); but a secondary detail of the rite should not be thus forestalled and emphasised.

469 ἀειρύτου. The rule is that ρ is doubled when, by inflection or composition, a *simple vowel* precedes it, but remains single when a *diphthong* precedes it: hence νεόρρτος, but ἀειρτος. Through overlooking this distinction, Blaydes follows our MSS. in writing ἀειρύτου. Metre often led the poets to use ρ instead of ρρ, as ἀμφίρρτου (*At.* 134), χρυσορρτους (*Ant.* 950), αὐτόρρζος (Babrius *fab.* 69); and προρρώ, not προρρρώ, was the regular form, as euphony plainly required. But there is no classical instance of the opposite anomaly.

470 δι' ὁσίων χειρῶν, i.e. after duly washing the hands before entering the sacred precinct. Blood-guilt is not thought of here: if that was in question, καθαρμοὶ χοιροκτόνοι (Aesch. *Eum.* 283) would first be needed for Oed. himself: but the Chorus assume that, as he said, he is now εὐσεβής (287). Washings, or sprinklings, were required before approaching shrines, and for this purpose περιρραντήρια were set at the entrances of sacred places. Cp. Hippocr. *Morb. Sacr.* 2 ὅρους τοῖσι θεοῖσι τῶν ἱερῶν καὶ τῶν τεμενέων ἀποδεικνύμενοι, ὡς ἂν μηδεὶς ὑπερβαίνει εἰ μὴ ἄγνευσι, εἰσὶν δὲ περιρρανόμεθα, οὐχ ὡς μαινώμενοι, ἀλλ' εἴ τι καὶ πρότερον ἔχομεν μῶτος, τοῦτο ἀφαγνούμενοι. Lucian *Sacrific.* 13 τὸ μὲν

ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
ὧν κράτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙ. θαλλοῖσιν, ἣ κρόκαισιν, ἣ ποίῳ τρόπῳ;

ΧΟ. οἶδς <σὺν> νεαρὰς νεοπόκῳ μαλλὰ λαβών. 475

ΟΙ. εἰεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;

ΧΟ. χοὰς χεᾶσθαι σάντα πρὸς πρῶτην ἔω.

schol. Ar. *Ach.* 961.

471 λάβω;] βαλῶν· L (with λάβω written above), made from λαβών· as a double erasure shows. βαλῶν F: λάβω A and the other MSS.: λάβης schol. Ar. *Ach.* 961.

472 τέχνη] τέχνη L. 473 ὧν κράτ' ἔρεψον L (with ε written above ο): ὧν κατέρεψον Suid. s.v. χόας. 474 κρόκαισιν L. κρόκοισιν B, Vat., Farn., T (which last has ωσοῖσιν written above). Cp. n. on 429.

475 οἶδς νεαρὰς MSS.: in L ἀντὶ νέας is written above. For νεαρὰς Bellermann conjectures σὺ νεαρὰς: Heath, γε νεαρὰς (received by Doederlein,

πρόγραμμα φησι μὴ παρίεναι εἰσω τῶν περιγραντηρίων δοτις μὴ καθαρὸς ἐστι τὰς χεῖρας. So *Od.* 4. 750 ἄλλ' ὕδρηνάμην, καθαρὰ χροῖ εἵματ' ἔχουσα, ... | εὐχε' Ἀθηναίη.

471 τοῦτο, adjunct., but without art. (cp. 1177), an epic use sometimes allowed by the Attic poets, and not rare in Sophocles. ἀκήρατον: Chrysippus *ap.* Plut. *Stoic. repugn.* 22 commends Hesiod for enjoining on men that they should respect the purity of rivers and springs, since thence the gods were served (Hes. *Op.* 755).

472 κρατῆρές εἰσιν: i.e. the priest in charge of the shrine keeps them ready for the use of the worshippers, near the spring in the inner part of the grove (505), from which they were to be filled. The libations to the Eumenides were wineless (100), but they are associated with the mixing-bowl which was regularly used in libations (of wine) to other deities. Bekker *Anecd.* 274. 3 κρατηρίζων· ἦτοι τὸν οἶνον ἐν κρατῇ κινῶν, ἣ ἀπὸ κρατῆρων σπένδων. Dem. *De Fals. Legat.* § 280 σπονδῶν καὶ κρατῆρων κοινωνοῦς. In *Mid.* § 53 (in a spurious oracle) ἱερὰ τελεῖν καὶ κρατῆρα κερᾶσαι.

εὐχειρος: schol. εὐπαλάμου. Pind. *Ol.* 9. 111 εὐχεῖρα, δεξιόγυιον, 'deft-handed, nimble-limbed,' of a wrestler. Lucian *Amor.* 11 τῆς Πραξιτέλους εὐχειρίας (v. l. εὐχερέας).

τέχνη: fr. 161 ὅπλοις ἀρρᾶξιν, Ἡφαίστου τέχνη (the work of Hephaestus): a common use of the word in later Greek. Cp. Verg. *Aen.* 5. 359 *clipeum...Didymaonis artes.* Mixing-bowls were made

not only of earthenware, but oft. of gold, silver, or bronze: Achilles had an ἀργύρεον κρητῆρα τετυγμένον... αὐτὰρ κάλλι ἐνίκα πᾶσαν ἐπ' αἶαν | πολλόν· ἐπεὶ Σιδόνες πολυδαίδαλοι εὐήσκησαν (*Il.* 23. 741).

473 The crater had various forms, some of them local (thus Her. 4. 61 speaks of a Δέσβιος κρητῆρ, and 4. 152 of an Ἀργολικός): but the general type was that of a large bowl, supported by a foot with a broad base, and having a handle at each side (cp. Guhl and Koner, p. 150).

κράτ', acc. sing., the 'top,' i.e. rim, of each κρατῆρ. In *Il.* 19. 93 κράτα is acc. plur., and Pindar is quoted by Eustath. (*Od.* 12. 1715, 63) as having said τρία κράτα (for κράτα). But in *Od.* 8. 92 κράτα is sing., and so always in Attic: Soph. has (τὸ) κράτα several times as acc., and once as nom. An acc. plur. masc. κράτας occurs twice in Eur. (*Ph.* 1149, *H. F.* 526).

λαβὰς ἀμφιστόμους, handles on each side of the στόμα, or mouth. The festoon of wool, which was to be wreathed round the rim of the bowl, could be secured to these. Wecklein understands handles which also served as spouts.

474 θαλλοῖσιν, of olive. κρόκη, from κρέκω, to strike the web, in weaving, with the κερκίς, or rod, is the woof, the warp being στήμων: in Pind. *Nem.* 10. 43 μαλακῶσι κρόκαις are cloaks of soft woollen texture. So here κρόκαι are woollen cloths.

475 The MS. νεαρὰς seems the right word: with Bellermann, I insert σὺν, though Wecklein's τε is also possible. For the iterated νεο- cp. *Ant.* 157 νε-

ΟΕ. And when I have gotten this pure draught?

CH. Bowls there are, the work of a cunning craftsman :
crown their edges and the handles at either brim.

ΟΕ. With branches, or woollen cloths, or in what wise?

CH. Take the freshly-shorn wool of an ewe-lamb.

ΟΕ. Good ; and then,—to what last rite shall I proceed?

CH. Pour thy drink-offerings, with thy face to the dawn.

Elmsley, Herm., Cambp.): Wecklein, *τε νεαρὸς*: Dindorf, *νεαλοῦς*: Bergk, *νεαίρας*: Valckenaer, *νεογνῆς* (so Brunck): Meineke (formerly), *νεογνοῦ*: Reisig, *νεώρας*: Vauvilliers, *νεωροῦ*: Musgrave, *νεωροῦς* (sic): Blaydes, *νεῶρει*.—*νεοτόκῳ* Canter, and most recent edd.: *οἰνεοτόκῳ* L, with *οἰοτόκῳ* written above: *νεοτόκῳ* A, R, V³, Ald.: *σὺν νεοτόκῳ* L². *εὐτόκῳ* Valckenaer.—*λαβὼν* L, with most MSS.: *βαλὼν* A, R, V³, Ald. 476 *ποῖ* L and most MSS.: *που* Vat. (cp. n. on v. 23).—*χρή*] *δεῖ* R (but with *χρή* written above), Vat.

οχιμὸς νεαράισι θεῶν | *ἐπὶ συντυχίαις*. The objection to *γε* is that it supposes *κρό-καῖσιν* to be the genus of which *μαλλῶ* is a species. *μαλλός*, however, means, not a woollen texture, but a fleece of wool, flocks of which were to be made into a festoon (*στέφος*) for the brim of the *κρατὴρ*, like that which the suppliant put on his *ικετηρία* (*O. T.* 3). *νεῶρος* is tempting, but elsewhere means 'recent,' 'fresh' (730, *El.* 901), not 'young.' The drawback to Dindorf's *νεαλοῦς* is the sense. *νεαλής* in class. Attic meant not *young*, but *fresh* as opp. to *exhausted*: Xen. *Cyr.* 8. 6. 17 *παραλαμβάνειν τοὺς ἀπειρηκότας ἵππους καὶ ἀνθρώπους καὶ ἄλλους πέμπειν νεαλεῖς*. Plat. *Polit.* 265 B *νεαλέστεροι ὄντες* (we shall travel better) while we are fresh. Ar. fr. 330 *ὥς νεαλής ἐστὼν αὐτὴν τὴν ἀκμήν* is an isolated line, but the word seems to have the same sense there. Nicander *Alexipharmaca* 358 (circ. 150 B.C.) is the first writer quoted for *νεαλής* as 'young.'

λαβὼν, sc. *αὐτόν*: cp. *Ἰν.* 1216 (*διδούς*): Ar. *Av.* 56 *σὺ δ' ὅν λήθω κόψον λαβὼν* (in *O. T.* 607 *λαβὼν* is not similar): *Il.* 7. 303 *δῶκε ξίφος ἀργυρόηλον—σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι*. The guardian of the grove (506) would supply the *μαλλός*.

476 *τὸ δ' ἔνθεν*, rare for *τὸ ἐνθένδε*, *τὸ ἐντεῦθεν*, but cp. Aesch. *Ag.* 247 *τὰ δ' ἔνθεν οὐτ' εἶδον οὐτ' ἐννέπω*. Here prob. adverbial: cp. *Ph.* 895 *τί δῆτ' ἂν δρῶμ' ἐγὼ τοῖνθένδε γε*; *ποῖ τελ.*, to what conclusion am I to bring the rite? Thus far it has been all preparation. See on 227.

477 *χοῶς χέασθαι*. *χοαί* were offered to the gods of the under-world (cp. 1599), or to the dead (*Ant.* 431), as *σπονδαί* to

the gods above. *λοιβαί* usu. = *σπονδαί*, but = *χοαί* in *El.* 52 (to the dead). So Aesch. *Eum.* 107 *χοῶς δαίνους*, of the Eumenides. The midd. verb as *Od.* 10. 518 (*χοὴν χέεσθαι*), and Aesch. *Pers.* 219 *χρή χοῶς* | *γῇ τε καὶ φθιτοῖς χέεσθαι*. The verb with cogn. acc. gives solemnity, as in *θυσίαν θύειν*, *σπονδὰς σπένδειν*, etc.

πρὸς πρώτῃν ἔω, not meaning, of course, that the *time* must be dawn. On the contrary it was an ancient custom that sacrifices to the *χθόνιοι* and to the dead should not be offered till after mid-day: *Etym. M.* 468 *ἀπὸ δὲ μεσημβρίας ἔθνον τοῖς καταχθονίοις*, and in Aesch. *Eum.* 109 Clytaemnestra speaks of sacrificing to the *Ἔμ.* by night, *ὥραν οὐδενὸς κοινῇ θεῶν*.

The schol. here says that persons performing expiatory rites (*ἐκθύσεις*) or purifications (*καθαρμοί*) faced the East (as the region of light and purity), quoting *El.* 424 f., where Electra *ἤλιψ* | *δέκνυσσι τοῦναρ*, and Cratinus *ἐν Χείρωνι* (the title of the comedy was *Χείρωνες*, Bothe, *Frag. Com.* p. 47): *ἄγε δὴ πρὸς ἔω πρώτον ἀπάντων ἴστω καὶ λάμβανε χερσὶ* | *σχίνον μεγάλην*,—the squill being used in purifications.

Statues of gods were oft. set to face the East (Paus. 5. 23. 1, etc.): also, victims about to be sacrificed (Sen. *Oed.* 338). Cp. the precept of Zoroaster 'to face some luminous object while worshipping god' (Max Müller, *Chips* 1. 175). Conversely, in pronouncing solemn curses the priests faced the *West*,—waving red banners: [Lys.] *In Andoc.* § 51 *σπάντες κατηράσαντο πρὸς ἐσπέραν καὶ φουικίδας ἀνέσεισαν*.

- ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
 ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.
 ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
 ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη;
 ΧΟ. τρὶς ἐννέ' αὐτῇ κλώνας ἐξ ἁμφοῖν χεροῖν
 τιθεῖς ἐλαίας τάσδ' ἐπέυχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ.
 ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον,
 αἰτοῦ σύ τ' αὐτὸς κεῖ τις ἄλλος ἀντὶ σοῦ,
 ἄπυστα φωνῶν μηδὲ μηχανῶν βόην. 485

478 τάδε L, with most MSS., Ald.: τόδε (probably an emendation by Triclinius) B, T, Vat., Farn., and most edd. before Brunck.

479 τρισσάς γε] τρισσάς τε A, R, Ald.: Schneidewin proposed δισοῖς γε, and ἐλῶν for ὅλον.—Heimsoeth would write δὲ χροῖν for ὅλον, while Nauck suggests τὸν δὲ λοίσθιον χοῶ—supposing that the sentence is interrupted.

480 τοῦ τόνδε] τοῦτον δὲ T, Vat., Farn.—πλήσας θῶ;] πλήρη θῶ Meineke.—θῶ; δίδασκε] τῷ δίδασκε B, Farn., T (with ἐν written above);

478 κρωσσοῖς here = κρατήρων. The word is fitting, since the κρωσός was more esp. used for *water* (Eur. *Ion* 1173, *Cycl.* 89), though also sometimes for wine (Aesch. fr. 91 κρωσσούς | μήτ' οἰνηροῦς μήτ' ὕδατηροῦς), also for oil,—or as a cinerary urn. Guhl and Koner (p. 149) think that the krossos resembled the ὕδρια, which, like the κάλπυς, was a bulky, short-necked vessel, oft. seen in the vase-paintings as borne by maidens on their heads when fetching water. οἷς by attract. for οὔς. χέω delib. aor. (rather than pres.) subjunct.

479 πηγάς: here, strictly the gushing of the water from the bowl. From each of the three bowls he is to pour a χοή. The first and second bowls are to be filled with the spring water *only*; and from each of these he is to make a libation without emptying the bowl. The third bowl is to contain water sweetened with honey; and, in making the libation from *this*, he is to empty it. τρισσάς might be distributive, 'three from each bowl' (as the number nine recurs in 483); but in the χοή to the dead in *Od.* 10. 519, at least, there are only three pourings, viz. of (1) hydromel, (2) wine, (3) water. τὸν τελευτ. (κρωσσόν) as if ἔκχεον, not χέον, were understood: cp. Menander fr. 461 τὸν χοῶ | ἐκκέχκυκας, you have emptied the pitcher.

480 θῶ has raised needless doubts. The operator is to fetch water from the spring in the grove (469), fill the bowls which he will find ready, and *place* them in a convenient position for the rite. From the distinction just drawn between the first two bowls and the third, Oed. surmises that the contents of the latter are not to be of precisely the same nature as those of the others. He asks, then,— 'With what shall I fill it, before placing it beside the other two,—preparatory to beginning the rite?'

481 μελίσσης = μέλιτος: schol. ἀπὸ γὰρ τοῦ ποιούντος τὸ ποιούμενον, quoting the *Erastae* (fr. 160) γλώσσης μελίσσης τῷ κατερρηγκότι. So πορφύρα (the purple-fish) = purple, ἐλέφας = ivory, χελώνη = tortoise-shell. προσφέρειν infin. for imper., as esp. in precepts or maxims: cp. 490, *O. T.* 1466 αἶν μοι μέλεσθαι, 1529 μηδέν' ὀλβίξειν.

482 μελάμφυλλος, overshadowed by dense foliage. Pind. *P.* 1. 27 Αἶντας ἐν μελαμφύλλοις... κορυφαῖς, Ar. *Th.* 997 μ. τ' ὄρη δάσκει.

483 αὐτῇ, sc. ἐν τῇ γῇ, locative dat. (411). ἐξ ἁμφοῖν χεροῖν, perh. laying them with each hand alternately, beginning and ending with the right, or lucky, hand. The olive-branches symbolise the fruits of the earth and of the womb, for the increase of which the Eumenides were esp.

OE. With these vessels whereof thou speakest shall I pour them?

CH. Yea, in three streams; but empty the last vessel wholly.

OE. Wherewith shall I fill this, ere I set it? Tell me this also.

CH. With water and honey; but bring no wine thereto.

OE. And when the ground under the dark shade hath drunk of these?

CH. Lay on it thrice nine sprays of olive with both thine hands, and make this prayer the while.

OE. The prayer I fain would hear—'tis of chief moment.

CH. That, as we call them Benign Powers, with hearts benign they may receive the suppliant for saving: be this the prayer,—thine own, or his who prays for thee; speak inaudibly, and lift not up thy voice;

τοῦ διδάσκει Vat.: φθῶ; διδάσκει Wecklein: ἐκδίδασκε Herwerden. **481** μηδὲ] μὴ L, 1st hand: δὲ was added by S. μὴ Ricc. 77: μηδὲν F. **483** τρεῖς] τρεῖς A, R, Ald. **486** ὡς σφας MSS. and most editors. Elmsley says, 'Pronomen σφᾶς semper ὀρθοτονεῖσθαι monui ad Med. 1345. p. 288.' See, however, O. T. 1470 (commentary). **487** σωτήριον] σωτηρίους Bake, and so Hartung. **488** σὺ τ' A, R, Reiske, Elmsley, and most of the recent edd.: σὺ γ' L, with the other MSS. and the older edd.

prayed, since they could blight it: Aesch. *Eum.* 907 καρπὸν τε γαίης καὶ βοτῶν ἐπίρρυτον | ἀστοῖσιν εὐθεοῦντα μὴ κάμνειν χρόνῳ, | καὶ τῶν βροτείων σπερμάτων σωτηρίαν.

484 ἐπεύχεσθαι, 'over' the rite, to complete it: the prayer was to be said while the twigs were being laid; hence *τιθεῖς*, not *θεῖς*.

485 τούτων (for the gen. cp. 418), *sc.* τῶν λιτῶν: μέγιστα, neut. pl. without subject, instead of μέγιστον (cp. 495): *Az.* 1126 δίκαια γὰρ τόνδ' εὐτυχέω...; *Thuc.* 5. 14 ἀδύνατα εἶναι ἐφαίνετο...πολεμῆν: *Eur. Or.* 413 οὐ δεινὰ πάσχειν δεινὰ τοὺς εὐχρασμένους.

486 Εὐμενίδας: see on 42. *ἐξ*, properly with ref. to the inner spring of the feeling, but here almost='with': cp. O. T. 528 ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενός. Slightly different is ἐκ θυμοῦ,='from my heart' (*Il.* 9. 343).

487 τὸν ἱκέτην: cp. 44, 284. σωτήριον='with a view to σωτηρία,'—leaving the hearer to think of that which Oed. gives, and also of that which he receives. σωτήριος is nowhere definitely pass., as=σῶς, 'saved'; for in Aesch. *Cho.* 236 σπέρματος σωτηρίου is the seed which is to continue the race. Hence it

is usu. taken here as='fraught with good for us,' with ref. to his promise, σωτήρ' ἀρεῖσθε (460). That idea is present, but does not exclude the other.

488 σὺ τ', not σὺ γ', is right. The constr. is σὺ τε αὐτὸς αὐτοῦ, καὶ (αἰτεῖσθω) εἰ τις ἄλλος ἀντὶ σοῦ (αἰτεῖται). This is to be the prayer, *both if* thou thyself prayest, *and if* another prays for thee. In such statements the conjunctive τε... καὶ is equally admissible with the disjunctive εἴτε...εἴτε. Cp. 1444: *Eur. Hec.* 751 τολμᾶν ἀνάγκη κἂν τύχῳ κἂν μὴ τύχῳ.

489 ἄπυστα: schol. ἀνήκουστα (cp. on 130). Hence, he adds (quoting Polemon of Ilium, circ. 180 B.C.), the hereditary priests of the Eumenides were called Ἑνυχίδαι. Their eponymous hero, Ἑνυχος, had an ἥρῳον between the Areiopagus and the w. foot of the acropolis, and to him, before a sacrifice, they offered a ram. Priestesses o. a like name, serving the Eumenides, are mentioned by Callimachus fr. 123 νηφάλια καὶ τῆσιν ἀεὶ μελιηδέας ὕμνας (barley cakes) | λήγειραι καλεῖν ἑλλαχον Ἑνυχίδες.

μηκύνων, 'making loud': a sense found only here (cp. 1609). In μακρὸν ἀντεῖν (*Hom.*), ἡχεῖν (*Plat.*), etc., the idea of 'loud' comes through that of 'heard afar.'

- ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταυτὰ σοι 490
 δράσαντι θαρσῶν ἂν παρασταίην ἐγώ.
 ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.
 ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων ;
 ΑΝ. ἡκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.
 ΟΙ. ἐμοὶ μὲν οὐχ ὁδωτά· λείπομαι γὰρ ἐν 495
 τῷ μὴ δύνασθαι μηδ' ὄρᾶν, δυοῖν κακοῖν·
 σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
 ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 ψυχὴν τὰδ' ἐκτίνουσιν, ἣν εὖνους παρῆ.
 ἀλλ' ἐν τάχει τι πράσσειτον· μόνον δέ με 500
 μὴ λείπειτ'· οὐ γὰρ ἂν σθένει τοῦμὸν δέμας
 ἔρημον ἔρπειν οὐδ' ὑφηγητοῖ δίχα.
 ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
 χρησταί μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
 ΧΟ. τοῦκείμεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του 505

491 θαρσῶν L, with the other MSS. (as in O. T. 1062 θάρρει): yet in vv. 305, 726, 1185 L has θάρρει, and in 664 θαρσεῖν.—παρασταίην B, Vat.: παρασταίην L and the rest, except that Farn. has παραστέμην. 492 ἄλλως δὲ] ἄλλως δ' αἶ L. 493 ὦ παῖδ' ἐκλύετον L, Ricc. 77. 494 ΑΝ.] In L this v. is given to the Chorus by the corrector, who wrote χ before it (the 1st hand having merely placed a short line there). By most MSS. it is given to Ismene; by Brunck, to Antigone, and by Turnebus, in his appendix, to both sisters. 495 ὁδωτά] L has the ὁ in an erasure.—ἐν] οὖν Bothe, and so Elmsley. Nauck would prefer λειπόμεσθα γὰρ. 496 τῷ μὴ δύνασθαι] Dindorf conject. τῷ μήτε σκεῖν.—μηδ' ὄρᾶν] So Elmsley: μήθ' ὄρᾶν MSS. 497 σφῶν δ' ἡ τέρα (not ἡτέρα) L. ἀτέρα Elmsley. 499 ἐκτίνουσιν Canter: ἐκτείνουσιν MSS. Reisch proposed ἐκτελοῦσαν. 500 τι] τοι Bornemann, Her-

The schol. perh. understood here, 'loud and long,' for on ἀπυστα he says, ἀντὶ τοῦ, ἡρέμα καὶ συντόμως.

490 ἀφέρπειν = imperat. (481). ἄστροφος: so in Aesch. Cho. 98 Electra debates whether, after pouring her mother's offering at Agamemnon's grave, she shall turn away,—καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν | δικοῦσα τεύχος, ἀστροφῶσιν δμμασιν. In Theocr. 24. 92 Teiresias directs that the ashes of the serpents which would have strangled the infant Heracles shall be cast beyond the borders by one of Alcmena's handmaids: ἀψ δὲ νέεσθαι | ἀστρεπτος. Verg. Ecl. 8. 101 Fer cineres, Amarylli, foras, rivoque fluenti Transque caput iace, neu respexeris. Ov. Fasti 6. 164 Quique sacris adsunt respicere illa vetat.

491 παρασταίην, as thy friend and helper: cp. Ai. 1383 τοῦτῳ γὰρ... | μόνος παρέστης χερσίν.

493 προσχώρων, who therefore can judge best (cp. 12).

495 ὁδωτά, plur., as Ant. 677 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, | κοῦτοι γυναικοὶ οὐδαμῶς ἡσσητέα: Thuc. 1. 118 ἐπιχειρητέα ἐδόκει εἶναι: cp. 485, 1360. λείπομαι, pass., 'I am at a disadvantage'; usu. with gen. of thing, as El. 474 γυνώμας λειπομένα. σοφᾶς, or person, Tr. 266 τῶν ὧν τέκνων λείποιο. ἐν: O. T. 1112 ἐν τε γὰρ μακρῷ | γήρᾳ ξυμᾶται: Ph. 185 ἐν τ' ὁδύναις ... λιμῷ τ' οἰκτρός. Only here at the end of a verse: cp. on 265 τὸ γε | σώμ'.

496 δύνασθαι (without σώματι), of bodily strength: cp. the speech of Lysias 'Τὴν ἐν τοῦ ἀδυνάτου ('For the Invalid'), or. 24 § 13 οὐ γὰρ δῆπου τὸν αὐτὸν ὑμεῖς μὲν ὥς δυνάμενον (as being able-bodied) ἀφαιρήσεσθε τὸ διδόμενον, οἱ δὲ ὥς ἀδύνατον ὄντα κληροῦσθαι κωλύουσιν: so ib. § 12 ὥς εἰμὶ τῶν δυναμένων. μηδ' for μήθ' is a necessary correction here. Cp. 421.

then retire, without looking behind. Thus do, and I would be bold to stand by thee; but otherwise, stranger, I would fear for thee.

OE. Daughters, hear ye these strangers, who dwell near?

AN. We have listened; and do thou bid us what to do.

OE. I cannot go; for I am disabled by lack of strength and lack of sight, evils twain. But let one of you two go and do these things. For I think that one soul suffices to pay this debt for ten thousand, if it come with good will to the shrine. Act, then, with speed; yet leave me not solitary; for the strength would fail me to move without help or guiding hand.

IS. Then I will go to perform the rite; but where I am to find the spot—this I fain would learn.

CH. On the further side of this grove, maiden. And if thou

mann, Nauck, Wecklein: τῷ Schneidewin.

502 δῖχα Hermann, which has been generally received: δ' ἄνευ L, A, and most MSS., Ald.: γ' ἄνευ T, Farn., Vat. (ὄφ' ἡγητοῦ). φδ' ὑφηγητοῖ τ' ἄνευ Hartung: οὐδ' ὑφηγητῶν ἄνευ Bergk. κενόν is suggested by Wecklein.

503 τὸν τόπον] τοῖς τόποις B, Vat. 504 χρ' ἥσται L: the circumflex over η is in an erasure. The 1st hand wrote χρῆσται, which the corrector wished to change into χρῆ'σται (as it is in A). The other MSS. vary only in the accents. χρῆσται Hermann, Wunder, and most of the recent edd.: χρῆ'σται Dindorf, Paley: χρῆ'σται Campbell: χρῆσται Blaydes. Elmsley conjectured χρῆ στέμμ' ἐφευρεῖν (and also conjectured χρῆ χεῦμ'): Musgrave, χρῆ στάγμ' ἐπυρεῖν: G. Burges (Append. to *Troad.* p. 180), ἰν' α̎ | χρῆ, 'σται: Blaydes, ἰν' ὦν | δεῖ χρῆ μ', proposing also ἴνα | χρῆ νᾶμ' ἐφευρεῖν. 505 τοῦκείθεν] τοῖ κείθεν L.—ἄλσους τοῦδ' MSS.: ἄλσος τόδ' Elmsley, objecting (though needlessly) to

498 f. ἀρκεῖν...παρῇ. The thought is: 'I have trespassed on the grove of the Eumenides, and it might be doubted whether such deities would accept the atonement from any hand but my own. Nay, I believe that they regard the *intention* rather than the outward details. If my deputy approaches the shrine *in a loyal spirit*, the offering will be accepted—yes, would be accepted, not on behalf of one man alone, but of many.' Clemens Alex. *Strom.* 5. 258, after quoting Isaiah i. 16, 'Wash you, make you clean,' cites verses ascribed (though wrongly) to Menander, among which are, θεῶ δὲ θῦε διὰ τέλους δικαίους ὦν, | μὴ λαμπρὸς ὦν ταῖς χλαμύσιν ὡς τῇ καρδίᾳ. Porphyry *De Abstin.* 2. 19 quotes an inscription from a temple at Epidaurus, ἀγνὸν χρῆ νηοῖ θυαδέος ἐντὸς ἰδὺντα | ἔμμεναι· ἀργεῖν δ' ἐστὶ φρονεῖν δῖα. Cp. the frequent sentiment that the poor man's offering, if pious, is welcome (Eur. fr. 940, Hor. *Carm.* 3. 23. 17, etc.).

500 ἀλλ' ἐν τάχει τι. Bornemann's τοι for the MS. τι has been adopted by some of the best critics; but it seems scarcely appropriate here. For τι cp. *Ant.* 1334 μέλλοντα ταῦτα· τῶν προκειμέ-

νων τι χρῆ | πράσσειν.

502 δῖχα. With γ' ἄνευ the γ' is intolerable, and L's δ' ἄνευ points to a confusion between an original δῖχα and a gloss ἄνευ.

503 τελοῦσα, in its ceremonial sense: cp. *O. T.* 1448 ὁρθῶς τῶν γε σῶν τελεῖς ὑπερ (perform the funeral rites).

τὸν τόπον: βούλομαι δὲ μαθεῖν τοῦτο—ἴνα χρῆσει με ἐφευρεῖν τὸν τόπον. The position of the κρήνη (470) had not been indicated.

504 χρῆσται by crasis from χρῆ'εσται, χρῆ being a subst., 'need.' This is the view of H. L. Ahrens. If it can hardly be considered certain, it is at least highly probable; and therefore I do not now place in the text (as in the 1st ed.) my conjecture χρῆσει, a fut. of χρῆ which occurs in Her. 7. 8 πάντα τινὰ ἡμέων χρῆσει παρῆναι, and Plat. *Legg.* 809 B ποῖα καὶ τίνα μεταχειρίζεσθαι χρῆσι τροπον (v.l. χρῆσει). See Appendix.—τοῦτο, resuming the object (τὸν τόπον), with emphasis: *Tr.* 457 n.

505 ἄλσους, gen. after τὸ ἐκείθεν, as after τὸ (or τὰ) ἐπ' ἐκείνα, τὰ ἐπὶ θάτερα, τὰ πρὸς βορρᾶν, etc.

σπάνιν τιν' ἰσχυρῆς, ἔστ' ἔποικος, ὃς φράσει.
 ΙΣ. χωροῦμ' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
 φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
 οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν. 509

στρ. α'. ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξεῖν',
 ἐπεγείρειν·

2 ὁμως δ' ἔραμαι πυθέσθαι

ΟΙ. 3 τί τοῦτο;

ΧΟ. 4 τὰς δειλαίας ἀπόρου φανείσας

5 ἀλγηδόνας, ᾧ ξυνέστας.

ΟΙ. 6 μὴ πρὸς ξενίας ἀνοίξης

7 τὰς σὰς ἃ πέπονθ' ἀναιδῆ.

ΧΟ. 8 τό τοι πολὺ καὶ μηδαμὰ λῆγον

9 χρῆζω, ξεῖν', ὀρθὸν ἀκουσμ' ἀκούσαι.

ΟΙ. 10 ὦμοι.

ΧΟ. 11 στέρξον, ἰκετεύω.

ΟΙ. 12 φεῦ φεῦ.

ΧΟ. 13 πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρῆζεις. 520

τοῦδ' in that place of the verse. R has *ἄλσος*, with gl. *κατὰ τὸ*. 505 f. All mss. have *ἦν* (corrected from *ἦν* in L); but A and R have *ἰσχυρῆς*. 509 All mss. have *εἰ*, and nearly all *πονεῖ*; but L and Ricc. 77 *πονῇ* (sic). 511 *ἐπ' ἐγείρειν* L. In the last syllable the *ει* is somewhat thick and dark, but it seems doubtful whether the *ειν* has been made from *αι*. 512 *ἔραμαι*] In L a later hand added the final *ι*, or made it clearer.—Mekler conjectures *ᾧρα με*, on account of the metre of the antistrophe, v. 523. 514 *ἀλγηδόνας*] L has *-ος* made from *-ας*: though in v. 513 the 1st hand wrote *τὰς...ἀπόρου*. Contrariwise B, T and

506 *ἔποικος*, here, 'one who dwells close to' the grove,—hardly, *on the χῶρος οὐκ οἰκητός* (39); though the guardians of sacred *ἄλση* sometimes dwelt within them, as Maron in Apollo's grove (*Od.* 9. 200), and the priest in Athena Kranaa's grove at Elatea (Paus. 10. 34. 7). Elsewhere *ἔποικος* usu. = 'immigrant': so *El.* 189 (as = 'alien'). In Aesch. *P. V.* 410 *ἔποικον...* | *Ἀσίας ἔδος* means the Greek settlers in Asia.

507 *Ἀντ.*, σὺ δ': *El.* 150 *Νύβα, σέ δ' ἔγωγε νέμω θεόν*. Cp. 1459.

509 οὐδ' *εἰ πονεῖ τις*, *δεῖ = εἰ καὶ π. τ.*, οὐ δεῖ. When A and nearly all other mss. have *πονεῖ*, L's *πονῇ* (sic) surely does not warrant *πονῇ*. Cp. on 1443.

510—548 A *κομμός*, which divides the first *ἐπισόδιον* into two parts (254—549, 549—667). For the metres, see Metrical Analysis. (1) 1st strophe, 510—520

= 1st antistrophe, 521—532. (2) 2nd strophe, 533—541 = 2nd antistrophe, 542—550.

510 *κείμενον...ἐπεγείρειν*. Eur. *El.* 41 *εὐδοντ' ἂν ἐξήγειρε τὸν* | *Ἀγαμέμνονος* | *φόνον*, he would have aroused the slumbering memory of Agamemnon's murder. Plato *Phileb.* 15 C *μὴ κινεῖν κακὸν εὖ κείμενον* ('Let sleeping dogs lie').

512 Mekler's *ᾧρα με* (for *ἔραμαι*) would give a closer correspondence between strophe and antistrophe: see on 523.

513 *τί τοῦτο*; 'What means this?' Cp. 46 *τί δ' ἐστὶ τοῦτο*; He is startled and disquieted. He shrinks from all cross-questioning on the past, as from a torture (cp. 210). We lose this dramatic touch if we construe *τί τοῦτο* (*ἔρασαι πυθέσθαι*) as a calm query, 'What is this that thou wouldst learn?'

514 *τῶς*: for the gen. ('concerning'),

hast need of aught, there is a guardian of the place, who will direct thee.

IS. So to my task:—but thou, Antigone, watch our father here. In parents' cause, if toil there be, we must not reck of toil. [*Exit.*]

CH. Dread is it, stranger, to arouse the old grief that hath Kommos. so long been laid to rest: and yet I yearn to hear.....^{1st} strophe.

OE. What now?.....

CH. —of that grievous anguish, found cureless, wherewith thou hast wrestled.

OE. By thy kindness for a guest, bare not the shame that I have suffered!

CH. Seeing, in sooth, that the tale is wide-spread, and in no wise wanes, I am fain, friend, to hear it aright.

OE. Woe is me!

CH. Be content, I pray thee!

OE. Alas, alas!

CH. Grant my wish, as I have granted thine in its fulness.

others have *tās.. ἀλγηδόνας*. No MS. seems to have *ἀπόρους* in v. 513, or *αἷς* here.

515 *ξενείας* L, with *ι* written over *ελ*. **516** *τὰς σὰς· πέπονθ' ἔργ' ἀναιδῇ* L. The other MSS. vary from L only in the accent *tās sās*. (A has *πέπονθα ἔργα ἀναιδῇ*.) Reisig first gave *tās sās ᾧ πέπονθ' ἀναιδῇ*. Hermann wrote *tās sās· ᾧ πέπονθ' ἀναιδῇ*. Reisig is followed by Blaydes and Campbell (the latter ascribing the reading to Herm.). Martin proposed *πέπον' ἔργ' ἀναιδῇ*: then Bothe, *πέπον, ἔργ' ἀναιδῇ*, which Herm. rightly censured, but which many edd. have received. *ἔργ' ἀναιδα* Nauck. **517** *μῆδαμὰ* L: *μῆδαμῶς* T (with *ᾧ* written above), Farn.: the other MSS. have *μῆδαμὰ* or *-αῖ*: *μῆδαμὰ* Brunn.

518 *ξέν'* MSS.: *ξεῖν'* Reisig, Elms., and many recent edd., following Hermann, who afterwards preferred *ξέν'*. The metre requires *ξεῖν'* (cp. v. 530, and Metr. Anal. p. lxviii).

519 *ῶμοι* Hermann: *ὡ μοι* L and most MSS.: *ὡ μοι μοι* (sic) R.—*στέρεξον*] *στέργω* σ' Blaydes, *στέρεξον* σ' Bergk, Gleditsch (with *παῖδες* in v. 532).

cp. on 355. *ἀπόρου φανείσας*: because the horror of the discovery consisted in relationships which could not be changed: *O. T.* 1184 f. *φύς τ' ἀφ' ὧν οὐ χρεῖν, ξὺν οἷς τ' | οὐ χρεῖν ὁμιλῶν, οὗς τέ μ' οὐκ ἔδει κτανῶν*.

515 *ᾧ ξενέστας*, with which you were brought into conflict,—with which you became involved: Her. 9. 89 *λιμῶ συνστάνας καὶ καμᾶψ*. Thuc. 4. 55 *ξυνεστώτες... ναυτικῶ ἀγῶνι*.

516 *τὰς σὰς ᾧ πέπονθ'*. The objection to pointing at *σὰς* and understanding *ἔστι* with *ἀναιδῇ* (as Herm. proposed) is that *ἀνοξῆς* requires an object. We should then have to understand *ἀλγηδόνα*. The conject. *τὰς σὰς, πέπον, ἔργ' ἀναιδῇ* has found undeserved favour. The address *πέπον* occurs about 18 times in Homer and the hymns, and always marks familiarity:

there is a touch of household intimacy in it, as when Polyphemus says to his ram, *κρίε πέπον* (*Od.* 9. 447). It is absurdly out of place here (cp. 521 *ᾧ ξένου*, 530 *ᾧ ξεῖν'*): *ᾧ φίλτατε*, at 465, is different. *ἔργ'* was inserted in the MSS. to explain that *ἀναιδῇ* referred to his own acts.

517 *τὸ πολὺ καὶ μῆδαμὰ λήγον ἀκουσμα χρήζω ἀκοῦσαι ὀρθόν* (predic.): *πολὺ*, on 305. *μῆδαμὰ* (neut. plur. adv.) with causal force, being such as does not cease. *λήγον*, of rumour: *O. T.* 731 *πῦδ' αὖτο γὰρ ταῦτ', οὐδὲ πῶ λήξαντ' ἔχει*. *ἀκουσμα*, anything heard,—sometimes (unlike *ἀκρόαμα*) in a bad sense, Arist. *Pol.* 7. 17 *ἀπελαύνειν ἀπὸ τῶν ἀκουσμάτων καὶ τῶν ὀραμάτων ἀνελευθερίας*.

519 *στέρεξον*, be patient of my request, yield to it: cp. 7.

520 *κάγῳ* (for *καὶ* cp. 53) *γὰρ* (*πελθο-*

- ἀντ. α'. OI. *ἤνεγκ' οὖν κακότατ', ὦ ξένοι, *ἤνεγκ' ἀέκων μὲν,
 θεὸς ἴστω,
 2 τούτων δ' αὐθαίρετον οὐδέν.
 XO. 3 ἀλλ' ἐς τί;
 OI. 4 κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριν 525
 5 γάμων ἐνέδησεν ἅτα.
 XO. 6 ἦ ματρόθεν, ὡς ἀκούω,
 7 δυσώνυμα λέκτρ' ἐπλήσω;
 OI. 8 ὦμοι, θάνατος μὲν τάδ' ἀκούειν,
 9 ὦ ξέν'· αὐται δὲ δὺ' ἐξ ἐμοῦ μὲν 530
 XO. 10 πῶς φής;
 OI. 11 παῖδε, δύο δ' ἅτα
 XO. 12 ὦ Ζεῦ.

522 ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον ἄκων μὲν, θεὸς ἴστω MSS. The conjecture ἤνεγκ' οὖν, for ἤνεγκον, is due to R. Whitelaw (note to his Translation, p. 432): the same had occurred independently to me also. ἤνεγκ' ἀέκων μὲν Martin, Bergk: ἤνεγκον ἐκὼν μὲν Bothe (not Hermann, to whom Campbell ascribes it). ἤνεγκον, ἐκὼν δ' οὐ Blaydes. ἤνεγκον ἄκραν μὲν Hartung. Nauck suggests that ἄκων might be kept, if in v. 510 we omitted the words ἤδη κακόν, and here the second ἤνεγκον, and μὲν: but the remedy would be a strong one. Wecklein proposed ἤνεγκον ἀνάγκη.—ἴστω MSS.: ἴστωρ Campb. **523** τούτων δ' αὐθαίρετον] G. Wolff conject. τούτων δ' ἀκάθαρτον, on account of the metre of v. 512 (ὅμως δ' ἔραμαι πνέσθαι): Hermann, τούτων ἀπλάκητος οὐδὲν (reading ἐκὼν μὲν in 522, and referring οὐδὲν to it). **524** ἀλλ' ἐς τί;] Wecklein conject. ἀλλ' ὡς τί; **525** κακᾶ (ι added by the corrector) μὲν εὐνᾶ πόλις οὐδὲν ἴδρις (with gl. εἰδυῖα written above) L: and so

μαι σοί), for I comply with thee as to all that thou cravest (by allowing him to await the coming of Theseus, and by instructing him in the rites of the grove: cp. 465).

522 I read ἤνεγκ' οὖν κακότατ',... ἤνεγκ' ἀέκων. ἤνεγκον was, indeed, the ordinary form of the aor. in the older Attic, as inscriptions show, in which ἤνεγκα occurs first about 360 B.C. (Meisterhans, p. 88); but ἤνεγκα is proved by metre in *El.* 13 and *Eur. Ion* 38. οὖν is suitable, when he is reluctantly proceeding to unfold his story in answer to their pressing demand. ἤνεγκ' emphasises his ruling thought, his great plea—that he has been a *sufferer*, not a *doer* (267). κακότατ', the misery of his two involuntary crimes. ἤνεγκον... ἤνεγκ' might possibly stand, but would be harsh. There is nothing to offend in ἀέκων μὲν... τούτων δέ, meaning—'The agent was not free—the acts were not voluntary.'

In the MS. reading, ἤνεγκον—ἤνεγκον ἄκων μὲν, ἄκων is wrong, since metre re-

quires—(cp. 510). With Bothe's ἐκὼν the sense would be:—'I have endured misery through acts which were my own, indeed: but not one of them was done knowingly.' The objections to this are insuperable. (1) θεὸς ἴστω must clearly have been preceded by the mention of some point to which he could appeal in an *extenuation* of his deed,—not by an admission, such as ἐκὼν expresses. (2) ἤνεγκον ἐκὼν, in the supposed sense, is utterly at variance with the language and the whole tone of the play. Cp. 239 ἔργων | ἀκόντων: 964 ἤνεγκον ἄκων: 977 πῶς ἂν τό γ' ἄκων πράγμ' ἂν εἰκότως ψέγοις; he asks, speaking of his own deeds.

It would be a subtlety foreign to Sophocles to make Oedipus say that he had acted ἐκὼν when he did *not* act φρονῶν (271), εἰδώς (273), ξυνιείς (976). *Il.* 4. 43 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ is irrelevant:—Zeus there says to Hera 'I have given thee this (thy pleasure touching Troy) of

OE. I have suffered misery, strangers,—suffered it through^{1st anti-} unwitting deeds, and of those acts—be Heaven my witness!—^{strophe.} no part was of mine own choice.

CH. But in what regard?

OE. By an evil wedlock, Thebes bound me, all unknowing, to the bride that was my curse.....

CH. Can it be, as I hear, that thou madest thy mother the partner of thy bed, for its infamy?

OE. Woe is me! Cruel as death, strangers, are these words in mine ears;—but those maidens, begotten of me—

CH. What wilt thou say?—

OE. two daughters—two curses—

CH. O Zeus!

the rest, except that L² has *μ'* for *μέν*. Mudge's emendation of *ἰδρις* to *ἰδριν* has been generally received. (The corrector of Vat. seems to indicate the same conjecture, by a mark over the *σ* of *ἰδρις*.)—For *μ' εὐνᾷ* Martin conject. *μοίρα*: for *κακῇ μ' εὐνᾷ*, Hartung *ἄκοντ' εὐνῇ*, Reisig *κοινᾷς μ' εὐνᾷς*, Heimsoeth *κακᾷς* (or *αἰσχρᾷς*) *μ' εὐνᾷς*, Gleditsch *κακᾷν μ' εὐνᾷν*. 527 *μητρόθεν* MSS. 528 *ἐπλήσω* MSS. (with *σαν* written over *σω* in T, Farn.: *ἐπλήσαν* B, Vat.), Reisig, Elms., Dind., Herm., Wunder, etc.: *ἐπλήσας* Brunck: *ἐπλήσο* Lachmann, Bergk: *ἐπλήρητο* (i.e. *οἱ πολῖται ἐπέλασαν σοι τὰ λέκτρα*) Hartung: *ἐπάσω* Nauck, and so Wecklein. *ἐπλης*; *ῶ*. Blaydes.—Gleditsch, adopting *ἐπάσω*, further changes *λέκτρ'* to *τέκν'*.

530 *ἐμοῦ μὲν*] The *μὲν* was added by Elmsley for the sake of metrical agreement with v. 518 (*ἀκούσαι*). 532 *παῖδε* Elms., and so most recent edd.: *παῖδες* MSS., Blaydes.—*ἄτα*] *ἄτα* L, *ἄτα* L², T, etc.: *ἄται* B, R, Vat.: *ἄτα γρ. ἄται* A: *ἄται*

my *free will* (since neither god nor man could *compel* Zeus), yet against mine own wish.

523 *αὐθαίρετον*. Heinrich Schmidt keeps this reading (*Compositionslehre* lxxx), which is not metrically irreconcilable with 512 *ῥυμὸς δ' ἔραμαι πνέσθαι* (see Metrical Analysis). It is possible, indeed, that *αὐθαίρετον* is, as Hermann thought, corrupt: but no probable correction of it has been suggested. We cannot regard as such *ἐθελήτον* (not found), *ἐθελήμυν* (used in masc. by Hes.), or *ἐθελήμων* (used in masc. by Plut.): *ἐκὸν ἔργον*: or *πρόδηλον*. Note, on the other hand, O. T. 1231 *αὐθαίρετοι* (*πημοναί*).

525 f. *κακῇ εὐνῇ*, instr. dat., rather than dat. in appos. with *ἄτα*. *γάμων ἄτα*, ruin coming from a marriage, like *δοκησις λόγων*, suspicion resting on mere assertions, O. T. 681.

527 f. *ἡ μητρόθεν...ἐπλήσω*; Didst thou fill thy bed with a mother, *δυσώνυμα* (prolept.) so as to make it infamous? (I should not take *μητρόθεν* with *δυσών* only, 'infamous from a mother.') *μητρόθεν* is substituted for *ματρός* by a kind of euphemism: that was the quarter from which the bride was taken. Cp. Aesch. *Theb.* 840 οὐδ' ἀπέειπεν | πατρόθεν εὐκταία φάτις (the curse of Oed. on his children). The aor. midd. *ἐπλησάμην* is used by Hom., Her., etc., and (in comp. with *ἐν*) by Attic writers: it seems needless then to write *ἐπλήσο* (from epic aor. *ἐπλήμην*) with Bergk. The notion of 'filling' is perh. tinged with that of 'defiling' (*ἀναπιμπλάναι, ἀνάπλεως*). The tone of the passage is against rendering 'satisfied,' as if *λέκτρα* = *λέκτρων ἐπιθυμίαν*. Nauck's *ἐπάσω* rests on Hesychius i. 1316 *ἐπάσω ἐκτήσω*. *Αἰσχύλος* *Πρωτῇ σατυρικῇ*. The aor. of *πάσμαι* 'to acquire' occurs elsewhere only in part. *πασάμενος* (Theogn., Theocr., etc.).

529 ἀκούειν: cp. 141.

530 ff. The constr. is *αὐται δὲ ἐξ ἐμοῦ δύο μὲν παῖδε, δύο δ' ἄτα...ἀπέβλαστον* etc. *ἐξ ἐμοῦ*, sprung from me: no partic. need be supplied, since the verb *ἀπέβλ.* follows: cp. 250 *ὁ δ' τι σοι φίλον ἐκ σέθεν* (sc. *ἐστίν*). The cry with which the Chorus interrupts him (*πὼς φῆς*;) marks their perception (from his first words *αὐται δέ* etc.) that the

ΟΙ. 13 *ματρός κοινᾶς ἀπέβλαστον ὠδίνος.*

στρ. β. ΧΟ. *σαί τ' εἶς' ἄρ' ἀπόγονοί τε καὶ*

ΟΙ. 2 *κοιναί γε πατρός ἀδελφεαί.* 535

ΧΟ. 3 *ἰώ.* ΟΙ. *ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.*

ΧΟ. 4 *ἔπαθες* ΟΙ. *ἔπαθον ἄλαστ' ἔχειν.*

ΧΟ. 5 *ἔρεξας* ΟΙ. *οὐκ ἔρεξα.* ΧΟ. *τί γάρ;* ΟΙ. *ἐδεξάμην*

6 *δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος* 540

7 *ἐπωφελήσας πύλεος ἐξελέσθαι.*

ἀντ. β. ΧΟ. *δύστανε, τί γάρ; ἔθον φόνον*

ΟΙ. 2 *τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;*

Blaydes. 534 *σαί τ' ἄρ' εἰσιν ἀπόγονοί τε καὶ* L. *σαί τ' ἄρ' εἶς' etc.* A: *αὐτ' ἄρ' εἰσιν* B: *αὐτ' ἄρ' εἰσιν* Vat. The only correction required (I think) is to place *εἶς'* before, instead of after, *ἄρ'*. (It will be noticed that A has *εἶς'*, not *εἰσιν*.) Hermann, suspecting *σαί*, conjectured *αὐταὶ γὰρ ἀπόγονοι τεαί* (so Dindorf: Wecklein, *αὐταί...τε καί*). Nauck formerly read *ἄρ' εἰσιν ἀπόγονοι τεαί*; but afterwards, with Bothe, *σαί τᾶρ' ἀπόγονοί τ' εἰσὶ καί*. Reisig and Bergk: *σαί τᾶρ' ἴσ' ἀπόγονοί τε καί*, and so Blaydes. 535 *ε. κοιναί* [ἐμαί] Wecklein. L gives v. 535, as well as v. 534, to the Chorus, and then marks the persons thus:—ΟΙ. *ἰώ.* X. *ἰὼ δῆτα.* ΟΙ. (corrected from X.) *μυρίων γ' ἐπιστροφαὶ κακῶν.* X. (corrected from

children of *that* marriage were before them. *αὐταί...παῖδε*: cp. Plut. *Laches* p. 187 A *αὐτοὶ εὐρεταὶ γεγονότε*.

533 Poetical Greek idiom would join *κοινᾶς* with *ὠδίνος* rather than with *ματρός*. Cp. Aesch. *Eum.* 325 *ματρῶν ἄγνισμα κύρον φόνον*: *Ant.* 793 *νείκος ἀνδρῶν ξύναιμον*. *κοινᾶς*=which bore me also.

534 *ε. σαί τ' εἶς' ἄρ'*. The Chorus have known all along that Oed. had married Iocasta, and also that he was the father of the girls (cp. 170, 322); but they are supposed to learn now for the first time that Iocasta was their mother. In the earlier versions of the Oedipus-myth (as in the *Odyssey*) Iocasta bears no issue to Oed.; his children are borne by a second wife, Euryganeia. The Attic poets seem first to have changed this (see *Intro.* to *O. T.* p. xv). The Chorus would say: 'Thine, then, they are by a double tie, at once as children and...as sisters?' but Oed. takes out of their mouths the second name which they shrink from uttering, and utters it himself with terrible emphasis. *κοιναί*, by the same mother: cp. *O. T.* 261 n.: so *Ant.* 1 *κοινὸν αὐτάδελφον...κάρα*. *πατρός* with *ἀδελφείᾳ* only.

536 *ἰώ*.—*ἰὼ δῆτα*: cp. *El.* 842 *Ηλ. φεύ*. ΧΟ. *φεύ δῆτ'*. *γε* after *μυρίων*

marks assent. *ἐπιστροφαί* refers to the revival of the pangs in his soul by this questioning. His troubles are likened to foemen who, when they seem to have been repulsed and to be vanishing in the distance, suddenly wheel about and renew their onset. Cp. 1044 *δαίων | ἀνδρῶν ἐπιστροφαί*. Philopoemen made his cavalry *ὀρεῖς πρὸς τε τὰς κατ' οὐλαμὸν ἐπιστροφὰς καὶ περισπασμοὺς* (wheeling sharply in troops) *καὶ τὰς καθ' ἑπὶ πον ἐπιστροφὰς καὶ κλίσεις* (wheeling and changing direction singly), Plut. *Ph.* 7.

537 *ἀλαστ' ἔχειν*, unforgettable (dreadful) to endure: *ἔχειν* epexeg.: see on 231. Trag. borrowed the word from the epic *πένθος ἄλαστον* (*Il.* 24. 105), *ἄλαστον ὀδύρομαι* (*Od.* 14. 174): so Aesch. *Pers.* 990 (*κακὰ*) *ἄλαστα στυγνὰ πρόκακα*. Cp. 1482. Wecklein's *ὄχεῖν* (*Od.* 7. 211 *ὄχεοντας ὀζύν*) is perh. right: cp. Aesch. *P.V.* 143 *φρουρὰν ἄζηλον ὀχέσω*.

538 *οὐκ ἔρεξα*: cp. 267, 521. *τί γάρ;* 'Why, what else?' if not *ἔρεξα*. Cp. 542.

540 *ε. δῶρον*. The *τυραννὶς* was *δωρητόν, οὐκ αἰτητόν* (*O. T.* 384),—the reward pressed on him by Thebes for worsting the Sphinx; and with the throne he received the hand of Iocasta.

The ms. *ἐπωφέλησα*, 'I benefited,' or 'succoured' (cp. 441), cannot be right.

OE. —sprang from the travail of the womb that bore me.

CH. These, then, are at once thine offspring, and.....

2nd
strophe.

OE. —yea, very sisters of their sire.

CH. Oh, horror! OE. Horror indeed—yea, horrors untold sweep back upon my soul!

CH. Thou hast suffered— OE. Suffered woes dread to bear.—

CH. Thou hast sinned— OE. No wilful sin—

CH. How?—OE. A gift was given to me—O, broken-hearted that I am, would I had never won from Thebes that meed for having served her!

CH. Wretch! How then?...thine hand shed blood?...

2nd anti-
strophe.

OE. Wherefore this? What wouldst thou learn?

OL.) *ἐπαθες*; Most other MSS. give *ὡς δῆτα...ἐπαθες* wholly to the Chorus, but agree with L as to the rest. Martin, following Solger, first divided the parts in the manner which is now usual.

536 *μυρίων γ'* γ' is omitted by some MSS. (as A, R), and by Ald., Brunck, Blaydes. 537 *ἔχων*] Wecklein conject. *ὀχύν*: Blaydes, *inter alia*, *ἔχη*.

541 *ἐπωφέλῃσα πόλεως ἐξελέσθαι* MSS.: *πόλεως* Hermann. Madvig proposes *ἐπωφείλῃσα* (*Adv. Crit.* 1. 222), reading *νόμῳ δὴ* (MSS. *δὲ*) in the antistr., v. 548: and so Paley. Blaydes conjectures *ἐκ τὰσδε πόλεως ὄφελον ἐξελέσθαι*. Mekler, *ὁ μ' οὔποτ', ἐγὼ ταλακάρδιος, | ἐπωφείλῃσε πόλεως ἐξελέσθαι*. Badham, *ἐπωφελήσας πόλιν ἔδοξ' ἐλέσθαι*. 542 *τί γὰρ ἔρθου*

The sense required is *μήποτε ὄφελον ἐξελέσθαι*, 'would that I had never won!' cp. *Ph.* 969 *μήποτ' ὄφελον λιπεῖν | τὴν Σκύρον*: *Od.* 11. 548 *ὡς δὴ μὴ ὄφελον νικᾶν*: where *μή*, though thus placed, belongs to the infinitives. See Appendix for the attempted explanations of *ἐπωφέλῃσα*, and for some proposed emendations.

I would read the partic. *ἐπωφελήσας* (which the iambic metre allows), and take *ἐξελέσθαι* as the absol. infin. expressing a wish:—'and would that I had never received that choice gift from the city, for having served her.' For this absol. infin., with the subject in the nominative, cp. Aesch. *Cho.* 363: *Ἡλ. μὴδ' ὑπὸ Τρώας | τεῖχεσι φθίμενος, πάτερ, | μετ' ἄλλων δουρικμητὶ λαφ' | παρὰ Σκαμάνδρου πύρον τεθάφθαι, | πάρος δ' οἱ κτανόντες νυν οὕτως δαμῆναι*. Orestes had uttered the wish that Agamemnon had fallen in war at Troy: *εἰ γὰρ ὑπ' Ἰλῖφι | ... κατηνάρισθης* (345 ff.). Electra modifies it: 'I would not have had thee to perish e'en beneath Troy's walls, and to be buried by Scamander's stream; would rather that the murderers (Aegisthus and Clytaemnestra) had first been slain as they slew thee!' Here the MSS. have *τέθαιψαι* and *δαμῆναι*. On the latter the

schol. has *λείπει τὸ ὄφελον*, and on the former *λείπει τὸ ὄφελος*, thus indicating the certain correction of H. L. Ahrens, *τεθάφθαι*. Cp. also *Od.* 24. 376 *αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόνι, | οἷος Νήρικον εἶλον, ... | τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισιν, | τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν*, 'Ah, would to father Zeus,...that, such as I was when I took Nericus,...in such might, and with armour on my shoulders, I had stood by thee, and had been aiding thee, yesterday in our house!' A criticism by Wecklein is discussed in the Appendix.

ἐξελέσθαι, ironical as if the bride were a *γέρας ἐξαίρετον*. The *act.* aor. is used of the army choosing a prize (out of the booty) for a chief, *Il.* 16. 56 *κούρην ἣν ἄρα μοι γέρας ἐξελον νῆες Ἀχαιῶν*: the *midd.* aor., of the victor choosing his own prize, as *Tr.* 244 *ταύτας... | ἐξείλεθ' αὐτῷ κτήμα*. Here *πόλεως ἐξελέσθαι* is not 'to choose for myself out of the city,' but 'to receive as a choice gift from the city.'

542 *τί γὰρ*; 'how then?'—marking the transition from the topic of the marriage to that of the parricide. (Cp. *Quid vero?*) Others refer the words merely to *δύστανε*, i.e. 'for what else art thou?' This seems tame. Cp. 538.

ΧΟ. 3 πατρός; ΟΙ. παπαί, δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσον.

ΧΟ. 4 ἔκανες ΟΙ. ἔκανον· ἔχει δέ μοι 545

ΧΟ. 5 τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω·

6 καὶ γὰρ *ἄν, οὓς ἐφόνευσ*, *ἔμ' ἀπώλεσαν·

7 νόμῳ δὲ καθαρὸς, αἰδρις ἐς τόδ' ἦλθον.

ΧΟ. καὶ μὴν ἀναξ ὄδ' ἡμῖν Αἰγέως γόνος

Θησεὺς κατ' ὁμφὴν σὴν ἐφ' *ἀστάλη πάρα. 550

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ

τὰς αἵματηρὰς ὁμμάτων διαφθορὰς

ἐγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς

ἐν ταῖσδ' ἀκούων μάλλον ἐξεπίσταμαι.

φόνον· L, the φ made from π.

547 ἄν, οὓς] So Mekler, for the ἄλλους of the MSS. (Vat. has *ω*s written over *ous*.) Tyrwhitt's *ἀγνώως* is read by Brunck: Porson's *άνους* (ap. Kidd p. 217) by Elms. and Nauck: Erfurdt's *ἀπλώς*, by Blaydes: Hermann's *άλους*, by Dind., Wecklein, and others. Martin suggested *μοίρα* (for καὶ γὰρ) *άλους*.—*ἐφόνευσ'*, *ἔμ' ἀπώλεσαν*] So Mekler. The MSS. have *ἐφόνευσσα* καὶ *ἀπώλεσα* (as L, A), or *ἐφόνευσσα* *κάπώλεσα*. Bothe conj. καὶ *ώλεσα*, which

544 *δευτέραν*, sc. *πληγὴν*: Her. 3. 64 *καίρη...τετύφθαι*: *Ant.* 1307 *τί μ' οὐκ ἀνταῖαν | ἔπαισέν τις*; Xen. *An.* 5. 8. 12 *ἀνέκραγον...ὡς ὀλίγας παῖσειεν. νόσον*, accus. in apposition: of mental anguish, as O. T. 1061 *ἄλῃς νοσοῦσ' ἐγώ*.

545 f. *ἔχει δέ μοι...πρὸς δίκας τι*: but (the deed) has for me (dat. of interest) something from the quarter of justice; i.e. it has a quality which tends to place it on the side of justice,—to rank it among justifiable deeds. Cp. O. T. 1014 *πρὸς δίκης οὐδὲν τρέμων* (n.). The subj. to *ἔχει* is τὸ ἔργον, easily supplied from *ἔκανον*.—This is better than to take *ἔχει* as impers. with *πρὸς δίκας* as = *ἐνδίκως*, τι being then adv.: 'my case is in some sort just'.—*τί γάρ*; sc. *ἔχει*: 'why, what justification has it?'

547 The MSS. give καὶ γὰρ ἄλλους ἐφόνευσσα κ.τ.λ. Hermann's *άλους* (for ἄλλους) must mean either (1) 'caught,' as in a net, by *fate*, or (2) 'caught' by Laius and his men, in the sense of, 'driven to fight for life.' Neither sense is tolerable. Campbell suggests, 'I murdered, and was convicted of the murder,' saying that *άλους ἐφόνευσσα* = *ἑάλων φονεύσας*. This is as if one said in English, 'Having been hanged, he did the murder.' To *ἀγνώως* the short *ᾶ* would be a grave

objection: Soph. has the first *a* long thrice in *ἀγνοία*, twice in *ἀγνοεῖν*, once in *ἀγνώς* (O. T. 681), and short never: even in *αὐτόγνητος* (*Ant.* 875) the *o* is long. Porson's *άνους* could hardly mean, 'without understanding' merely in the sense of 'unwittingly.' The word means 'silly,' 'foolish' (*Ant.* 281), and should here mean, 'in folly,' which is not an apt sense.

And all these corrections, confined to ἄλλους, leave a blot. After ἐφόνευσσα, καὶ ὤλεσα is intolerably weak. Mekler's καὶ γὰρ ἄν, οὓς ἐφόνευσ', ἔμ' ἀπώλεσαν brings out the point on which Oed. insists, and to which the words νόμῳ καθαρὸς (548) refer,—viz. that, in slaying, he was defending his own life. Cp. 271. After he had returned the blow of Laius, the attendants set on him (see on O. T. 804—812). The change of ἐφόνευσ' ἔμ' ἀπώλεσαν into ἐφόνευσσα καὶ ἀπώλεσα (or *κάπώλεσα*) would have been easy if ἐφόνευσά μ' ἀπώλεσα had once been written. In *Ant.* 794 L has ὥστε κ' ὠδίνειν instead of ὥστε μ' ὠδίνειν. Cp. Her. 1. 11 (Gyges was forced) ἢ τὸν δεσπότηα ἀπολλύναι ἢ αὐτὸν ὑπ' ἄλλων ἀποδλυσθαι.

548 νόμῳ...καθαρὸς, because he had been first struck by Laius, and was acting in self-defence. Plat. *Legg.* 869 c ἀδελφὸς δ' εἰάν ἀδελφὸν κτενὴρ ἐν στάσῃ

CH. A father's blood? OE. Oh! oh! a second stab—wound on wound!

CH. Slayer! OE. Aye, slayer—yet have I plea—CH. What canst thou plead?—OE. —a plea in justice...CH. What?...

OE. Ye shall hear it; they whom I slew would have taken mine own life: stainless before the law, void of malice, have I come unto this pass!

CH. Lo, yonder cometh our prince, Theseus son of Aegeus, at thy voice, to do the part whereunto he was summoned.

Enter THESEUS, on spectators' right.

TH. Hearing from many in time past concerning the cruel marring of thy sight, I have recognised thee, son of Laïus; and now, through hearsay in this my coming, I have the fuller certainty.

many edd. receive.

548 νόμῳ] δμῶς Mekler.

550 ἐφ' ἀσάλη

Dindorf, for ἀπεσάλη (MSS. and Ald.). In Τ γάρ is written above, meaning that the writer took κατ' ὁμῆν σὴν ἀπεσάλη as a parenthesis.—ἀποσταλὲς Turnebus: δς ἐσάλη Hermann, Blaydes.

551 ἐν τε] ἐν γε A.

552 τὰς αἱματηρὰς κ.τ.λ. Nauck brackets this v.

553 τανῦν] τὰ νῦν L.

554 ἀκούων] ἀπαντῶν is proposed by Wecklein. λείσσω is read by Nauck and Blaydes (the latter conjecturing also ὀρών σε). If change were needed, ἰκάνων

μάχης γενομένης ἢ τινι τρόπῳ τοιοῦτω, ἀμυνόμενος ἄρχοντα χειρῶν πρότερον, καθάπερ πολέμιον ἀποκτείνας ἔστω καθαρὸς· καὶ ἐὰν πολίτης πολίτην ὠσαύτως, ἢ ξένος ξένον. Rhadamanthus himself was cited as the author of this rule (Apollod. 2. 4. 9). ἐς τὸδ' ἦλθον, to this plight: cp. on 273.

549 καὶ μὴν introducing the new person: cp. 1249: so *Ant.* 526, 1180, 1257: *Ai.* 1168, 1223: *El.* 78, 1422.

550 ὁμῆν, his message. Usu. of a divine or oracular voice (102), but see 1351: Pind. fr. 53 ὁμφαὶ μελέων σὺν αὐλοῖς: Eur. *Med.* 174 μύθων τ' αὐθαθέντων | ... ὁμφάν (the words of the Chorus). ἐφ' ἀσάλη=ἐπὶ (ταῦτα) ἐφ' ᾧ ἐσάλη (cp. 274); 'that by a small service he might win a great gain' (72).

551 ff. The σκοπός, who did not know the name of Oed., could describe the traces of wounds about the sightless eyes, and brought the mysterious message (72). Theseus then set out, surmising who it was. Meanwhile the name of Oed. had become known at Colonus (222), and wayfarers who met Theseus raised his surmise into certain knowledge. Cp. on 299 ff. ἐν τε, answered by τανῦν θ'. The simplest statement would have been ἐγνώκᾳ σε, ἀκούων ἐν τε τῷ πάρος χρόνῳ τανῦν τε. Then, by repetition of the partic., we get ἐγνώκα, ἀκούων τε ἐν τ. π.

χρ., ἀκούων τε τανῦν. And then, by insertion of a new verb, ἐγνώκᾳ τέ σε, ἀκούων ἐν τ. π. χρ., ἐξεπίσταμαί τε ἀκούων τανῦν. Cp. the insertion of ἡγείται in 351, and n.

553 ἐγνώκᾳ σ', 'I have recognised thee'—explaining how he is able to greet him by name: not merely, 'I recognise thee.' ἐγνώκα is used (1) with a distinctly perfect sense: Lys. or. 17 § 6 ταῦτα...πρότερον ἐγνώκατε ἡμέτερα εἶναι: Dem. or. 3 § 10 οὐ...δεῖ βοηθεῖν...πάντες ἐγνώκαμεν. (2) More like a present, yet always with a certain emphasis, 'I have come to know': Ar. *Eq.* 871 ἐγνώκας οὖν δῆτ' αὐτὸν οἷός ἐστιν; 'have you found out what sort of man he is?' Her. 1. 207 εἰ δ' ἐγνώκας ὅτι ἄνθρωπος εἰς (if you have realised that you are a mortal): Plat. *Rep.* 366 c ικανῶς...ἐγνώκεν ὅτι ἀριστον δικαιοσύνην (he has thoroughly apprehended). So Pind. *P.* 4. 287, Aesch. *P.* V. 51. ὀδοῖς, the coming of Theseus from Athens (Campb. understands the coming of Oed. to Attica): the plur. of one journey, as *Ant.* 226 ὀδοῖς κυκλῶν ἐμμαντὸν εἰς ἀναστροφήν, and so *El.* 68: otherwise below, 1397.

554 ἀκούων, after the same word in 551, is awkward. The γάρ in 555 might also suggest that the partic. here referred to the evidence of his own eyes, not to further hearsay by the way. λείσσω is intrinsically the best substitute that has

σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα 555
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καὶ σ' οἰκτίσας
 θέλω ὑπερέσθαι, δύσμορ' Οἰδίπουν, τίνα
 πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
 αὐτός τε χή σὴ δύσμορος παραστάτις.
 δίδασκε· δευὴν γάρ τιν' ἂν πράξῃς τύχους 560
 λέξας ὁποίας ἐξαφισταίμην ἐγώ·
 ὅς οἰδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
 ὥσπερ σύ, χῶς εἰς πλείστ' ἀνὴρ ἐπὶ ξένης
 ἥθλησα κινδυνεύματ' ἐν τῷ μῶ κάρα·
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565

would be nearer to the MSS. (cp. 576). 557 ὑπερέσθαι Reisig, Elms., and most edd.: τι ἔρεσθαι L (τι ἐρέσθαι 1st hand), τί (τι A) ἔρεσθαι most MSS., and Ald.: σ' ἔρεσθαι T, B, etc., Turnebus, Brunck.—Οἰδίπουν MSS.: Οἰδίπους Elmsley. Cp. n. on 461. 561 ὁποῖα σ' σ' L, the second σ' from a later hand (as it seems). In ἐξαφισταίμην the letters μ and η have been retouched by the corrector (S). 562 ὥς οἰδά γ' αὐτὸς L (with a mark χ in the left marg.), and so the other MSS. The change (Dindorf's) of ὥς to ὅς avoids the extreme awkwardness

been proposed: but it has no palaeographic probability. I had thought of ἰκάων (cp. 576). Doubtless it is possible that ἀκούων was not a corruption of a similar form, but merely an inadvertent repetition from 551.

For ἀκούων it may be pleaded that the sense is at least quite intelligible, and that ancient writers, even the most artistic, were less careful than moderns in avoiding such repetitions of single words. Cp. 631 ἐκβάλλοι, 636 ἐκβαλῶ: 638, 640 ἡδύ: 966, 969 ἐπεῖ: 1000, 1003 καλόν, 1004 καλῶς: 1123, 1129: 1451, 1459: 1487 f.: O. T. 517 φέρον, 519 φέροντι, 520 φέρει: ib. 1276, 1278 ὁμοῦ: Ant. 73, 76 κείσομαι: Ai. 1201, 1204 (τέρψιν).

555 σκευή: cp. 1597 εἰτ' ἔλυσε δυσπινεὶς στολάς. The misery of his aspect impresses Creon (747), as it had impressed the Chorus (150). His garb, then, can hardly have announced a prince, though it may have indicated a Theban. Probably the reference is simply to the tale of long and destitute wanderings which his wretched apparel told (cp. 3 ff.). δύστηνον, as showing how he had blinded himself: cp. 286.

556 ὄνθ' ὅς εἰ, i.e. Οἰδίπους. Cp. O. T. 1036 ὠνομάσθης...ὅς εἰ (Oedipus). Od. 24. 159 οὐδέ τις ἡμίονον δύνατο γνῶναι τὸν ἐόντα, 'and not one of us could tell that he was the man' (Odysseus).

557 ὑπερέσθαι aor. (used by Thuc., Plat., etc.); the fut. ἐπερήσομαι was also Attic; but the Attic pres. was ἐπερωτάω, ἐπείρομαι being only Ionic.

558 ἐπέστης, hast presented thyself. Plat. Symp. 212 D ἐπιστήναι ἐπὶ τὰς θύρας. Esp. of a sudden and unlooked-for appearance before a place (as in war): Isocr. or. 9 § 58 μικροῦ δύνε εἰσθῆναι αὐτὸν ἐπὶ τὸ βασιλεῖον ἐπιστάς. πόλεως...ἐμοῦ τ', obj. gen.: τί προστρέπων πόλιν ἐμέ τε (cp. on 49).

560 f. ἂν...τύχους...ἐξαφισταίμην: 'strange would be the fortune which (= I cannot imagine *what* fortune) you could succeed in mentioning, from which I would hold aloof': another way of saying οὐκ ἂν τύχους λ. τοιαύτην, ὁποίας ἐξαφισταίμην. When the optat. with ἂν stands in the antecedent clause (as ἂν τύχους here), the optative *without* ἂν stands in the relative clause: cp. Il. 13. 343 μάλα κεν θρασυκάρδιος εἴη, | ὅς τότε γηθήσειεν: he *would* be right bold of heart, *who should* then rejoice. Ar. Nub. 1250 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί, | ὅστις καλέσειε κάρδοπον τὴν καρδόπην. Such a relative clause is equivalent to a protasis with εἰ and optat.: as here to εἰ αὐτῆς ἀφισταίμην. Cp. Goodwin, *Moods and Tenses*, § 62. 4. Carefully distinguish the opt. ὄν...ψέξαιμι at 1172, where see n.

πράξιν, 'fortune,' not 'action.' The

For thy garb, and that hapless face, alike assure me of thy name; and in all compassion would I ask thee, ill-fated Oedipus, what is thy suit to Athens or to me that thou hast taken thy place here, thou and the hapless maiden at thy side. Declare it; dire indeed must be the fortune told by thee, from which I should stand aloof; who know that I myself also was reared in exile, like to thine, and in strange lands wrestled with perils to my life, as no man beside. Never, then, would I turn aside from a stranger, such as thou art now,

of *ὡς*, as 'since', followed by *ὡς*, 'that'. For *γ' αὐτὸς* Doederlein and Dindorf read *καὐτὸς*. **563** *χῶς εἰς* Dobree: *χῶστus* MSS. The corruption may have arisen from the fact that the contraction for *εἰ* has some general likeness to that for *στ*. *χῶτι* Vauvilliers, Elmsley. **565** *ξένον γ' ἄν* Vauvilliers: *ξένον γάρ* MSS.—*οὐδέν' Α, R, V³, Ald.: οὐδέν L*, with most MSS.

sing. *πράξις* in Soph. usu. means 'fortune,' *Az.* 790, *Tr.* 152, 294: while the sense of 'action' usu. belongs to the plur. *πράξεις*, as below, 958, *O. T.* 895, *Ant.* 435. There is only one Sophoclean exception each way: in *Tr.* 879 *πράξις* = 'mode of doing,' and in *Ant.* 1305 *πράξεις* = 'fortunes.' Cp. Aesch. *P. V.* 695 *πέφρικ' ἐσιδοῦσα πρᾶξιν* 'Ιούς. *Her.* 3, 65 *ἀπέκλαιε τὴν ἐνωτοῦ πρῆξιν*.

562 ξένος. Aethra, the mother of Theseus, was daughter of Pittheus, king of Troezen, where Theseus was brought up, in ignorance that his father was Aegeus, king of Athens. On arriving at manhood, he received from his mother the tokens of his birth (*σύμβολα, γνωρίσματα*)—the sword and sandals left at Troezen by Aegeus—and set out for Attica. There he slew the sons of his uncle Pallas, who were plotting against his father, and was acknowledged by Aegeus as his heir (*Plut. Thes.* 4—13).

563 f. *καὶ ὡς ἥθλησα πλείστα εἰς ἀνὴρ.* With *πλείστος* the strengthening *εἰς* or *εἰς ἀνὴρ* is esp. freq.: *Tr.* 460 *πλείστας ἀνὴρ εἰς*; *Eur. Her.* 8 *πλείστων μετέσχον εἰς ἀνὴρ*; *Xen. Cyr.* 8. 2. 15 *θησαυροὺς...πλείστους ἐνὶ ἀνδρί*; *Thuc.* 8. 40 *μᾶλ' γε πόλει...πλείστοι*. Cp. *O. T.* 1380 n. With the MS. *χῶς τις* the *ὡς* before *ἐπαυδεύθην* must be repeated before *ἥθλησα*, the constr. being, *καὶ (ὡς) ἥθλησα, ὡς ἀνὴρ τις πλείστα ἥθλησε*. This has been compared with *Xen. Anab.* 1. 3. 15 *ἀρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων* (where some would omit the last two words),—a passage not properly similar: and here *ἀνὴρ* becomes very weak. Elmsley, adopting *χῶτι*, took

ἀνὴρ as = *εἰς ἀνὴρ*, quoting [*Eur.*] *Rhes.* 500 *καὶ πλείστα χῶραν τήνδ' ἀνὴρ καθυβρίσας* (where, for *καὶ*, read *εἰς* with Hermann): and *Eur. Hec.* 310 *θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιτ' ἀνὴρ*, where we should perh. read *κάλλιτ' ἀνὴρ εἰς Ἑλλάδος θανὼν ὑπὲρ*.

ἐπὶ ξένης: 184.

564 κινδυνεύματ' (acc. of cognate notion), his encounters, on his way overland from Troezen to Attica, with various foes,—the robbers Periphetes, Sinis, Sciron, Procrustes,—the sow of Crommyon,—etc.; his slaying of the Minotaur in Crete;—his fighting on the side of the Lapithae against the Centaurs, etc. In all his *ἀθλοι* Theseus was depicted by the Attic legend as the champion of the oppressed,—*ἀδικήσων μὲν οὐδένα, τοὺς δὲ ὑπάρχοντας βίας ἀμυνοῦμενος* (*Plut. Thes.* 7).

ἐν τῷμ' κάρῳ, at the risk of my own life, *ἐν* denoting the stake: *Eur. Cycl.* 654 *ἐν τῷ Καρὶ κινδυνεύσομεν*: *Plat. Lach.* 187 B *μή οὐκ ἐν τῷ Καρὶ ὅμιν ὁ κίνδυνος κινδυνεύεται, ἀλλ' ἐν τοῖς νίεσι*. Cp. *Od.* 2. 237 *παρθέμενοι κεφαλὰς, at the risk of their lives* (as 3. 74 *ψυχὰς παρθέμενοι*): *Il.* 9. 322 *αἰὲν ἔμην ψυχὴν παραβαλλόμενος πολεμίζεν*. The irreg. dat. *κάρῳ* from nom. *κάρῃ* again *Ant.* 1272, *El.* 445 (v. l. *κάρῃ*), fr. 141. 2: it occurs first in *Theogn.* 1018, the Homeric dat. being *κάρητι* or *κρατὶ*.

565 f. *ξένον* with *ὑπεκτραποίμην* as well as *συνεκοφίνην*: cp. *Plat. Phaed.* 108 B *τὴν ἀκάθαρτον (ψυχὴν)...ἅπας φεύγει τε καὶ ὑπεκτρέπεται*. The notion is that of retiring (*ὑπο-*) out of the path to avoid meeting a person. Soph. has the

ὑπεκτραποίμην μὴ οὐ συνεκσώζω· ἐπεὶ
ἔξοιδ' ἀνὴρ ὦν, χῶτι τῆς ἐς αὐρίον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

- ΟΙ. Θησεύ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρήκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγώς
καὶ γῆς ὁποίας ἦλθον, εἰρηκῶς κυρεῖς·
ὥστ' ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἅ χρῆζω, χῶ λόγος διοίχεται.
- ΘΗ. τοῦτ' αὐτὸ νῦν διδάσχ', ὅπως ἂν ἐκμάθω. 575
- ΟΙ. δώσων ἰκάνω τοῦμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλῇ.
- ΘΗ. ποῖον δὲ κέρδος ἀξιούεις ἦκειν φέρων;
- ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που. 580
- ΘΗ. ποῖω γὰρ ἢ σὴ προσφορά δηλώσεται;
- ΟΙ. ὅταν θάνω γὰρ καὶ σύ μου ταφεὺς γένη.

566 μ' οὐ συνεκσώζω. σ' L, with an η erased after μ', and μὴ οὐ written over μ' οὐ. The σ' is in B, T, etc.: but not in A, R, L², V³. 570 βραχέ' ἐμοὶ MSS.: βραχέα μοι Bruck, Dindorf, Blaydes: βραχέ' ἐμοῦ Hartung: βραχέ' ἐμ' ἐνδεῖσθαι φράσαι is proposed by Wecklein; βραχέ' ἐμοὶ φράσαι πάρα by Hense; βραχέα μυθεῖσθαι πρέπει by Nauck (formerly). 572 Blaydes conjectures κάκ for καί: I should

act. with gen., *Tr.* 549 τῶν δ' ὑπεκτρέπει πῶδα.—συνεκσώζω, to help in extricating; *Antiph.* or. 5 § 93 τὸ σῶμα ἀπειρηκὸς ἢ ψυχῇ συνεξέσωσεν.

567 ἀνὴρ = θνητός: *Ant.* 768 φρονεῖτω μεῖζον ἢ κατ' ἀνδρ' ἴων. Cp. 393.

568 σοῦ = ἡ σοί: *Ant.* 74 πλείων χρόνος | ὃν δεῖ μ' ἀρέσκειν τοῖς ἐκεῖ τῶν ἐνθάδε: *Thuc.* i. 85 ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων.

569 τὸ σὸν γενναῖον: shown in sparing Oed. the painful task of introducing himself and telling his story.

570 παρήκεν (aor. of παρήμι) closely with ὥστε...δεῖσθαι: 'has graciously permitted that there should be,' etc. Cp. 591: *El.* 1482 ἀλλὰ μοι πάρες | κἂν σμικρὸν εἰπεῖν: *Ant.* 1043 (οὐδ' ὥς) θάπτειν παρήσω κείνον. (*Not*, 'has so passed the matter on,' 'so left it.') For ὥστε cp. *Her.* 6. 5 οὐ γὰρ ἐπειθε τοὺς Χίους ὥστε ἐωνυγῶ δοῦναι νέας: and see on 970. ὥστε ἐμοὶ δεῖσθαι, so that there is need for me, βραχέα φράσαι, to say but little. δεῖσθαι midd., impersonal, = δεῖν. (It could

not be *pass.*, with βραχέα for subject.) Bekker *Anecd.* p. 88. 21 δέεται· ἀντὶ τοῦ δεῖ· ἀπελθεῖν με δέεται. The only example (so far as I know), besides our passage, is *Plat. Meno* 79 c δέεται οὖν σοὶ πάλιν...τῆς αὐτῆς ἐρωτήσεως. And presently: ἡ οὐ δοκεῖ σοὶ πάλιν δεῖσθαι τῆς αὐτῆς ἐρωτήσεως; In the former place, while the best MSS. have δέεται, some have δεῖ. (I do not add δεήσεσθαι, *ib.* E, since that may be personal.) If, however, the text can be trusted, these are clear instances, for it would be very forced to supply ὁ λόγος. In *Her.* 4. 11 δέομενον (as if = δέον) is plainly corrupt: Buttmann's δέον μένοντας may be right. If we altered ἐμοὶ to ἐμοῦ, the subject to δεῖσθαι would be τὸ σὸν γενναῖον. But then δεῖσθαι would mean 'requests,' rather than 'requires,' of me.

For the dat. ἐμοὶ with δεῖσθαι (instead of ἐμέ as subj. to φράσαι) cp. *Eur. Hipp.* 940 θεοῖσι προσβαλεῖν χθονί | ἄλλην δεήσει γαῖαν: and see on 721. Wecklein takes ἐμοὶ with παρήκεν, *permissit mihi*,

or refuse to aid in his deliverance; for well know I that I am a man, and that in the morrow my portion is no greater than thine.

OE. Theseus, thy nobleness hath in brief words shown such grace that for me there is need to say but little. Thou hast rightly said who I am, from what sire I spring, from what land I have come; and so nought else remains for me but to speak my desire,—and the tale is told.

TH. Even so—speak that—I fain would hear.

OE. I come to offer thee my woe-worn body as a gift,—not goodly to look upon; but the gains from it are better than beauty.

TH. And what gain dost thou claim to have brought?

OE. Hereafter thou shalt learn; not yet, I think.

TH. At what time, then, will thy benefit be shown?

OE. When I am dead, and thou hast given me burial.

prefer ἀφ' οἷας for ὁποίας: but neither change is needed. **574** διοίχεται R, L², and most recent edd.: διέρχεται L, A (γρ. διοίχεται, and so V³), and the other MSS.: Dind., Schneidewin, Campb. **575** νῦν] νυν T, Turnebus, Brunck, Blaydes. **580** που MSS.: πω Wecklein, with Schaefer.

but the interposed ὥστε forbids this. The conject. σοι (for ἐμοί), 'to say little to thee,' would be very weak.

571 f. Theseus has named Oed. (557) and Laius (553), but not Thebes. A knowledge of the stranger's country was implied by the rest. Cp. on 205. γῆς could stand with ἦλθον (cp. O. T. 152 Πυθῶνος ἔβας, Ph. 630 νεῶς ἄγοντα), but is more simply governed by ἀπὸ.

574 χά λόγος διοίχεται, and the statement is at an end. ὁ λόγος is the explanation due from Oedipus after sending for Theseus. Cp. Eur. Suppl. 528 (Theseus to the Thebans) εἰ γὰρ τι καὶ πεπνυθαι' Ἀργείων ὕπο, | τεθνᾶσιν, ἡμῖνασθε πολέμους καλῶς, | αἰσχροῦς δ' ἐκείνοισ, χῆ δίκη διοίχεται: i.e., if you have been wronged, you have had satisfaction, 'and the cause is closed.' διέρχεται (L) is certainly corrupt. It ought to mean, 'the discussion is being carried through,' rather than, 'our conference draws to an end' (as Campbell, comparing διεξελήλυθα πάντα, διεξήλθον διὰ μακροῦ λόγου, which are not similar). And if ὁ λόγος means 'our conference,' then Oedipus is assuming that his petition has only to be stated in order to be granted.

575 τοῦτ' αὐτὸ marks eagerness: O. T. 545 Οἱ...βαρύνσ' εὐρηγί' ἐμοί. KP. τοῦτ' αὐτὸ μὲν πρῶτ' ἀκούσων ὥς ἐρώ.

577 f. τὰ δὲ | κέρδη: cp. 265. Doederlein understands, τὰ δὲ κέρδη μᾶλλον ἀγαθὰ ἔστιν ἢ καλὰ ἔστιν ἢ μορφή. Schneidewin and Wecklein adopt this forced explanation, which is condemned both by παρ' αὐτοῦ and by the absence of the art. with μορφή.

580 που, i.e. so far as Oed. can conjecture the purpose of Apollo. He could not be sure that the close of his life would immediately follow on his arrival at the grove. The promised sign of the end had not yet been given (94).

581 ποίω, sc. χρόνῳ, asks with surprise for some further definition of the vague χρόνῳ μάθοις ἂν. Theseus naturally assumes that the blessings are to come in the lifetime of Oedipus. And if not now, he asks, then in what contingency? The answer startles him. προσφορά, offering, present. Theophrast. Char. xxx (=xxvi in my 1st ed.) it is like the αἰσχροκερδής, γαμοῦντὸς τινος τῶν φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τινὸς ἀποδημήσαι, ἵνα μὴ πέμψῃ προσφοράν (a wedding-present). Cp. 1270. δηλώσεται, pass.: see O. T. 672 n.

583 f. i.e. 'You ask for the last offices which piety can render: you do not ask me for protection during your lifetime.' Through the oracle (389), of which Theseus knows nothing, a grave in Attica

ΘΗ. τὰ λοίσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λήσθιν ἰσχεις ἢ δι' οὐδενὸς ποιεῖ.

ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται.

585

ΘΗ. ἀλλ' ἐν βραχεὶ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

ΟΙ. ὄρα γε μὴν· οὐ σμικρός, οὐχ, ἀγὼν ὅδε.

ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων *κάμου λέγεις;

ΟΙ. κεῖνοι κομίζεν κεῖσ', *ἄναξ, χρηζουσί με.

ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγων καλόν.

590

583 τὰ λοίσθι' (from λοίσθι) αἰτῇ L: in marg., γρ. τὰ λοίσθ' ἀρ' αἰτῇ βίου (sic): τὰ λοίσθ' αἰτῇ A: τὰ λοίσθι' ἀρ' αἰτῇ F: τὰ λοίσθι' αἰτῇ (or αἰτῇ) the rest. λοίσθος occurs in Soph. fr. 631, Eur. *Helen.* 1597. τὰ λοίσθ' ἀρ' is preferred by Doerderlein, Reisig, Elms., Campb. **584** λήσθιν ἰσχει σ' Keck. **586** ἀλλ' ἐν βραχεὶ

δῆ] δῆ is wanting in Vat. (which has ἐξαίτε). Hermann conject. ἀλλ' οὖν βραχεῖαν. **587** οὐ] In L, 'ω' is written above by a hand of perh. the 12th cent., indicating ὡς μικρός, a reading found in L².—οὐχ] οὖν L, the right-hand stroke of ν being nearly erased. The first hand wrote οὐχ ἀγὼν, and the χ can still be traced. οὖν is also in F, R², and the 2nd Juntine. οὐκ ἀγὼν A, R, L², V³, Ald.: ἐστ' ἀγὼν Vat.: γὰρ ἀγὼν B, T, Farn. Though the MSS. now have ἀγὼν, ἀγὼν (which Elms. restored) is attested by the original οὐχ in L. **588** τῶν σῶν] σῶν is wanting

had become the supreme concern of Oedipus. τὰ δ' ἐν μέσῳ is governed by λήσθιν ἰσχεις as=ἐπιλανθάνει (see on 223), no less than by ποιεῖ. To make τὰ δ' ἐν μ. an accus. of respect would suit the first verb, but not the second. δι' οὐδενὸς ποιεῖ, a solitary instance of this phrase (instead of οὐδενὸς or παρ' οὐδὲν ποιεῖσθαι), perh. suggested by the use of the prep. in such phrases as διὰ φυλακῆς ἔχω τι, etc.

585 ἐνταῦθα γάρ, 'yes' for *there*,—in *that* boon (ἐν τῷ θάπτεισθαι),—those other things (τὰ ἐν μέσῳ) are brought together for me: i.e. if you promise that I shall eventually be buried in Attica, you cannot meanwhile allow me to be forcibly removed to the Theban frontier. He is thinking of protection against Creon's imminent attempt (399). συγκομίζομαι, to collect or store up for oneself, was, like συγκομιδῇ, esp. said of harvesting (Xen. *Anab.* 6. 6. 37), and that notion perhaps tinges the word here.

586 ἐν βραχεὶ in sense=βραχεῖαν: 'this grace which you ask of me lies in a small compass' (not, 'you ask me this favour in brief speech'). The adverbial ἐν βραχεὶ does not go with the verb, but is equiv. to a predicative adj. agreeing with χάριν. Such phrases imply the omission of the partic. ὦν: so 29 πέλας γὰρ ἄνδρα τόνδ' ὀρώ: *Ph.* 26 τοῦργον οὐ μακρὰν λέγεις (the task which you set is

not distant): *El.* 899 ὡς δ' ἐν γαλήνῃ πάντ' ἐδερχόμεν τόπον. For βραχεῖ cp. 293, Plat. *Legg.* 641 B βραχὺ τι...δφέλος.

587 γε μὴν, however: Aesch. *Ag.* 1378 ἦλθε, σὺν χρόνῳ γε μὴν. The only ground for ἀγὼν rather than ἀγὼν is the trace of χ from the first hand in L: neither reading is intrinsically better than the other. Cp. *El.* 1491 λόγων γὰρ οὐ | νῦν ἔστιν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι. The word ἀγὼν is so far ambiguous that it does not necessarily mean a physical contest, but can mean an issue or crisis (Lat. *discrimen, momentum*). Plat. *Rep.* 608 B μέγας...ὁ ἀγὼν...τὸ χρηστὸν ἢ κακὸν γενέσθαι.

588 πότερα. Oed. has said, 'If you pledge yourself to keep me in Attica, a serious issue will be raised.' Theseus:—'Do you speak of the relations between your sons and me?' You mean that they will contest my right to retain you? ἐγ-γενῶν (Hartung) may be right; but the MS. ἐκγόνων is not condemned by the evident fact that Theseus does not yet know of the quarrel between the father and the sons (599). It is enough if he knows the sons to exist: they would represent the claim of the ἐγγενεῖς. κάμου: the MS. ἡ 'μοῦ is certainly wrong. Theseus does not ask—'Will the issue be serious for your kinsmen, or for me?' but, 'In what quarter will the issue arise?' Cp. 606 τὰμὰ κάκεινων. The

TH. Thou cravest life's last boon; for all between thou hast no memory,—or no care.

OE. Yea, for by that boon I reap all the rest.

TH. Nay, then, this grace which thou cravest from me hath small compass.

OE. Yet give heed; this issue is no light one,—no, verily.

TH. Meanest thou, as between thy sons and me?

OE. King, they would fain convey me to Thebes.

TH. But if to thy content, then for thee exile is not seemly.

in L².—ἐκγόνων MSS.: ἐγγενῶν Hartung, and so Nauck, Wecklein, Blaydes.—κἀμού Schneidewin (who proposed ἐννοῶν for ἐκγόνων), Wecklein: ἡ'μοῦ MSS. The change of κ' to ἡ' would have been easy in L. ἡ' τοῦ (i.e. τίνος) C. G. Eggert. 589 κομίζειν] κατελθεῖν Nauck, Wecklein.—ἀναξ, χρήζουσι Kayser: ἀναγκάζουσι L, A, and most MSS.: ἀναγκάσουσι T, B, Vat., Farn.; Vauvilliers, Elms., Blaydes: ἀναρπάσουσι F. G. Schmidt: ἐπαξιοῦσι Meineke.—με MSS.: σε Hartung. 590 ἀλλ' εἰ θέλουτ' ἂν γ' L, A, with most of the other MSS., and Ald.: ἀλλ' εἰ θέλοντά γ' L², Elmsley: ἀλλ' εἰ θέλοιεν ἂν Vat., and so (omitting ἂν) Blaydes: ἀλλ' εἰ θέλουτ' ἂν B, T, Farn.: ἀλλ' εἰ θέλοντάς γ' Reisig, Herm., Wunder, Paley: ἀλλ' οὐ θέλόντων E. Goebel, and so (adding γ') Dindorf, Nauck, Wecklein.

conject. ἡ' τοῦ (=τίνος) is tame: and κἀμού has the advantage in clearness, by indicating the second party to the ἀγών.

589 ε. Kayser's ἀναξ, χρήζουσι (for ἀναγκάζουσι) is exactly what the sense requires, and is fairly near to the MS. reading, while the latter is (I think) certainly corrupt. The verse must not be considered alone, but in close connection with 590, and with the whole context. It has been rendered:—(1) 'They are for compelling (*my protectors*) to convey me to Thebes.' But the ellipse of τινά before κομίζειν is intolerable. And the protectors could not be required to do more than surrender him. Therefore it is no cure to propose εἰ σ' (for κείσ') ἀναγκάσουσί με. To read σε for με merely shifts the first difficulty, and leaves the second. (2) 'They are for putting constraint on me, so as to carry (me) to Thebes.' Such an epexegetis by the *act. infin.* is impossible here. Who could write ἀναγκάζει σε ἄγειν ἐκεῖσε, meaning, 'he is forcing thee, so as to take (thee) thither'? (3) κομίζειν has been taken as='to return,'=κομίζεσθαι. This needs no comment. We want either: (1) instead of κομίζειν, a word='to return'; but κατελθεῖν is very unlikely, and no other substitute is obvious: or (2) instead of ἀναγκάζουσι, a word='they wish, seek.' That the fault lies in ἀναγκάζουσι is very strongly suggested by 590, where L has ἀλλ' εἰ θέλουτ' ἂν γ', evidently corrupted,

by dittographia of γ', from ἀλλ' εἰ θέλοντά γ', which L² has. This gives a clear and fitting sense, if in 589 we read ἀναξ, χρήζουσί με. All the trouble, for the MSS. and for the edd., has arisen from ἀναγκάζουσι. Hence (1) Goebel, ἀλλ' οὐ θέλόντων, 'but if they do not wish thee' (φεύγειν): (2) Reisig, ἀλλ' εἰ θέλοντάς γ', 'but what if it be not seemly for thee to shun them when willing (to receive thee)?' Both these are forced. Campbell supplies εἰ βούλοντο κομίζειν to explain θέλοντα, keeping L's θέλουτ' ἂν: but ἂν can stand with a particle, only when the latter is equiv. to an apodosis, as it is in 761. So far as the tense of ἀναγκάζουσι is concerned, a change to the *fut.* is no gain: it is the pres. of tendency or intention. But the whole mention of *compulsion or violence* is premature in 589. Oed. leads very gently up to the disclosure of his sons' unnatural conduct (599).

590 οὐδὲ σοί: while *they*, on their part, call you home, for *you*, on yours, exile is not desirable,—if, indeed, their offer is agreeable to you (i.e. if you have no repugnance to Thebes). οὐδέ is here the negative counterpart of δέ in apodosis: i.e. as we can say, εἰ θέλοντά σε ἐκείνοι κατάγουσι, σοὶ δὲ κατελθεῖν καλόν, so also οὐδὲ σοὶ φεύγειν καλόν. The same resolvable quality of οὐδέ is seen in its use for ἀλλ' οὐ (*Il.* 24. 25). Cp. on 591. φεύγειν=φυγάδι εἶναι, rather than 'to shun them.'

- ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
 ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
 ΟΙ. ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
 ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
 ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
 ΘΗ. ἣ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
 ΟΙ. οὐ δῆτ'. ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἄνθρωπον νοσεῖς;
 ΟΙ. οὕτως ἔχει μοι· γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600
 πάλιν κατελθεῖν μῆποθ', ὥς πατροκτόνῳ.
 ΘΗ. πῶς δητὰ σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
 ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
 ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
 ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί. 605
 ΘΗ. καὶ πῶς γένοιτ' ἂν τὰ μὰ κἀκείνων πικρά;
 ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
 φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος, 610

591 δτ'] δσ' Nauck. παρίεσαν A, with most MSS. (T has η written over ι): παρήεσαν (from παρίεσαν?) L, F, R². 592 θυμὸς δ'] Brunck omits δ', with L² and Stobaeus *Flor.* XX. 27.—ξύμφορον] σύμφορος Stob. *l. c.* 594 λέγειν] ψέγειν Herwerden. 595 κακοῖς] κακῶν Maehly. 596 ἣ from ἡ in L.—Nauck thinks that ἐρεῖς should be λέγεις. 603 ἐξαναγκάσει L, with most MSS.: ἐξ-

591 ἀλλ' οὐδ' presupposes his refusal, and justifies it: 'Nay, *neither* did they consider my wishes.' παρίεσαν, 'concede,' *sc.* ἐμοὶ κατελθεῖν, cp. 570: not ἐμὲ εἰς τὴν πόλιν, 'admit' (in which sense usu. of allowing armies to enter territory, or the like: Eur. *Suppl.* 468 "Ἀδραστον ἐς γῆν τήνδε μὴ παρίεναι).

592 θυμὸς δ'. δέ sometimes corrects or objects: O. T. 379 (n.) Κρέων δέ σοι πῆμ' οὐδέν ('Nay'). ξύμφορον: the neut. as often in maxims, when the masc. or fem. subj. is viewed in its most general aspect: Eur. *Or.* 232 δυσάρεστον οἱ νοσοῦντες: cp. O. T. 542 n.

593 μάθῃς μου, heard (the matter) from me. Distinguish the gen. with ἐκ-μάθῳ in 114, where see n. Cp. *El.* 889 ἀκουσον ὡς μαθοῦσά μου | τὸ λοιπὸν ἡ φρονοῦσαν ἡ μώραν λέγῃς. O. T. 545 μανθά-νειν δ' ἐγὼ κακὸς | σοῦ.

596 ξυμφορὰν euphemistic (O. T.

99 n.): cp. 369 τὴν πάλαι γένους φθοράν. Here, as there, γένους = 'race,' not 'birth.' Theseus supposes Oed. to mean that the hereditary curse has fallen on him with especial weight. ἐρεῖς, 'will you mention,' *i.e.* 'do you allude to': cp. *Ph.* 439 ff. ΦΙ. ἀναξίον μὲν φωτὸς ἐξερῆσομαι... ΝΕ. ποῖον γε τούτου πλήν Ὀδυσσεύς ἐρεῖς; ΦΙ. οὐ τοῦτον εἶπον.

598 μείζον ἢ κατ' ἄνθρ., *gravius quam pro mortali*: Xen. *Mem.* 4. 4. 24 βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου: Thuc. 7. 75 μείζω ἢ κατὰ δάκρυα ἐπεπύνησαν. If the woe to which he alludes is something greater than the calamity of his house, then it must be superhuman. νοσεῖς: see on 544.

601 Instead of οὐκ ἔστι μοι κατελθεῖν ποτε, we have ἔστι μοι κατελθεῖν μῆποτε, since ἔστι μοι = 'my doom is,' ζῆμία κείται μοι.—Cp. on 407.

602 πεμψαίαθ' (cp. on 44), summon

OE. Nay, when *I* was willing, *they* refused.
 TH. But, foolish man, temper in misfortune is not meet.
 OE. When thou hast heard my story, chide; till then, forbear.
 TH. Say on: I must not pronounce without knowledge.
 OE. I have suffered, Theseus, cruel wrong on wrong.
 TH. Wilt thou speak of the ancient trouble of thy race?
 OE. No, verily: *that* is noised throughout Hellas.
 TH. What, then, is thy grief that passeth the griefs of man?
 OE. Thus it is with me. From my country I have been driven by mine own offspring; and my doom is to return no more, as guilty of a father's blood.

TH. How, then, should they fetch thee to them, if ye must dwell apart?

OE. The mouth of the god will constrain them.

TH. In fear of what woe foreshown?

OE. That they must be smitten in this land.

TH. And how should bitterness come between them and me?

OE. Kind son of Aegeus, to the gods alone comes never old age or death, but all else is confounded by all-mastering time. Earth's strength decays, and the strength of the body;

αναγκάζει A, R, V³, Ald., Elms., Blaydes. 604 δέισαντας] A few MSS., as B, T, have δέισαντες, as though referring to πεμψαίανθ' in 602. 608 θεοῖσι γήρας A, R, Ald.: θεοῖσιν γήρας L, R², F (with *σι* written above): θεοῖς τὸ γήρας B, T, Vat., Farn.—οὐδὲ καταθεῖν MSS.: οὐδὲ μὴν θανεῖν Philostratus *Vit. Apoll.* p. 353, Brunn, Hartung. 610 Froehlich proposes φθίνει μένος ψυχῆς: Coraes, φθίνει μὲν ἔς ψυχῆς: Hartung, φθίνει μὲν ἰσχύς τοῦ. Nauck would delete

to themselves: Eur. *Hec.* 977 τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; ὥστ' οἰκεῖν δίχλα, if it is understood that you cannot live with them in Thebes. ὥστε introduces the condition: Thuc. i. 28 ἐτοίμοι δὲ εἶναι καὶ ὥστ' εἰ ἀμφοτέρους μένειν κατὰ χώραν, the Corcyreans said that they were also ready (to make an armistice) under the condition that each party should remain where they were.

603 ἐξαναγκάσει. There is no reason for changing fut. to pres. here. The oracle had been given (388), but its effect was to come. Cp. 1179.

605 ὅτι, as if ποῖον χρησμόν ἀκούσαντας had preceded. Not with δέισαντας: verbs of fearing are sometimes followed by ὡς or ὅπως with indic. (instead of μὴ with subj.), as in *El.* 1309; but by ὅτι only as='because.' τῇδε...χθονί, locative dat., not instrum. (as schol. ὑπὸ ταύτης τῆς χθονός). Oed. interprets Ismene's less explicit statement (411).

606 τὰμὰ κάκεινον=τὰ ἐμὰ καὶ (τὰ) ἐκείνων: cp. 588: *Tr.* 1068: Eur. *El.*

301 τύχας βαρύνει τὰς ἐμὰς κἀμοῦ πατρός: *Phoen.* 474 τοῦμόν τε καὶ τοῦδ'. Poetry tolerated such omission of the second art. even when the subjects were sharply opposed: *El.* 991: Aesch. *Ag.* 324 καὶ τῶν ἀλόντων καὶ κρατησάντων. Theseus cannot foresee any cause which should trouble the ancient amity between Athens and Thebes (619, 632).

608 γήρας...καταθεῖν: for the inf. without art. co-ordinated with another noun cp. *Il.* 10. 173 ἐπὶ ξυροῦ ἵσταται ἀκμῆς | ἣ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἡε βιώναι.

609 συγχέει, confounds, ruins, effaces: *Tr.* 1229: Her. 7. 136 συγχέαι τὰ πάντων ἀνθρώπων νόμιμα: esp. fitting here, since applicable to breach of treaties, *Il.* 4. 269 σὺν γ' ὄρκει ἔχεναν | Τρῶες. παγκρατῆς, epithet of sleep in *Ai.* 675, and of fire in *Ph.* 986. Cp. Shakspeare *Sonnets* 63, 64 'With Time's injurious hand crush'd and o'erworn'... 'by Time's fell hand defaced.'

610 φθίνει μὲν...φθίνει δέ, epianaphora, as 5, O. T. 25 φθίνουσα μὲν... | φθίνουσα

θυήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταῦτ' οὐποτ' οὐτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη τοῖς δ' ἐν ὑστέρω χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καὐθις φίλα. 615
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· 620
ἴν' οὐμός εὐδων καὶ κεκρυμμένος νέκυσ
ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφής.

vv. 610, 611. **612** οὐτ' ἐν ἀνδράσιν] οὐτ' is wanting in A, B, Vat. **613** πόλει] L has an erasure of two letters before this word: one of them had the acute accent. **614** ὑστέρω L. Nauck and Wecklein would delete vv. 614, 615 (cp. n. on 610). **617** καλῶς τὰ] καλῶς τε L: the other MSS., too, have τε or τέ: τὰ is due to the London ed. of 1722. Meineke prefers καλῶς τὸ, and so Campb.: Schneidewin conject. τὰ λῶστα: Nauck, ὦ λῶστε: Blaydes, κάλλιστα: Hartung, καὶ λῶστα (writing εὐήμερα in v. 616). **618** ἰών MSS.: Blaydes conject. ἴσας. **619** δεξιώματα T, Farn.: δεξιάματα L, A, with most MSS.

δ', 259 ἔχων μὲν...ἔχων δέ. γῆς has been needlessly suspected: here, as in the great speech of Ajax (*Ai.* 669—677), human destiny is viewed in relation to the whole order of nature. Cp. Tennyson, *Tithonus* 1 'The woods decay, the woods decay and fall, The vapours weep their burthen to the ground, Man comes and tills the field and lies beneath, And after many a summer dies the swan.'

611 βλαστάνει, comes into existence, —like the other natural growths which wax and wane: fig. of customs and institutions in *Ant.* 296 νόμισμ' ἐβλαστε, *El.* 1095 ἐβλαστε νόμιμα.

612 πνεῦμα is not here the wind of fortune (as Eur. *H. F.* 216 ὅταν θεός σοι πνεῦμα μεταβαλὼν τύχη), but the spirit which man breathes towards man, and city towards city; the spirit of friendship or enmity. Cp. Aesch. *Theb.* 705 (where, though fortune is meant, the δαίμων is a person), δαίμων | λήματος ἐν τροπαίᾳ χρόνια μεταλ-|λακτὸς ἴσως ἂν ἔλθοι | θα-|λερωτέρῳ | πνεύματι. *Ant.* 136 (Capaneus menacing Thebes) βακχεῶν ἐπέ-|πνει | βίπαις ἐχθίστων ἀνέμων. Eur. *Suppl.* 1029 αἰραῖς ἀδόλοις | γενναίας... ψυχᾶς. So πνεῦν μένος, κόνον, ἔρωτα etc.

613 βέβηκεν, *is set* (cp. 1052). Though

(e.g.) πνεῦμα φίλιον βέβηκεν ἐν ἀνδράσιν could not mean, 'a friendly spirit *is steady* among men,' yet πνεῦμα ταῦτ' οὐποτ' οὐτ' ἐν ἀνδράσιν βέβηκεν can mean, 'the *same* spirit *is set*,' i.e. blows steadily. Cp. Ar. *Ran.* 1003 ἡνίκ' ἂν τὸ πνεῦμα λείον | καὶ καθεστηκὸς λά-|βῃς. πόλει ethic dat., on the part of.

614 f. τοῖς μὲν γὰρ ἤδη, for some men *at once* (i.e., after but a brief friendship), for others, later. ἤδη is here used as αὐτίκα more often is: cp. Aesch. *Cho.* 1020 μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἤξει. No relationship between men or states is permanent, *for* the feelings with which they regard each other are liable to change,—from liking to dislike, yes, and back again to liking. καὐθις φίλα, by completing the circle, completes the picture of inconstancy. Nauck has quite needlessly suspected these two vv. The maxim ascribed to Bias of Priene (c. 550 B.C.), φιλεῖν ὡς μισήσοντας καὶ μισεῖν ὡς φιλήσοντας (Arist. *Rh.* 2. 13, Cic. *De Amic.* 16. 59 *ita amare oportere ut si aliquando esset osurus*), is paraphrased in *Ai.* 679 ff., with the comment, τοῖς πολλοῖσι γὰρ | βροτῶν ἀπιστὸς ἐστ' ἑταίρειας λιμὴν: cp. *ib.* 1359 ἢ κάρτα πολλοὶ νῦν φίλοι καὐθις πικροί.

616 Θήβαις dat. of interest, if she

faith dies, distrust is born; and the same spirit is never steadfast among friends, or betwixt city and city; for, be it soon or be it late, men find sweet turn to bitter, and then once more to love.

And if now all is sunshine between Thebes and thee, yet time, in his untold course, gives birth to days and nights untold, wherein for a small cause they shall sunder with the spear that plighted concord of to-day; when my slumbering and buried corpse, cold in death, shall one day drink their warm blood, if Zeus is still Zeus, and Phoebus, the son of Zeus, speaks true.

620 δόρει Hermann (*De usu antistroph.*, p. xiv.): δορί MSS. (δουρί L²), Ald., as in v. 1314 δορί κρατύνων, in 1386 δορί κρατῆσαι, and almost always. Triclinius wrote ἐν δορί, and so Brunn.—ἐκ σμικροῦ λόγου L, B, F, R²: ἐκ μικροῦ λόγου R: ἐκ σμικροῦ χρόνου A (γρ. λόγου): ἐκ μακροῦ χρόνου B, T, Vat., Farn. **622** αὐτῶν] αὐτῶ ν L; ὦ has been made from ὦ, and there is room for more than one letter after it. The first hand had written αὐτὸ σ, disjoining the letters, as often (Introd.,

has her relations with you in a peaceful state. εὐημερεῖ. εὐημερία = either (1) 'fine weather,' εὐδία, as Arist. *Hist. An.* 6. 15 ὅταν εὐημερίας γενομένης ἀναθερμαίνηται ἡ γῆ, or (2) 'prosperity.' The verb is always figurative. Arist. *Pol.* 6. 8. 22 ταῖς σχολαστικωτέrais καὶ μᾶλλον εὐημεροῦσαις πόλεσιν.

617 καλῶς has been censured as faulty after the εἶ in εὐημερεῖ: its defenders might have quoted Eur. fr. 886 τὸν καλῶς εὐδαίμονα. It means, 'satisfactorily,' 'as we could wish,' and is represented by the word 'all' in the version above. τὰ is better than τὸ for the MS. τε (or τὲ). τὸ πρὸς σέ would be rather, 'so far as her relation to you is concerned' (acc. of respect),—when τὰ νῦν should be read in 616. This would make the welfare of Thebes more prominent than the mutual amity. ὁ μυρῖος: cp. *Ai.* 646 ὁ μακρὸς κἀναριθμητος χρόνος.

618 τεκνοῦνται. The midd. was more commonly used of the mother, the act. of the father (though converse instances occur); the midd. is used figuratively, as here, in Aesch. *Ag.* 754 (ὄλβος), Eur. *I. T.* 1262 (χρῶν). ἴων, as it proceeds. Cp. *El.* 1365 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι | αἶ ταῦτά σοι δείξουσιν.

619 ἐν αἰς, in the course of which: i.e. at some moment in them. So *Ant.* 1064 κάτισθι μὴ πολλοὺς ἔτι | τρόχους ἀμύλλητῆρας ἡλίου τελῶν | ἐν οἷσι... ἀμοιβὸν ἀντιδοῦν ἔσει. δεξιώματα, pledges given by placing one's right hand in another's: the word occurs only here, and in Athen. 159 B (poet. anonym.) ὦ χρυσέ, δεξιῶμα κάλλιστον βροτοῖς, gift most welcome to men. δεξιόσθαι is only 'to

greet' or 'welcome': but δεξιὰς διδόναι καὶ λαμβάνειν, etc., suggested the phrase here. Cp. *Il.* 2. 341 σπονδαὶ τ' ἀκρητοὶ καὶ δεξίαι, ἧς ἐπέτιθεν. In Eur. *Suppl.* 930 Theseus says of Polynices, ξένος γὰρ ἦν μοι, as if alluding to hereditary ξενία between the royal houses. Cp. 632.

620 δόρει διασκεδῶσιν, they will 'throw their pledges to the winds' by an armed invasion of Attica. Cp. *Ant.* 287 νόμος διασκεδῶν, to make havoc of laws. δόρει (instead of the more freq. δορί) is required by metre also in 1314, 1386, Ar. *Pax* 357 σὺν δόρει σὺν ἀσπίδι, *Vesp.* 1081 (where MSS. ξὺν δορί ξὺν ἀσπίδι),—all iambic or trochaic. The phrase in Ar. came from Soph. Μῶμος, acc. to Choeroboscus 376. 19. Cp. [Eur.] *Rhes.* 274 μάχας πρὸ χειρῶν καὶ δόρη βαστάζομεν,—a plur. on the analogy of this dat. sing.

621 ἐν' could mean, 'at a place where,' at the grave (see on 411), but is better taken as 'in which case,' 'when,' since the moment of rupture (διασκεδῶσιν) would not be the battle at Colonus, but the preceding declaration of war. εὐδῶν (cp. on 307), in contrast with the fierce combatants on the ground above him.

622 ψυχρὸς...θερμόν, here of the physical contrast between death and life; but in *Ant.* 88 θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις, 'thy heart is hot on chilling deeds' (κρυεροῖς). Simonides 120. 5 νῦν δ' ὁ μὲν ἐν πόντῳ κρυερός νέκυς. For the idea of the buried dead draining the life-blood of their foes cp. *El.* 1420 παλῖρρυτον γὰρ αἷμ' ὑπεξαίρουσι τῶν | κτανόντων οἱ πάλαι θανόντες.

623 σαφής, true (as a prophet): 792: O. T. 1011 ταρβῶ γε μὴ μοι Φοῖβος ἐξέληθ

- ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺν τὰκίνητ' ἔπη,
 ἔα μ' ἐν οἴσιν ἡρξάμην, τὸ σὸν μόνον 625
 πιστὸν φυλάσσω· κοῦποτ' Οἰδίπουν ἐρεῖς
 ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
 τῶν ἐνθάδ', εἶπερ μὴ θεοὶ ψεύσουσί με.
 ΧΟ. ἄναξ, πάλαί καὶ ταῦτα καὶ τοιαῦτ' ἔπη
 γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνεται. 630
 ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλαι
 τοιοῦδ', ὅτῳ πρῶτον μὲν ἢ δορύξενος
 κοινὴ παρ' ἡμῖν αἰὲν ἔστιν ἑστία;
 ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
 γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει. 635
 ἀγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν

p. xlii.). 625 ἡρξάμην] Nauck conject. *ἡξάμην*. 628 ψεύσουσι] ψεύδουσι L².—με] The first hand in L wrote *μοι* or *μου*: a later hand corrected it. 630 τῇδ'] *τῇ* L first hand: the corrector added *δ'*.—*ὅδ' ἀνὴρ*] *ὅδ'* is wanting in A, R: *ὅ γ' F*. The MSS. have *ὅδ' ἀνὴρ*: Brunk gave *ἀνὴρ ὅδ'*. Reisig amended this to *ὅδ' ἀνὴρ*. 631 *ἂν* is wanting in

σαφής. So φίλος σαφής, a proved friend (Eur. *Or.* 1155), γραμματεὺς σαφής an accurate scribe (Aesch. fr. 348).

624 τὰκίνητα, = *ἃ μὴ δεῖ λόγῳ κινεῖσθαι* (see 1526), secrets which should be allowed to rest beyond the veil: so *Ant.* 1060 *θρῆσεις με τὰκίνητα διὰ φρενῶν φράσαι*, the secrets locked in my soul. (Cp. Gray: 'No further seek his merits to disclose, *Or draw his frailties from their dread abode*.')

625 f. ἔα με (ἐν τούτοις) *ἃ* (λέγων) ἡρξάμην, leave me (permit me to cease) at the point where I began (the prayer for an Attic home). Cp. *Il.* 9. 97 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι. Here we cannot well evolve *ἀφ'* or *ἐξ ὧν* from ἐν οἴσιν: nor, again, would ἐν οἴσιν ἡρξάμην be idiomatic. τὸ σὸν...πιστὸν φυλάσσω, taking care that thy part is loyally done: cp. *O. T.* 320 τὸ σὸν τε σὺ | καὶ γὰρ διοίσω τοῦμόν (thy part): *Al.* 1313 *θρα μὴ τοῦμόν ἀλλὰ καὶ τὸ σόν* (thine interest): *ib.* 99 ὡς τὸ σὸν ξυνήκ' ἐγὼ (thy saying). Both idiom and rhythm are against joining τὸ σὸν πιστὸν as 'thy good faith.'

628 εἶπερ μὴ ψεύσουσι, you will find me helpful,—that is to say, if the gods do not disappoint me. εἶπερ marks the point which must be taken for granted, in order that ἐρεῖς (626) should hold good: cp. Eur. *H. F.* 1345 *δεῖται γὰρ ὁ θεός, εἴπερ ἔστ'* ὄντως θεός (*assuming* him

to be so), | οὐδενός. Lys. *or.* 12 § 48 εἴπερ ἦν ἀνὴρ ἀγαθός, ἐχρῆν ἄν, etc. (Cp. Thompson *Syntax* § 225. 4.)

629 πάλαί: 287, 459. The Chorus, tempering caution with good-nature, testify that the promise of Oedipus is, at least, not merely a device inspired by the arrival of the King.

630 ἐφαίνεται τελῶν (without ὡς) = 'was manifestly intending to perform': ἐφαίνεται ὡς τελῶν = 'appeared as one intending to perform,' ὡς marking the aspect in which he presented himself to their minds. *Al.* 326 καὶ δῆλός ἐστιν ὡς τι δρασίμων κακόν. For the imperf., cp. Aesch. *Ag.* 593 *λόγοις τοιούτοις πλαγκτὸς οὖσ'* ἐφαινόμην, by such reasonings I appeared (was made out to be) in error.

631 δῆτ', 'then,' a comment on the speech of Oed. rather than on the words of the Chorus, as oft in questions (cp. 602). ἐκβάλαι: properly, 'cast out of doors,' as a worthless thing: hence, 'reject,' 'repudiate': Eur. fr. 362. 45 *προγόνων παλαιὰ θέσμι' ὅστις ἐκβαλεῖ*: Plat. *Crito* 46 b *τοὺς δὲ λόγους, οὓς ἐν τῇ ἐμπροσθεν ἔλεγον, οὐ δύναμαι νῦν ἐκβαλεῖν*. Others take it literally, 'cast out of the land,' so that ἀνδρὸς εὐμένειαν τοιοῦδε = *ἀνδρα εὐμενῇ τοιῶνδε*. But the notion of rashly scorning what is really precious gives more point both here and in 636.

632 f. ὅτῳ, not ὅτου, is right. Con-

But, since I would not break silence touching mysteries, suffer me to cease where I began; only make thine own word good, and never shalt thou say that in vain didst thou welcome Oedipus to dwell in this realm,—unless the gods cheat my hope.

CH. King, from the first yon man hath shown the mind to perform these promises, or the like, for our land.

TH. Who, then, would reject the friendship of such an one?—to whom, first, the hearth of an ally is ever open, by mutual right, among us; and then he hath come as a suppliant to our gods, fraught with no light recompense for this land and for me. In reverence for these claims, I will never spurn his

A, B.—Nauck conject. ἐκβάλοι ξυνοσίαν.

632 ὅτου MSS.; ὅτω Suid. (s.v. δορύξενος), Brunck, Elms., Herm., Dind., Blaydes.—δορύξενος] φιλόξενος L². (L has 'φιλό' written over δορύξενος.) Kuster conject. δορυξένοισι. 633 κοινή παρ' L and most MSS., Ald., Suid.: κοινή τ' ἄρ' T, Farn., Vat. 636 σεβισθεῖς L, A, with most MSS.: σεβασθεῖς B, T, Vat., Farn. Blaydes conject. ἄγωγε

strue: ὅτω ἡ δορύξενος ἐστία αἰὲν κοινή ἐστὶ παρ' ἡμῖν, lit., 'to whom the hearth of an ally is always common among us': κοινή, 'common,' = 'giving reciprocal hospitality,' which Theseus could claim at Thebes, as Oedipus at Athens. αἰὲν, i.e. 'even if he had not this special claim.' This seems better than to take κοινή as (1) 'common to him with other Thebans,' (2) 'provided by our State,' (3) 'common to him with us,' or (4) 'accessible,' as Andoc. or. 2 § 147 οἰκία κοινοτάτῃ τῷ δεομένῳ. With ὅτου the above version could not stand (since 'belongs to him' could not replace 'exists for him'), and so we should have to understand, ὅτου ἡ δορύξενος ἐστία αἰὲν κοινή ἐστὶ παρ' ἡμῖν, whose allied hearth (at Thebes) is always regarded among us as open to us ('as a common possession,' Campb.): but this seems very forced.

δορύξενος, 'spear-friend,' is one with whom one has the tie of ξενία in respect of war: i.e., who will make common cause with one in war. It is applied by Aesch., Soph., and Eur. only to princes or chiefs, with an armed force at their command. Cp. Aesch. *Cho.* 562 ξένος τε καὶ δορύξενος δόμων, said by Orestes when he presents himself παντελῇ σαγῇν ἔχων: i.e. he comes not merely as the personal ξένος of the royal house, but as a chief in armed alliance with it. Plut. (*Mor.* 295 B, *Quaest. Gr.* 17) asks, τίς ὁ δορύξενος; He conjectures that it meant, a *ransomed prisoner of war*, in his subsequent friendly relation to the ransomer

(ἐκ δοριαλώτου δορύξενος προσαγορευόμενος). This is against the usage of the poets, our only witnesses. And the source of the guess is clear. Plutarch was thinking of the verbal compounds, δοριάλωτος, δορίκτητος, δορίληπτος, etc. From these he inferred that δορύξενος would mean primarily, 'a friend gained through the spear.'

Wecklein brackets the whole passage from 632 ὅτω down to 637 τὴν τοῦδε as 'a later addition,' because (1) there could be no ξενία when Oedipus *did not even know the name of Theseus* (68), and (2) σεβισθεῖς in 636 is suspicious. On this, see *ad loc.* As to (1), the ξενία to which Theseus refers is not a personal friendship, but a hereditary alliance between the royal houses, as in Eur. *Suppl.* 930 Polynices (whom he had not seen before) is his ξένος. Cp. on 619. After Wecklein's excision, we have τίς δὴτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι | τοιοῦδε; χῶρα δ' ἔμπαλιν κατοικίῳ. This is incoherent.

634 ε. ἀφιγμένος, not, 'because,' but, 'while,' he has come. Besides his public claim (632), Oed. has two personal claims, (1) as the suppliant of the Eumenides, (2) as a visitor who can make a valuable return to Athens for protecting him. δασμός, usu. 'tribute' (*O. T.* 36, and so in Xen.); here fig., 'recompense.'

636 The aor. σεβισθεῖς only here: σεβίζην 1007, σεβίσασα *Ant.* 943, σεβίζομαι (midd.) Aesch. *Suppl.* 922. In later Gk. the pass. aor. of σεβάζομαι was deponent, as *Anth. P.* 7. 122 αἶ, αἶ Πυθα-

τὴν τοῦδε, χώρα δ' *ἔμπολιν κατοικιδίῳ.
 εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνεν, σέ νιν
 τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
 τόδ' ἡδὺ, τούτων, Οἰδίπους, δίδωμί σοι 640
 κρίναντι χρῆσθαι· τῇδε γὰρ ξυνοίσομαι.

ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὔ.

ΘΗ. τί δῆτα χρῆζεις; ἦ δόμους στείχειν ἐμούς;

ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χώρος ἐσθ' ὅδε,

ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645

ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.

ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.

ΟΙ. εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

σεφθεῖς: Mekler, ἀγῶ σέβας θεῖς.

637 χώρα] χώρα L. ἔμπαλιν MSS.: ἔμπολιν Musgrave, and so Dindorf, Wunder, Schneidewin, Blaydes, Hartung, and others: ἔμπα νιν Meineke.

638—641 Dindorf brackets these four verses; two of which (vv. 640 f.) had already been condemned by Nauck. 638 τῷ ξένῳ L and most MSS.: τὸν ξένον B, T (with ὦ, ω written above), Vat., Farn.

639 f. εἰ δ' A and most MSS.: εἴτ' L, with B, T, etc. The reading εἴτ' would require a point after μέτα, and in v. 640 τὸ δ' (as it is in L): while εἰ δ' requires τόδ'.—Οἰδίπους] οἰδίπους L, with L², F, R²: οἰδίπους A and most MSS. Cp. n. on v. 461. 643 ἦ

γόρης τί τόσον κυμούς ἐσεβάσθη; It appears rash to deny that ἐσεβίσθη could be so used. The deponent use of ἐσέφθην is attested only by Plat. *Phaedr.* 254 B (σεφθεῖσα), and Hesych. τ. 1456 ἐσέφθην· ἐσεβάσθη, ἡσύχασα, ἥσυχνθη. Σοφοκλῆς Δαιδάλῳ (fr. 168 Nauck). ἐκβαλῶ: cp. 631.

637 ἔμπολιν is Musgrave's certain correction of the MS. ἔμπαλιν: cp. 1156 σοὶ μὲν ἔμπολιν | οὐκ ὄντα, συγγενῇ δέ, not thy fellow-citizen, indeed, but thy kinsman. The word does not occur elsewhere. 'I will establish him in the land,' says Theseus, 'as a member of our State': he who now is ἄπολις (cp. 208) shall in Attica have the full protection of our laws. ἔμπαλιν has been rendered (1) 'on the contrary,' i.e. 'so far from rejecting him': so the schol., and this version is alone correct: (2) 'once more,' i.e. renewing the alliance between the states,—Paley: (3) 'in return' for his benefits,—Ellendt. Campbell objects that with ἔμπαλιν 'the opposition of the clauses would not be sufficiently marked by δέ': but for δέ=ἀλλά cp. Antiph. or. 5 §§ 4, 5 αἰτήσομαι ὑμᾶς οὐχ ἅπερ οἱ πολλοί..., τάδε δέ δέομαι ὑμῶν: Thuc. 4. 86 οὐκ ἐπὶ κακῷ, ἐπ' ἔλευθερώσει δέ τῶν Ἑλλήνων παρεληλυθα.

638 σέ, the Coryphaeus. Cp. Aesch. *Suppl.* 955 ff., where the king gives the Danaïdes their choice between Argos and a private home apart; στείχετ' εὐερκή πόλιν | ...εἰ δέ τις μείζων χάρις, | πάρεστιν οἶκιν καὶ μονορρύθμους δόμους. | τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα | πάρεστι, λωτίσασθε.

639 ff. εἰ δέ τότε,—στείχειν μετ' ἐμοῦ, —ἡδὺ ἐστί—δίδωμί σοι, τούτων κρίναντι (ὁπότερον βούλει), χρῆσθαι (αὐτῷ). For τόδ' in appos. with στείχειν cp. Xen. *Cyr.* 8. 4. 4 σαφηνίζεσθαι δέ, ὡς ἕκαστον ἐτίμα, τοῦτο ἐδόκει αὐτῷ ἀγαθὸν εἶναι: Aeschin. or. 2 § 106 τὸ μὴ πολυπραγμονεῖν ἡμᾶς τοὺς πρέσβεις μὴδέν, τοῦτ' ἀγαθὸν ὑπολαμβάνων εἶναι. Here τότε similarly follows the word with which it is in appos., though it should properly precede it, as Eur. *Phoen.* 550 μέγ' ἡγήσαι τότε, | περιβλέπεσθαι τιμῶν, | τούτων partitive gen. with κρίναντι, 'having chosen (one) of these things'; cp. O. T. 640 δυοῖν δικαιοῖ δρᾶν ἀποκρίνας κακοῖν, | ἦ γῆς ἀπάσαι...ἣ κτεῖναι. δίδωμι...χρῆσθαι: cp. Xen. *Anab.* 3. 4 §§ 41 f. εἰ βούλει, μένε..., εἰ δέ χρῆζεις, πορεύου... Ἀλλὰ δίδωμί σοι, ἔφη ὁ Ξερίσσοφος, ὁπότερον βούλει ἐλέσθαι.

With εἴτ' ἐμοῦ, the constr. would be, εἴτε μετ' ἐμοῦ στείχειν (ἡδὺ αὐτῷ ἐστί, στείχειν πάρεστιν), a word expressing

grace, but will establish him as a citizen in the land. And if it is the stranger's pleasure to abide here, I will charge you to guard him; or if to come with me be more pleasing,—this choice, or that, Oedipus, thou canst take; thy will shall be mine.

OE. O Zeus, mayest thou be good unto such men!

TH. What wouldst thou, then? wouldst thou come to my house?

OE. Yea, were it lawful;—but *this* is the place—

TH. What art thou to do here? I will not thwart thee...

OE. —where I shall vanquish those who cast me forth.

TH. Great were this promised boon from thy presence.

OE. It shall be—if thy pledge is kept with me indeed.

δόμους F: ἡ δόμους L and most MSS.: ἐς δόμους B, T, Vat., Farn. **644** θέμις γ' ἡμεῖς? Wunder.

645 f. Nauck conject. σοῦ for οὐ, and in 646 κρατήσεις for κρατήσω. **647** λέγοις | λόγους L (with ε written above), R².—συνουσίας A, R: ξυνουσίας the rest.

648 σοί γ' in L seems to have been made from σύ γ', though the first hand wrote ἐμμενεί, not -εῖς. Most of the MSS., and Ald., agree with L in ἐμμενεί, but ἐμμένει is in B, T, Farn., Vat. (which has ἐν σοί γ'). ἐμμένει

consent being evolved from τάξω. But (1) this is harsher than *O. T.* 91 εἰ τῶνδε χρήσεις πλησιαζόντων κλύει | ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω (χρήσεις), where ἔτοιμος is more easily fitted to the second clause; though somewhat similar is Eur. *Ion* 1120 πεπυσμέναι γάρ, εἰ θανείν ἡμῶς (εἴτε καταναίει Badham) χρεών, | ἥδιον ἂν θάνοιμεν, εἴθ' ὁρᾶν φάος (χρεών), sc. ἥδιον ἂν ὀρίμην. And (2) in proposing the second alternative,—that Oed. should accompany him,—it is more suitable that he should address Oed. himself. **τῇδε**, 'in that sense,' i.e. in whichever course you may prefer, ἥ ἂν σὺ βούλῃ: cp. 1444: *Ant.* 1111 δόξα τῇδ' ἐπεστράφη: *El.* 1301 ὅπως καὶ σοὶ φίλον | καὶ τοῦμὸν ἔσται τῇδ'. **ξυνοίσομαι**, agree: *Antiph. or.* 5 § 42 τοῖς μὲν πρώτοις (λέγοις) συνεφέρετο,... τοῦτοις δὲ διεφέρετο.

642 διδοίης...εὔ: 1435: *O. T.* 1081 (τύχη) τῆς εὔ διδοίσης.

643 δόμους στείχειν: 1769 Θήβας... | ...πέμψον: *O. T.* 1178 ἄλλην χθόνα | δοκῶν ἀπόσειν.

644 εἰ...ἦν, sc. ἐχρῆζον ἂν δόμους στείχειν.

645 ἐν ᾧ τί πράξεις; Cp. *O. T.* 558 OI. πόσον τιν' ἦδ' ὀδῇ δ' ὁ Λαῖος χρόνον | KP. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ. | OI. ἄφαντος ἔρρει...etc.; *Ph.* 210 XO. ἀλλ' ἔξε, τέκνον, ΝΕ. λέγ' ὅτι XO. φροντίδας νέας: *El.* 854 ff. An interruption of this kind serves to bespeak the attention of the audience for a point which the dramatist

desires to emphasize.

646 κρατήσω: near the shrine he was to close his life (91), and at his grave the Thebans were to be defeated (411, 621).

647 μέγ' ἂν λέγοις δώρημα, = μέγα ἂν εἴη δώρημα ὃ λέγεις, it would be a great benefit of which you speak (sc. εἰ κρατοῖς). Cp. *Ant.* 218. τῆς συνουσίας, 'from your abiding with the people here (at Colonos)': i.e. 'You have suggested a strong reason for your staying here, rather than for going with me to Athens.' Cp. τῇ ξυνουσίᾳ in 63. It would be tame, at this stage, to take ξυνουσία merely of his presence in Attica. The belief of Theseus in Theban amity (606) has now been shaken by his visitor (620). τῆς σ., gen. of source (ultimately possessive): *O. T.* 170 φροντίδος ἐγγχος, a weapon furnished by thought.

648 εἰ σοί γ' ἅπερ φῆς ἐμμενεί, 'yes, if on your part (ethic dat.) the promise (of protection and burial) shall be observed, **τελοῦντι** by your performing it μοι for me' (dat. of interest). **ἐμμενεί** alone might have meant merely, 'if you abstain from withdrawing your promise': **τελοῦντι** supplements it, marking that good faith must be shown by deeds. We can say either ἐμμένεις οἷς λέγεις or ἐμμένει σοι ᾧ λέγεις: cp. *Thuc.* 2. 2 τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμεναν αἱ τριακοντούτεις σπονδαί: *Plat. Phaedr.* 258 B εἰαν...ἐμμένῃ, if (his proposal) stand good.

- ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.
 ΟΙ. οὗτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι. 650
 ΘΗ. οὐκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 ΟΙ. πῶς οὖν ποήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
 ΟΙ. ἤξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
 ΟΙ. ὅρα με λείπων ΘΗ. μὴ δίδασχ' ἂ χρή με δρᾶν.
 ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοῦμὸν οὐκ ὀκνεῖ κέαρ. 655
 ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγὼ σε μὴ τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
 θυμῷ κατηπίλησαν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τὰπειλήματα. 660
 κείνοις δ' ἴσως κεῖ δειν' ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται

H. Stephanus. 649 L has a point after θάρσει, and none after ἀνδρός.
 650 σ' ὑφ'] δ' ὑφ' B, Vat. 652 ποιήσεις L. Cp. n. on 459.—ὄκνος σ']
 σ' is wanting in L, B, R.² 654 ὅραμελείπων L, as if the corrector, who added
 the accent, took the word to be εἰπών.—με δρᾶν] μ' δρᾶν Spengel, Nauck;
 and so Wecklein. 655 ὀκνοῦντ'] ὀκνεῖν γ' Wecklein. 657 After πρὸς

649 τὸ τοῦδέ γ' ἀνδρ. might be acc. of respect ('as to'), but is more simply taken with θάρσει: cp. Dem. or. 3 § 7 οὔτε Φίλιππος ἐθάρρει τούτους οὐθ' οὗτοι Φίλιππον: Xen. Cyr. 5. 5. 42 εὐῶχει αὐτούς, ἵνα σε καὶ θαρρήσωσιν. (Distinguish this acc. with θαρσεῖν, of confidence *in*, from the more freq. acc. of confidence *against*, as θαρσεῖν μάχας.) Cp. τὸ σόν, 625 n.

650 ὡς κακὸν: cp. Eur. Med. 731 ff., where Medea asks Aegeus to clinch his promise with an oath, and he asks, μὴν οὐ πέποιθας; Shaks. Jul. Caes. 2. 1. 129 ff. 'Swear priests and cowards and men cautelous,—[...unto bad causes swear] Such creatures as men doubt.' πιστώσομαι. πιστώ is 'to make πιστός': Thuc. 4. 88 πιστώσαντες αὐτὸν τοῖς ὅρκοις, when they had bound him by the oaths (inireurando obstrinxerant): so the pass., Od. 15. 435 εἴ μοι ἐθέλοιτέ γε, ναῦται, | ὅρκῳ πιστωθῆναι. The midd. expresses 'in one's own interest,' as here; or reciprocity, as Il. 21. 286 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.

651 ἢ λόγῳ, than by word (without my oath). Dem. or. 27 § 54 καὶ μαρτυρίαν μὲν οὐδεμίαν ἐνεβάλετο τούτων ὁ ταῦτ' εἰπεὶν ἀξιώσας, ψιλῶ δὲ λόγῳ χρησάμενος [rather ἐχρήσατο] ὡς πιστευθσόμενος δι'

ἐκείνων. Cp. Antiphon or. 5 § 8 quoted on 22. Shaks., G. of Verona 2. 7. 75 'His words are bonds.'—Not, 'than in name,' i.e. 'form,' as opp. to ἐργῳ.

652 τοῦ μάλιστ' ὄκνος σ' ἔχει; not, 'what do you fear *most*?' but, 'What, exactly, do you fear?'—a polite way of asking the question. Plat. Gorg. 448 D ΣΩ. ἀλλὰ γὰρ δ' ὑπέσχετο Χαιρεφῶντι οὐ ποιεῖ. ΓΟΡ. τί μάλιστα, ὦ Σώκρατες;

654 ὅρα με λείπων, like his utterances in 653 and 656, is left unfinished,—Theseus striking in: sc. μὴ ἐκείνους προδῶς. Taken as a sentence, the words could mean only 'see that' (not 'how') 'you are leaving me.' The conj. δρᾶν (for δρᾶν), adopted by Nauck and Wecklein, would be an echo of ὅρα: it is not only quite needless, but bad, because here it would give an angry tone, as such echoes usually do in trag.; see on O. T. 548 f. The case of οἶστα...οἶδα 656 is different.

655 ὀκνοῦντ' ἀνάγκη: i.e., ὀκνοῦντά με ἀνάγκη διδάσκειν σε,—feeling such fear as I do, I am constrained to be thus urgent with you. (Not, 'I must thus urge you, since you are slack.') Wecklein's change to ὀκνεῖν γ' is unnecessary.

656 οὐκ οἶσθ': Oed. had said nothing of Creon's threatened visit (396).

TH. Fear not touching me; never will I fail thee.

OE. I will not bind thee with an oath, as one untrue.

TH. Well, thou wouldst win nought more than by my word.

OE. How wilt thou act, then? TH. What may be thy fear?

OE. Men will come— TH. Nay, these will look to that.

OE. Beware lest, if thou leave me— TH. Teach me not my part.

OE. Fear constrains— TH. My heart feels not fear.

OE. Thou knowest not the threats— TH. I know that none shall take thee hence in my despite. Oft have threats blustered, in men's wrath, with threatenings loud and vain; but when the mind is lord of himself once more, the threats are gone. And for yon men, haply,—aye, though they have waxed bold to speak dread things of bringing thee back,—the sundering

βίαν one letter (γ?) has been erased in L. **658 f.** πολλοὶ δ' ἀπειλαί] Toup conject. πολλοὶ δ' ἀπειλὰς; Hartung, πολλοὶ δ' ἀπειλῶν; Schneidewin, πολλοὶ δὲ πολλοῖς; Musgrave and Brunck, πολλὰς δ' ἀπειλὰς, the former reading *θυμοὶ* in 659, the latter *θυμὸς* (*κατηπείλησεν*). Wecklein brackets the three vv. 658—660. **660** αὐτοῦ made from αὐτοῦ in L. αὐτοῦ Elms., with R and a few other MSS. **661** κείνοις] κείων B, κείους 2nd Juntine ed.—

μή, not *οὐ*, in strong assurance, as with inf. after *δυνμι*, etc.: cp. 281, 797: *Ant.* 1092 ἐπιστάμεσθα... | μήπω ποτ' αὐτὸν ψεύδῃς... λακύν.

658—660 Many emendations of 658 f. have been proposed, and Wecklein would reject the three verses altogether. To me they seem not only authentic but textually sound. They picture a tumult of passions in the soul, presently quelled by reason. The angry threats and the sobering reason are alike personified. The genuineness of the nominative πολλοὶ δ' ἀπειλαί is confirmed by the imagery of the second clause, ἀλλ' ὁ νοῦς ὄταν. For this animated personification of speech or passion, cp. Aesch. *Cho.* 845 ἡ πρὸς γυναῖκων δειματοῦμενοι λόγοι | πεδάροισι θρώσκουσι, θνήσκοντες μάτην: Eur. *Hērph.* 1416 οὐδὲ γῆς ὑπὸ ζόφῳ | θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας | ὄργαι κατασκήψουσιν ἐς τὸ σὸν δέμας. The cognate verb κατηπείλησαν (gnomic aorist), instead of the simple ἔλεξαν, gives an emphasis like that which the cogn. accus. would give in πολλοὶ ἀπειλὰς κατηπείλησαν. θυμῷ modal dat., 'in wrath' (not locative, 'in the soul'): cp. Plat. *Legg.* 866 D (ἐὰν) θυμῷ... ἢ τὸ πεπραγμένον ἐκπραχθέν: *O. T.* 405 ὀργῇ λελέχθαι.

660 αὐτοῦ (possessive) γένηται, become its own master, regain its control

over passion: cp. Dem. or. 4 § 7 ἦν ὑμῶν αὐτῶν ἐβελήσente γενέσθαι: Plat. *Phaedr.* 250 A ἐκπλήττονται καὶ οὐκέθ' αὐτῶν γίγνονται. So Her. 1. 119 οὐτε ἐξεπλάγη ἐντὸς τε ἑωυτοῦ γίνεταί, 'was not dismayed, but mastered his feelings': Dem. or. 34 § 35 οὐκ ἐντὸς ὧν αὐτοῦ: or. 19 § 198 ἔξω δ' αὐτῆς οὐσα ὑπὸ τοῦ κακοῦ. Elmsley strangely preferred αὐτοῦ, taking it as adv., 'there.' φροῦδα, there is an end of them: Eur. *Tro.* 1071 (to Zeus) φροῦδαί σοι θυσίαι.

661 f. κείνοις (referring to *ἄνδρες* in 653) goes both with *ἐπερρ.* and with *φάνησεται*. καὶ εἰ ἐπερρώσθη (impersonal) even if courage has come to them *δεινὰ λέγειν* to say dread things *τῆς σῆς ἀγωγῆς* about your removal (for the gen. see on 355: for *τῆς σῆς* as=an objective σου, on 332). The normal phrase would be κείνοι ἐπερρώσθησαν, and the use of the impersonal form here is bolder than in the ordinary passive examples (usu. with perf.) such as *ικανὰ τοῖς...πολεμοῖς εὐτύχῃται* (Thuc. 7. 77). Possibly the common impers. use *ἐπ' ἡλθέ μοι λέγειν* ('it occurred to me to say') may have helped to suggest the impers. *ἐπερρώσθη*.

λέγειν. An inf., which here depends on the notion *ἐτόλμησαν*, does not elsewhere occur with *ἐπιρρώννυσθαι*, but stands with the simple pf. *ἐρρωμαι* as=*to be bent on doing*' (Lys. or. 13. 31 *ἐρρωτο...κακὸν τι*

μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
 θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
 γνώμης ἐπαινώ, Φοῖβος εἰ προὔπεμψέ σε·
 ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι
 τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

665

στρ. α'. ΧΟ. εὐλίππου, ξένε, τᾶσδε χώρας
 2 ἴκου τὰ κράτιστα γᾶς ἔπαυλα,
 3 τὸν ἀργῆτα Κολωνόν, ἐνθ'
 4 ἅ λίγεια μινύρεται
 5 θαμίζουσα μάλιστ' ἀδων

670

ἐπερρώθη F.

663 πλώσιμον] πλεύσιμον Meineke, πλώμιον Herwerden.
 664 κἄνευ τῆς ἐμῆς] κἄνευ γε τῆς ἐμῆς ἐγὼ Porson: κἄν ἐμῆς ἀνευ Herm., Dind.,
 Heimsoeth (but with δίχα for ἀνευ): κἄν ἀνευ γ' ἐμῆς Dobree: κἀπὸ τῆς ἐμῆς
 Meineke. 665 γνώμης] ῥώμης Meineke: αἰχμῆς Herwerden.—προὔπεμψε]
 προὔτρεψε Triclinius. 666 ὅμως] ἄλλως Meineke. 669 κράτιστα γᾶς]

ἐργάζεσθαι). Whitelaw: 'though terrible things were emboldened to the utterance,'—comparing 658 ἀπειλαί...κατηπέλησαν. But, if the δεινά are personified, do we not then want a stronger word than λέγειν?

We cannot read κείνος, since the pl. is needed. The best solution would be κείνοις δέ, κεί τις, from which ἴσως κεί might have come through a transposition. But the sarcastic ἴσως is fitting: cp. *Ai.* 962 ἴσως τοι, κεί βλέποντα μὴ 'πόθον, | θανόντ' ἂν οἰμώξειαν. κεί here where εἰ καὶ would be natural (as granting the fact); whereas in 306 the κεί is normal: see *O. T.* Append. Note 8, p. 296.

663 τὸ δεῦρο, instead of τὸ μεταξὺ, since πέλαγος suggests πλοῦς: cp. 1165. If the Thebans attempt an armed invasion, they will find 'a sea of troubles' interposed. Eur. *Hipp.* 822 κακῶν δ', ὦ τάλας, πέλαγος εἰσορῶ | τοσοῦτον ὥστε μήποτ' ἐκνεύσαι πάλιν, | μήτ' ἐκπεράσαι κύμα τῆσδε συμφορᾶς. So of prosperity, *O. T.* 423 εὐπλοίας τυχόν. The form πλώσιμον only here: Attic writers elsewhere use πλώμιος (oft. πλοῖμιος in our MSS.), Her. *πλωτός*: πλεύσιμος is not found.

664 ε. θαρσεῖν μὲν οὖν. 'Now (οὖν) you are safe indeed (μὲν), even without my protection,—Phoebus being with you; but (δὲ 666) that protection,—superfluous though it be,—will be afforded by my name just as well as by my pre-

sence.' For μὲν οὖν with this distributed force cp. *O. T.* 483, *Ani.* 65; for its composite force, *O. T.* 705. κἄνευ τῆς ἐμῆς γνώμης, even apart from my resolve (636) to protect you. Though τῆς ἐμῆς form a cretic, the spondee κἄνευ can stand because the prep. coheres closely with its case. Cp. 115. In 1022 οὐδὲν δεῖ πονεῖν, and 1543 ὥσπερ σφῶ πατρί, the monosyllable excuses the spondee. ἐπαινώ with inf., advise: *El.* 1322 σιγᾶν ἐπήνεο'. Φοῖβος: Theseus infers this from 623.

666 ὅμως with μὴ παρόντος: it usu. follows the partic. (as 851, 1529), but sometimes precedes it, as Eur. *Ion* 734 δέσπου' ὅμως οἶσ'. It would be possible, however, to take ὅμως with οἶδα: 'but nevertheless (though my protection is needless).' Possibly it should be ὁμῶς, 'equally' (*Ai.* 1372 κἀκεῖ κἀνθάδ' ὦν... ὁμῶς).

668—719 First στάσιμον. The first strophe and antistrophe (668—680=681—693) praise Colonus: the second (694—706=707—719) praise Attica. But the local theme is skilfully knitted to the national theme. The narcissus and crocus of Colonus introduce the Attic olive (2nd strophe). The equestrian fame of Colonus suggests the Attic breed of horses, and this, in turn, suggests Poseidon's other gift to Athens,—the empire of the sea (2nd antistrophe). For the metres see Metrical Analysis.

Cicero (*Cato* 7) is the earliest extant

waters will prove wide, and hard to sail. Now I would have thee be of a good courage, apart from any resolve of mine, if indeed Phoebus hath sent thee on thy way; still, though I be not here, my name, I wot, will shield thee from harm.

CH. Stranger, in this land of goodly steeds thou hast^{1st} come to earth's fairest home, even to our white Colonus; ^{strophe.} where the nightingale, a constant guest, trills her clear note

κράτιστ' ἐμᾶς Hartung: Nauck deletes γὰς here, and ἀεὶ in the antistr., v. 682.

670 f. τὸν] τόνδ' Blaydes, Wecklein. This variant is said to occur in the margin of an Aldine Sophocles, in which a certain Joannes Livineius entered the readings of two MSS. collated by him at Rome in the 16th cent. (*Class. Journ.* xiv. pp. 428 ff.) **671** μυνύρεται L with most MSS., and second Junt. ed.: μύρεται A,

authority for the story of Sophocles reciting this ode before his judges.

668 f. The first word εὐίππου strikes a note which connects Colonus ἱππιος with the fame of Attica. Take γὰς with κράτιστα. You have come to earth's best abodes (*Colonus*), belonging to this εὐίππου χώρα (*Attica*). The gen. εὐίπ. τ. χώρας is most simply taken as possessive, denoting the country to which the ἔπαυλα belong, though it might also be partitive. It precedes ἔπαυλα as the territorial gen. regularly precedes the local name, Her. 3. 136 ἀπικοντο τῆς Ἰταλῆς ἐς Τάραντα.

669 γὰς is partitive gen. with the superl., as Lys. or. 21 § 6 ἡ γὰς ἀριστα... ἐπλεῖ παντὸς τοῦ στρατοπέδου. When γῆ stands alone it usu. = 'the earth,' as O. T. 480 τὰ μεσόμφαλα γὰς...μαντεία. Some understand, less well, 'the best abodes in Attica (γὰς), belonging to (or consisting in) Colonus (χώρας).'

ἔπαυλα, prop. a fold for cattle, as in O. T. 1138, where σταθμά is its synonym. So ἔπαυλοι in Oδ. 23. 358, and ἔπαυλις in Her. 1. 111. Then, just like σταθμά in poetry, 'homesteads,' 'dwellings': Aesch. Pers. 869 πάροιχοι | Θρηκίαν ἐπαύλων. The form ἔπαυλις was similarly used in late prose.

670 τόν: the antistrophic syll. (νάρκ-683), is long, but it is needless to write τόνδ', since the anacrusis is common.

ἀργῆτα, 'white,' contrasting with χλωραῖς (673). See Tozer, *Geography of Greece* p. 242: 'The site of Colonus is distinguished by two bare knolls of light-coloured earth, the ἀργῆτα Κολωνόν of the poet,—not chalky, as the expositors of that passage often describe it to be.'

Schol. τὸν λευκόγειον. From √ARG, denoting 'brightness,' come (a) the group of words for 'bright' or white, ἀργός, ἀργής, ἀργυροί, ἀργεννός, ἀργυρός: (b) ἀργυρός: (c) ἀργίλος, *argilla*, white clay. Thus the notion of a light-coloured soil was specially associated with this root. And this was certainly one reason why places were called 'white,'—whether the soil was merely light-coloured, as at Colonus, or chalky. Pindar puts Cyrene ἐν ἀργινόντι μαστῷ (P. 4. 8), and it is known to have stood on a chalk cliff (F. B. Goddard in *Amer. Journ. Philol.* v. 31 *ap. Gildersleeve ad loc.*). Soil is suggested by ἀργεῖλοφον πᾶρ Ζεφυρίων κολώνων (the town Δοκροί Ἐπιζεφύριον on the s.e. coast of Italy, Pind. fr. 200); and soil or light-coloured rocks by Ἀργινούσαι, the three islets off the coast of Aeolis (Strabo 617). Cp. 'Albion.' But a town on a hill might also owe the epithet to its buildings. We cannot now decide between soil and buildings in the cases of τὸν ἀργινόντα Λύκαστον and Κάμειρον (Jl. 2. 647, 656) in central Crete (?), nor always in the case of the name 'Alba.'

671 f. μυνύρεται θαμίζουσα inverts the usual constr.; cp. Oδ. 8. 450 ὁ δ' ἄρ' ἀσπασίως ἔδε θυμῷ | θερμὰ λούετρ', ἐπεὶ οὐτι κομίζόμενός γε θάμιζεν, 'since he was not often so cared for'; Plat. Rep. 328 c ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ. Here, however, θαμίζουσα may be taken separately, 'frequenting' (the place): Jl. 18. 386 πάρος γε μὲν οὐτι θαμίζεις, 'hitherto thou comest not oft.' The midd. in fr. 460 τῷδε (v. l. τῇδε) θαμίζεται, (the fish) haunts those waters.

- 6 χλωραῖς ὑπὸ βάσσαις,
 7 τὸν οἰνωπὸν ἔχουσα κισσὸν
 8 καὶ τὰν ἄβατον θεοῦ
 9 φυλλάδα μυριόκαρπον ἀνήλιον
 10 ἀνήνεμόν τε πάντων
 11 χειμῶνων· ἔν' ὁ βακχιώτας
 12 αἰεὶ Διόνυσος ἐμβατεῦει
 13 *θεαῖς ἀμφιπολὼν τιθήναις.

675

680

ἀντ. α'.

- θάλλει δ' οὐρανίας ὑπ' ἄχνας
 2 ὁ καλλίβοτρυς κατ' ἥμαρ αἰεὶ
 3 νάρκισσος, μεγάλαιν θεαῖν
 4 ἀρχαῖον στεφάνωμ', ὃ τε

R, V³, and Ald. **674** τὸν οἰνωπὸν ἔχουσα Erfurdt (and so Hartung). τὸν οἰνωπ' ἀνέχουσα L (made from οἰνωπὸν ἔχουσα), and so most MSS., except that T and Farn. give the right accent (οἰνώπ'), while B and Vat. have οἰνώπαν ἔχουσα. Dindorf's conjecture, οἰνώπα νέμουσα, has been received by several edd.

675 ἄβατον] ἄπατον Vat. **676** ἀνάλιον Triclinius. **678** ὁ βακχιώτας L, with a letter erased after ὁ. **680** θεαῖς Elmsley: θεαῖας MSS. The word

673 χλω. ὑπὸ βάσσαις, 'under' (screened by) green glades,—in the sacred grove (cp. 17) and in the neighbouring Academy. Cp. *Ai.* 198 ἐν εὐανέμοις βάσσαις (Ida's glens). If the word could be referred, like βυσσός, to the rt. of βαθύς, it would be peculiarly appropriate here to the haunts of the bird that 'sings darkling.'

674 The reading ἀνέχουσα is usually justified by *Ai.* 212 (σε) στέρξας ἀνέχει, 'having conceived a love for thee, he upholds thee'; and *Eur.* 123 βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων, 'upholding,' i.e. 'refusing to forsake,' 'remaining constant to.' But how could the bird be said to 'uphold' the ivy in that sense? In *Thuc.* 2. 18 and 7. 48 ἀνείχεν is intrans., 'he held back' cautiously. Of the two MS. readings, οἰνωπὸν ἔχουσα and οἰνώπ' ἀνέχουσα, the latter seems to have come from the former, not *vice versa*. οἰνωπός is a good Attic form (used four times by *Eur.*), and οἰνωπὸν ἔχουσα is nearer to the MSS. than Dindorf's οἰνώπα νέμουσα. The latter word would mean, 'having for her domain.'

675 f. The ivy and the vine (17) being sacred to Dionysus (θεοῦ), the foliage of the place generally is called his. θεοῦ is certainly not the hero Colonus (65). We might desire θεάν (the Eu-

menides), but the φυλλάς meant is not *only* that of the sacred grove; it includes the Academy. μυριόκαρπον refers to the berries of the laurel (παγκάρπου δάφνης *O. T.* 83), the fruit of the olive and of the vine. Cp. on 17.

677 f. ἀνήνεμον...χειμῶνων, cp. 786, 1519: *El.* 36 ἄσκειον ἀσπίδων: *ib.* 1002 ἄλυτος ἄτης: *Tr.* 691 ἀλαμπές ἡλίου: *Od.* 6. 250 ἐδηγύος...ἄπατος: *Eur. Ph.* 324 ἄπεπλος φαρέων. In these poet. phrases, the gen. might be viewed either as (1) simply a gen. of want, as after καθαρός, etc.: (2) an attrib. gen. depending on the implied noun (here, *ἄνεμοι*).

678 βακχιώτας (only here)=βακχευτής, βάκχος, reveller. Cp. *O. T.* 1105 ὁ Βακχείος θεός.

679 f. ἐμβατεῦει, haunts the ground, *Aesch. Pers.* 449 Πὰν ἐμβατεῦει ποντίας ἀκτῆς ἐπι. ἀμφιπολὼν, properly, 'moving around,' so, 'attending on,' 'roaming in company with.' The bold use seems to have been suggested by the noun ἀμφίπολος as='follower' (*Pind.*, etc.), ἀμφιπολεῖν being here to that noun as ὁπαθεῖν to ὁπαδός. τιθήναις, the nymphs of the mythical Nysa, who nurtured the infant god, and were afterwards the companions of his wanderings: *Il.* 6. 132 (Lycurgus, king of Thrace) Διωνύσοιο τιθήνας | σευε κατ' ἡγάθειον Νυσήϊον.

in the covert of green glades, dwelling amid the wine-dark ivy and the god's inviolate bowers, rich in berries and fruit, unvisited by sun, unexed by wind of any storm; where the reveller Dionysus ever walks the ground, companion of the nymphs that nursed him.

And, fed of heavenly dew, the narcissus blooms morn by morn^{1st anti-} with fair clusters, crown of the Great Goddesses from of yore; and strophe.

should answer to the syllable χρυσ- in v. 693. The conjecture *θυίαις* (noticed by Schneidewin) would require some change in 693, where see n.—ἀμφιπωλῶν (from ἀμφιπύων) L; ἀμφιπύων A, R, B, L², Vat.: ἀμφιπολῶν F, T, Farn. **682** δελ is omitted by Nauck: cp. n. on 669. **683** μεγάλαιν θεαῖν MSS.: μεγάλων θεῶν Plut. *Mor.* 647 B, Clemens *Paed.* 213: μεγάλων θεῶν Nauck.

681 ff. θάλλει δ'. After the mention of Dionysus, the narcissus now serves to introduce a mention of Demeter and Persephone (Cora). Under the name of Ἰακχος, represented as the son of Cora (or sometimes of Demeter), Dionysus was associated in the Eleusinian mysteries with the 'two goddesses' (τῶ θεῶ): thus *Ant.* 1119 he reigns παγκοίνοις Ἐλευσινίας | Διοῦς ἐν κόλποις. A relief found at Eleusis in 1859, and referable to the period between Pheidias and Praxiteles, shows Persephone with her right hand on the head of the young Iacchos (a boy of some fifteen years), who is facing Demeter. It is reproduced in Baumeister's *Denkmäler des klass. Alterth.*, s.v. 'Eleusinia,' p. 471. There was a shrine of Demeter near Colonus, 1600.

683 νάρκισσος. As the epithet shows, some thickly-flowering variety is meant: cp. Vergil's 'comantem Narcissum,' *Geo.* 4. 122. Wieseler (*Narkissos*, pp. 114 ff., Gött. 1856) thinks that a lily is meant here. Bentham (*British Flora*, 4th ed., p. 473) says that the *narcissus poeticus* of the Mediterranean region 'has usually a solitary flower of a pure white, except the crown, which is yellow, often edged with orange or crimson.' This does not suit καλλίστορυς. There is a like doubt about the classical δάκνθος, variously taken as iris, gladiolus, or larkspur—at any rate, not our hyacinth. But, whatever the true identification here may be, the symbolism of νάρκισσος in Greek mythology is clear. It is the flower of imminent death, being associated, through its narcotic fragrance, with νάρκη,—the pale beauty of the flower helping the

thought. It is the last flower for which Persephone is stretching forth her hand when Pluto seizes her,—Earth having put forth a wondrous narcissus, with a hundred flowers, on purpose to tempt her: *Hom. Hymn.* 5. 15 ἡ δ' ἄρα θαμβήσασ' ὠρέξατο χερσίν αὐ' ἀμφὶ | καλὸν ἄθυμα λαβεῖν· χάνει δὲ χθὼν εὐρύγαια. Paus. 9. 31. 9 (quoting an ancient hymn by the legendary poet Pamphos) says that Cora was seized οὐκ οἷος ἀπαρηθέσαν ἀλλὰ ναρκίσσοις. So Euphorion (220 B.C.) fr. 52 Εὐμενίδες ναρκίσσου ἐπιστεφές πλοκαμῖδας. Artemidorus (160 A.D.), interpreting dreams of crowning the head, says, στέφανοι ναρκίσσων πεποιημένοι πᾶσι κακοί (*Oneirocr.* I. 77). Narcissus is the fair youth cold to love, whose face seen by himself in the water was the prelude of death (cp. Artemid. 2. 7).

μεγάλαιν θεαῖν: Paus. 8. 31. 1 (at Megalopolis) θεῶν ἱερὸν τῶν μεγάλων· αἱ δὲ εἰσιν αἱ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη. In Attic usu. τῶ θεῶ, and so Andoc. or. 1 § 32 (of these goddesses) πρὸς τοῖν θεοῖν is now read (*v.l.* ταιν θεαῖν). Indeed θεά is rare in Attic prose except in such phrases as θεοὺς καὶ θεάς. But here, in a lyric passage, and with an epithet added, the poet may have preferred the less familiar θεαῖν. The schol. was wrong in desiring τὰν μεγάλων θεῶν (meaning the Eumenides).

684 ἀρχαῖον στεφάνωμ'. The narcissus does not figure specially as an attribute of the goddesses—as the corn-ears and poppy of Demeter, the pomegranate of Cora, and the myrtle of Iacchos. But, as the flower which Cora was plucking when seized, it was associated with their cult from the first (ἀρχαῖον), and was one

- 5 χρυσαυγῆς κρίκος· οὐδ' αὔπνοι 685
 6 κρῆναι μινύθουσιν
 7 Κηφισοῦ νομάδες ῥέεθρων,
 8 ἀλλ' αἰὲν ἐπ' ἡματι
 9 ὠκυτόκος πεδίων ἐπινίσσεται
 10 ἀκηράτῳ σὺν ὄμβρῳ 690
 11 στερνούχου χθονός· οὐδὲ Μουσᾶν
 12 χοροί νιν ἀπεστύγησαν, οὐδ' ἅ
 13 χρυσάνιος Ἀφροδίτα.

687 Κηφισοῦ L, with MSS.: Κηφισοῦ B, T, Vat., Farn.

689 ἐπινίσσεται L, L²,

R², F (with σ written above): ἐπινέσεται A, R, Ald.: ἐπινίσσεται B, T, Vat., Farn.

691 στερνούχου] στέρνου Vat.: Hermann conject. στερμούχου.

692 οὐδ' ἅ B,

of the flowers which would be most fitly woven into those floral wreaths which, on the wall-paintings, sometimes replace Demeter's more usual crown of corn-ears (see Baumeister, *Denkm.* p. 417). Hesych. says that in Crete the narcissus was called δαμάτριον. In Rhodes Cora was crowned with asphodel (Bekker *Anecd.* I. 457. 9). At Hermione a flower like the *υάκινθος*, locally called *κοσμοσάνδαλον*, was worn by the worshippers of Demeter Chthonia (Paus. 2. 35. 5). Schneidewin's explanation, 'original crown,'—before they changed it for others,—is against the myth itself, which makes the narcissus a new joy to Cora's eyes (*Hom. Hymn.* 5. 15).

685 χρυσαυγῆς κρίκος. Tozer, *Geogr. of Greece* p. 162: 'when Sophocles... speaks of the 'crocus with its golden sheen,' we would fain regard this as the same with the splendid flower that displays its golden blossoms close to the snow on Parnassus and the mountains of Arcadia. But, in reality, there can be little doubt that it was the cultivated crocus, from which the saffron was obtained, and which was introduced into Greece from the East, where it was prized as a dye for robes and slippers,—the *κροκόβαπτον ποδὸς εὐμαριν* of the *Persae* [660]—the sign of royalty and majesty.' Cp. *Hom. Hymn.* 4. 177 (of fair maidens) *ἀμφὶ δὲ χαῖται | ὥμοις ἀσσοντο κροκῆν' ἄνθει ὁμοίαι*. Along with roses, violets, 'hyacinth,' 'narcissus,' and 'agallis' (iris?), the 'crocus' is gathered by Cora (*ib.* 6 ff.). Schol. *κάν τῇ Νιοβῇ ὁ Σοφοκλῆς τὸν κρίκον ἀντικρυς τῇ Δήμητρὶ ἀνὰ τίθεται*. At the Thesmophoria (the

festival of Demeter *θεσμοφόρος*), when wreaths of flowers were not worn (schol.), the women appeared in *κροκωτοί*, saffron-coloured robes (Ar. *Thesm.* 138). The crocus was planted on graves (*Juv. Sat.* 7. 208).

686 κρῆναι, the 'founts.' 'The most distant sources of the river are on the w. side of Mt. Pentelicus and the s. side of Mt. Parnes, and in the intermediate ridge which unites them' (Leake): in particular, a broad stream descends from the steepest part of Parnes. The Cephissus has a course of about 20 miles to the bay of Phalerum.

μινύθουσιν. Soph. has seized a distinctive point. Even at this day, when the plain has much less shade than of old, the *Cephissus* 'never fails,' while in the long droughts of summer the bed of the *Ilissus* is absolutely dry. Cp. *Modern Greece* by H. M. Baird (1856) p. 294: 'The little river Cephissus...scatters fertility and verdure around. Great was the contrast between its banks and the rest of the plain, which in the month of October is dry, parched, and dusty. The whole valley, in its width of six miles, had been stripped of nearly every vestige of vegetation; for not a drop of water had fallen during the previous four or five months.'—μινύθω is both trans. and intrans. in Homer; intrans. in the Ionic of Hippocr. (who has it of flesh 'wasting'). Aesch. has it twice in lyrics (intrans.); Soph. only here.

687 Κηφισοῦ. Chr. Wordsworth (*Athens and Attica* p. 137) observes that the Athenian poets never praise the *Ilissus* (perhaps because it was too much

the crocus blooms with golden beam. Nor fail the sleepless founts whence the waters of Cephissus wander, but each day with stainless tide he moveth over the plains of the land's swelling bosom, for the giving of quick increase; nor hath the Muses' quire abhorred this place, nor Aphrodite of the golden rein.

L², Vat.: οὐδ' αὖ L, F, R²: οὐδέ A, R, Ald. Retaining *theia*s in v. 680, Triclinius here supplied the wanting syllable by reading οὐδ' αὖ | ἄ, found in T and Farn. With a like object, Brunck conjectured οὐδέ γ' | ἄ: Hermann, οὐδέ | μάν: Hartung,

associated with the prose of daily life), though Plato, in the *Phaedrus*, makes some amends; they keep their praises for the Cephissus (so Eur. *Med.* 835). On the other hand the Ilissus, not the Cephissus, is the representative river of Attica for more distant singers, from Apollonius Rhodius (I. 215) to Milton (*Par. Reg.* 4. 249).

νομάδες, wandering. The word *alludes* to irrigation by ducts or canals (a system still in use), but does so far more poetically than would be the case if (with E. Curtius) we made it active, with *ρέεθρων* for object, gen., 'distributing the streams.' There is no example of an adj. of this form (as *σποράς*, *στροφάς*, *φορβάς*) having an active sense. Cp. *O. T.* 1350 n.

688 ἐπ' ἡματι, a very rare use in Attic, meaning here that *on* (or *for*) each day the river gives what that day requires. Cp. *Il.* 10. 48 (never did I hear *ἄνδρ'* ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι (as one day's work): more oft. ἐπ' ἡματι τῷδε, 'on this day,' *Il.* 13. 234, 19. 110. Herodotus has the gen. ἐπ' ἡμέρης ἐκάστης in a similar sense (5. 117); this phrase, too, is un-Attic.

689 ὠκυτόκος, giving an early reward to the cultivator's labour. Cp. ὠκυτόκοιο Σελάνας (because thought ἐπὶ ταῖς λοχείαις καὶ ὠδίσι βογηθῆν), poet. *ap.* Plut. *Mor.* 282 c. ὠκυτόκιον, a medicine used in childbed, *Ar. Th.* 504.

πεδίον ἐπινίσσεται, a partitive gen. (helped by ἐπι-), cp. ἐρχονται πεδίοιο, *Il.* 2. 801.

690 ὄμβρω, water: see on *O. T.* 1427. (*Not*, 'with the help of rain.')

691 στ. χθονός, possessive gen. with *πεδίω*.—*στερνούχου*, having *στερνα*: an expressive word for the expanse of the Attic *πεδίον*, varied by gentle undulations, or by rocky knolls like *Colonus* itself. *Suidas* quotes a poet. phrase *στερνα γῆς*: cp. the common use of

μαστοί for round hills or knolls. Hes. *Theog.* 117 Γαῖ' εὐρύστερνος: Pind. *Nem.* 7. 33 εὐρυκόλπου | ...χθονός. Both *στερνα* and *νώτα* were applied, says the schol., to τῆς γῆς τὰ πεδιώδη καὶ εὐρέα. The epithet helps, with ὠκυτόκος, to suggest the image of a mighty living frame, quickened by the veins of irrigation.

Μουσάν. Paus. I. 30. 2 (in the Academy, cp. on 55) ἔστι δε καὶ Μουσῶν τε βωμὸς καὶ ἑτέρος Ἑρμοῦ καὶ ἔνδον Ἀθηνᾶς.

692 f. νιν refers to *χθονός* in 691: this region generally.

οὐδ' ἄ. The οὐδ' αὖ of L is somewhat prosaic, and implies a contrast between the deities which is unfitting here. Ἀφροδίτη is not among the divinities of the Academy or *Colonus* in Paus. I. 30, though there was an altar of Ἑρως in front of the entrance to the Academy. But she was often associated with Demeter and Cora (cp. Paus. 3. 19. 4, and Baumeister *Denkmäler* p. 419); and she was also specially connected by an Attic legend with the Cephissus (*Eur. Med.* 835).

χρυσάνιος, when she drives her chariot drawn by sparrows (*Sappho* fr. 1. 10), doves, or swans. The word occurs only once in *Il.* (6. 205), as epith. of Artemis, and once in *Od.* (8. 285), as epith. of Ares. Paus. 9. 23. 4 (speaking of a lost hymn by Pindar to Persephone) ἄλλαι τε ἐς τὸν Ἀδην εἰσὶν ἐπικλήσεις καὶ ὁ χρυσήνιος, δῆλα ὡς ἐπὶ τῆς Κόρης τῇ ἀρπαγῇ. So, here, the epith. suggests a visit of the goddess from above.

694—719 Thus far the theme has been *Colonus* and the adjacent region. Now the praises take a larger range. Athena's gift of the olive, Poseidon's gift of the horse, are here celebrated as common to Attica (τᾶδε χώρα, 700, cp. 668): though the latter had a special interest for *Colonus* Hippius, and the former for the Academy, where an olive was shown, said to have sprung up next

στρ. β'. ἔστιν δ' οἶον ἐγὼ γὰς Ἀσίας οὐκ ἐπακούω, 694
 2 οὐδ' ἐν τᾷ μεγάλα Δωρίδι νάσω Πέλοπος πώποτε
 βλαστὸν
 3 φύτευμ' ἀχείρωτον αὐτοποιόν,
 4 ἐγχείων φόβημα δαΐων,
 5 ὃ τᾷδε θάλλει μέγιστα χώρα, 700
 6 γλαυκάς παιδοτρόφου φύλλον ἐλαίας·
 7 τὸ μὲν τις *οὐ νεαρός οὐδὲ γήρᾳ.

οὐδ' οὖν | ἄ (and so Blaydes): Campbell, οὐδ' ἄρ' | ἄ. 694 ἔστιν δ' T, Farn.: ἔστιν δὲ L, A, and most MSS.

696 f. οὐδ' ἐν τᾷ μεγάλα...βλαστὸν] In the antistrophic verses (709 f., δῶρον...μέγιστον), as compared with these, there is a defect of two short syllables. Various remedies have been suggested. (1) Leaving vv. 696 f. intact, Porson inserts *χθονός* before *αἴχημα* in v. 710. I follow him. (2) Deleting *Πέλοπος* in v. 697, Meineke changes *αἴχημα* to *κτῆμα*, and Bergk to *σχῆμα*. (3) F. W. Schmidt deletes *Πέλοπος* πώ- in v. 697, and *εἰπείν* in 710: then *νάσω* ποτέ *βλαστὸν* answers to *αἴχημα μέγιστον*. (4) Nauck deletes *νάσω* *Πέλοπος* πώποτε in v. 697, *εἰπείν* and *μέγιστον* in v. 710: then *Δωρίδι βλαστὸν* answers to *δαίμονος αἴχημ'*. (5) Hartung, leaving vv. 709 f. intact, substitutes *πρὶν* for *Πέλοπος* in v. 697. 698 *φύτευμ'* MSS.: *φίτευμ'*, found in the margin of the Aldine copy mentioned on v. 670, is received by Doederlein, Blaydes, Nauck.—*ἀχείρωτον* A, with most MSS. (*ἀχύρωτον* R), Pollux 2. 154, Elms., Herm., Blaydes, Campb.: *ἀχείρητον* L (from *ἀχῆρητον*), F, R², schol., Dind., Wecklein; *ἀχείριστον*

after the primal olive in the *Πανδροσεῖον* of the *Erechtheum* (Paus. 1. 30. 2).

694 γὰς Ἀσίας, sc. *ὄν*, possessive gen., with *ἐπακούω*, hear of as belonging to. The poet does not mean, of course, that he has never heard of the olive as growing in the Peloponnesus or in Asia Minor. It is enough to recall the *στρεπτῆς καλουμένης ἐλαίας φυτὸν* of Epidaurus (said to have been twisted by Heracles, Paus. 2. 28. 2), and the speculation of Thales in the olive-oil presses of Miletus and Chios (*ἐλαιουργεῖα*, Arist. *Pol.* 1. 11). He means that nowhere else has he heard of an olive-tree springing from the earth at a divine command, or flourishing so greatly and so securely under divine protection.

695 f. Δωρίδι, as Schneidewin remarked, is an anachronism (cp. 1301), since legend placed Oedipus before the Trojan war, and the Dorian conquest of the Peloponnesus after it; but Attic tragedy was not fastidious on such points. In Eur. *Hec.* 450 the Peloponnesus is *Δωρὶς αἶα*. Cp. on 66. νάσω: cp. Eust. ad Dion. Perieg. 403 ἡ τοῦ Πέλοπος νῆσος ἔστι μὲν κυρίως Χερρόνησος, ὅμως δὲ νῆσος μὲν λέγεται, ὡς παρὰ βραχὺ τοιαύτη οὖσα. In the 10th century we find the Pelopon-

nesus called simply ἡ νῆσος by Constantinus Porphyrogenitus, *περὶ τῶν Θεμάτων* ('the provinces') p. 52 ἔστι δὲ πᾶσα ἡ νῆσος ὑπὸ ἐνὶ στρατηγῷ τεταγμένη.

Πέλοπος has been regarded by some as a gloss: see on 709 f. But, apart from the fact that 709 f. are shorter by ~, it need move no suspicion; for, if not necessary here, it is at least fitting, and is often joined with νῆσος. Tyrtæus fr. 2 εὐρεῖαν Πέλοπος νᾶσον ἀφικόμεθα. *Cypria* fr. 8 διεδέρκετο νῆσον ἅπασαν | *Τανταλίδεω* Πέλοπος. *Ion Omphale* fr. 24 ἀμεινον ἢ τὸν Πέλοπος ἐν νήσῳ τρέπον.—Cp. Aesch. *Eum.* 702 (the Areiopagus is a safeguard) οἶον οὗτος ἀνθρώπων ἔχει | οὗτ' ἐν Σκύθαισιν οὐτε Πέλοπος ἐν τόποις.

698 φύτευμ'. *φίτευμ'*, which Blaydes prefers, occurs only once in trag. (Aesch. *Ag.* 1281, of Orestes); it seems more appropriate to a 'scion' (child) than to a plant.

ἀχείρωτον was read here by Pollux (2. 154), and is thus carried back to about 160 A.D.; it is also in A and a majority of our other MSS.; while L's *ἀχείρητον* is clearly a corruption. The question is whether *ἀχείρωτον* means (1) 'unvanquished,' the only sense in

And a thing there is such as I know not by fame on Asian^{2nd} ground, or as ever born in the great Dorian isle of Pelops,—a strophe. growth unconquered, self-renewing, a terror to the spears of the foemen, a growth which mightily flourishes in this land,—the gray-leafed olive, nurturer of children. Youth shall not mar it

Hartung: ἀγήρατον Nauck.—αὐτοποιόν Blaydes: αὐτόποιον MSS. Nauck conject. ἀνθοποιόν; Meineke, αὐτόφοιτον.

699 ἐγγέων L (γ in an erasure), and most MSS.: ἐκγέων A, B: ἐκχέων R, Vat.

700 μέγιστα T, Farn.: most of the others have μεγίσται (as L), or μεγίστα. Blaydes conject. μάλιστα. 701 παιδοτρόφον L has ε written over αι, indicating a conjecture παιδοτρόφον. κουροτρόφον Nauck.

702 ε. τὸ μὲν τις MSS.: τὴν μὲν τις Triclinius (T, Farn.): τὸ μὲν τις Seebass: τὰν οὐτις Nauck.—οὐ νεαρὸς] οὔτε νεαρὸς MSS., which exceeds the metre of the antistrophic v. (715) by one short syll.; hence Porson changed οὔτε to οὐ (ap. Kidd, p. 217). Elmsley conject. οὔτε νέος: Hartung, οὐτ' ἥρος: Dindorf, οὐθ' ἄβος: Blaydes, τὰν οὔτε νεαρὸς τις.—οὐδὲ γῆρα | συνναίων] οὔτε γῆρα | σημαίων MSS. In L the first hand wrote γῆραι: the corrector changed the accent. συνναίων is the conjecture of Blaydes, also of Wecklein, and had occurred, independently of both, to myself. Nauck (formerly) conjectured οὐτ' ἐν ᾧρα | χραιμώνων: Buecheler,

which it occurs elsewhere, as Thuc. 6. 10 οἱ Χαλκιδῆς...ἀχείρωτοί εἰσι: or (2) ἀχειρούργητον, as Pollux takes it, 'not cultivated by human hands.' χείρωμα usu. meant 'a conquest,' or 'a violent deed'; yet Aesch. could say τυμβοσχερά χειρώματα (work of the hand in mound-making) *Theb.* 1022. A bold artist in language might similarly, perhaps, have ventured on ἀχείρωτος as = 'not hand-wrought.' My reason for preferring 'unvanquished' is the context. While βλαστόν (697) refers to the miraculous creation of the olive by Athena, αὐτοποιόν refers (I think) to its miraculous self-renewal after the Persians had burnt it. Her. 8. 55 δυντὴρ τε ἡμέρη ἀπὸ τῆς ἐμπρησίας Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι ὥς ἀνέβησαν ἐς τὸ ἱρόν, ὧρων βλαστόν ἐκ τοῦ στελέχεος ὅσον τε πηχναίον ἀναδεδραμηκότα. This connection of ideas is further indicated by the next phrase, ἐγγέων etc. For αὐτοποιός as 'self-produced' (i.e. producing itself from itself) cp. αὐτοτόκος, αὐτοφάγος, αὐτοφόνος. Chandler (*Accent.* § 457 2nd ed.) remarks that all compounds of -ποιος are oxytone (quoting Arcadius 88. 2): αὐτόποιος (as our MSS. give it) in this passage 'is the one solitary exception, and therefore probably a false accent.'

699 φόβημα. Androtion (circ. 280 B.C.), in his Ἀτθίς, stated that the sacred olives (μοῖραι) in Attica had been spared by the Peloponnesian invaders under Archidamus, who sacrificed to Athena.

The *Atthis* of Philochorus, a contemporary of Androtion, made the same statement (schol. ad loc.).

700 τᾷδε...χώρᾳ, locative dat.: in Attica. μέγιστα: cp. 219 μακρά, 319 φαίδρα, *O. T.* 883 ὑπέροπτα n. The light soil of Attica (τὸ λεπτόγειον), and the climate, esp. favoured the olive: cp. Theophr. *Caus. Plant.* 2. 4. 4 ἡ σπιλάς (stony ground) καὶ ἐν μᾶλλον ἢ λευκογείος (670 n.) ἐλαιοφόρος. For Greece, the olive-zone begins s. of the plains of Thessaly, as for Italy it begins s. of the plains of Lombardy. The olive is found in Phthiotis and Magnesia: in Epeirus, only on the sea-coast.

701 παιδοτρόφον, nourishing the young lives in the land. The epithet is especially fitting here, after the recent allusion to Demeter and Cora, because at the Thesmophoria the prayer to those goddesses associated Earth with them as ἡ κουροτρόφος: see *Ar. Thesm.* 295. Cp. *Juv. Sat.* 3. 84 quod nostra infantia caelum Hausit Aventini, baca nutrita Sabina (the olive). Hesych. (s.v. στέφανον ἐκφέρειν) says that it was the Attic custom στέφανον ἐλαίας τιθέναι πρὸ τῶν θυρῶν, when a male child was born; as wool, when a female (cp. *foribus suspende coronas: Iam pater es*). But there is no such allusion here. Nor could παιδοτρ. mean 'propagated from the parent olive' on the acropolis, as Schneidewin thought.

702 τὸ μὲν τις κ.τ.λ. Two points first claim notice. (1) οὔτε and νεαρὸς

8 *συνναίων ἀλιώσει χερὶ πέρσας· ὁ γὰρ *αἰὲν ὀρών
κύκλος

9 λεύσσει νιν Μορίου Διὸς 705

10 χά γλαυκῶπις Ἀθάνα.

ἀντ. β'. ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, 707

2 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, <χθονὸς>

αὔχημα μέγιστον,

3 εὐππον, εὐπωλον, εὐθάλασσον. 711

4 ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς

5 τόδ' εἰσας αὔχημ', ἀναξ Ποσειδάν,

6 ἵπποισιν τὸν ἀκεστήρα χαλινὸν

οὗτ' ἐνεδρος οὔτε χώρας | ἐμβαλῶν. 703 χερὶ Heath: χειρὶ MSS. 704 ὁ γὰρ αἰὲν ὀρών Hermann, and so most recent edd. (Porson, *ap. Kidd*, p. 217, proposes ὁ γὰρ αἰὲς ὀρών). ὁ γὰρ εἰς αἰὲν ὀρών L, and so most MSS. (some with εἰσαιεν): ὁ γὰρ εἰσορών A, R, Ald. Some keep εἰσαιεν here, and alter παραπτομένα in the antistr., v. 716 (where see n.). 707 ἔχω is wanting in B, Vat., a space being

are both in the MSS., but both cannot be right. Cp. v. 715. If with Porson the first οὔτε is changed to οὐ, the second οὔτε must certainly be changed to οὐδέ. A single οὔτε cannot follow οὐ, though a repeated οὔτε can (*Tr.* 1058). Elmsley's οὔτε νέος is hardly probable. (2) γήρᾳ σημαίνων seems to me impossible. It surely could not mean either (a) 'commanding in old age'—the elderly Archidamus in contrast with the young Xerxes—or (b) 'commanding the elderly men.' The difficulty is not in the sense of σημαίνων itself, for which cp. *Il.* i. 288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν, | πᾶσι δὲ σημαίνειν,—he would be master, king, captain (σημάντωρ): it is in the combination with γήρᾳ.

Now comes this question:—Was the antithesis here between *youth* and *age*, or between some other notions? Hartung writes οὗτ' ἦρος οὔτε γήρᾳ, understanding, 'neither in spring nor in winter,' σημαίνων, 'by his word of command': but such a fig. sense of γήρᾳ is inconceivable. Nauck's οὗτ' ἦρος οὗτ' ἐν ὥρᾳ | χειμῶνιν is too far from the MSS., and the plur. is strange. I incline to believe that the poet indeed meant 'neither young nor old,' but without any personal reference, and merely in this general sense:—'from generation to generation of men these sacred trees are safe.' The words ὁ γὰρ αἰὲν ὀρών suit this. The conjecture συνναίων has

palaeographic probability (for a cursive text): for the phrase cp. Eur. fr. 370 μετὰ δ' ἡσυχίας πολὺ γήρᾳ συνοικοῖτην.

704 κύκλος, the eye of Zeus (so κύκλοι, *Ph.* 1354), not the 'orb' of the sun.

705 Μορίου Διός. *Attic Orators*, vol. i. p. 289: 'Throughout Attica, besides the olives which were private property (ἴδιαι ἐλαῖαι, *Lys.* or. 7 § 10) there were others which, whether on public or on private lands, were considered as the property of the state. They were called *moriae* (μορίαί)—the legend being that they had been propagated (μεμορημέναι) from the original olive which Athena herself had caused to spring up on the Acropolis. This theory was convenient for their conservation as State property, since, by giving them a sacred character, it placed them directly under the care of the Areiopagus, which caused them to be visited once a month by Inspectors (ἐπιμεληταί, *Lys.* or. 7 § 29), and once a year by special Commissioners (γνώμονες, *ib.* § 25). To uproot a *moría* was an offence punishable by banishment and confiscation of goods (*ib.* § 41).' Μορίου, from the objects protected; so Ζεὺς ἱκέσιος, κτήσιος, etc.

706 γλαυκῶπις, with grayish-blue eyes: the Homeric epithet has been suggested by γλαυκᾶς in 701. The altar of Ζεὺς Μόριος, otherwise called Καταιβάτης, was in the Academy, where there was

by the ravage of his hand, nor any who dwells with old age; for the sleepless eye of the Morian Zeus beholds it, and the gray-eyed Athena.

And another praise have I to tell for this the city our mother, ^{2nd anti-}the gift of a great god, a glory of the land most high; the might ^{strophe.} of horses, the might of young horses, the might of the sea.

For thou, son of Cronus, our lord Poseidon, hast throned her in this pride, since in these roads first thou

left. **709 f.** See on vv. 696 f. **712** εἰς MSS., ἐς Dind. **713** εἰσας] The MSS. have either εἰσας (as A, which Ald. follows), or εἰσας (as B, T), or εἰσας (as L, F, R², L²). In L the accent is in an erasure: the first hand perh. wrote εἰσας. **714** ἵπποισι L.

also a shrine of Athena close to the *μοῖραι* (Apollodorus *ap. schol.*); hence there was a special reason for the conjunction of the deities here.

707 ff. This antistrophe is devoted to Poseidon, as the strophe to Athena. *ματρώπολει*, 'mother-city' (Athens), since the men of Colonus, like all other dwellers in Attica, may deem themselves her children. So Pind. *Nem.* 5. 8 Αἰακίδας ... *ματρώπολιν τε*, their native state (Aegina): *Ant.* 1122 Βακχᾶν *ματρώπολιν* Θήβαν (with allusion to Semelè). *Νοί*, 'capital city,' which would be prosaic: this sense occurs as early, however, as Xen., *Anab.* 5. 2. 3 ἐν δὲ ἦν χωρίον *μητρόπολις αὐτῶν*.

709 f. If vv. 696 f. are sound as they stand, the problem here is to supply ~~, and Porson's *χθονός* seems best. *μεγάλων ... μέγιστον, αὔχημα ... αὔχημα* (713) must not be judged with modern fastidiousness: see on 554.

711 εὐίππων, εὐπῶλον harmonizes with a strain of feeling which pervades the ode,—that the bounty of the gods to Attica is continued from day to day and from age to age. The supply of good ἵπποι is perpetually replenished by good πῶλοι: 'est in equis patrum Virtus.' εὐίππων further suggests *ἵππεις*, since (as = 'well-horsed') it is often said of heroes (Pind. *Ol.* 3. 39 εὐ. Τυνδαριδᾶν). The Boeotian Orchomenus is *καλλίπῳλος*, Pind. *Ol.* 14. 2. For *αὔχημα εὐίππων*, a glory consisting in good horses, cp. 1062, Pind. *Ol.* 3. 37 *ρίμφαρμάτου | διφρηλασίας*: *P.* 8. 37 *νικαν ... θρασύγυιον*: *Isid.* 1. 12 *καλλίπῳλον ... κύδος*.

εὐθάλασσον. The well of salt water

shown in the Erechtheum (ἕδωρ θαλάσσιον ἐν φρέατι Paus. 1. 26. 5) was called *θάλασσα*. It was said to have been created by a blow from Poseidon's trident; the three holes which were shown are still visible (see Penrose's drawing and description in Smith's *Dict. Geog.* 1. 279 b). Her. 8. 55 'Ἐρεχθέος... νηός, ἐν τῷ ἐλαίῳ τε καὶ θάλασσᾳ ἐνι. Apollod. 3. 14. 1 (Poseidon) ἀνέφηρε θάλασσαν ἣν νῦν 'Ἐρεχθίδα καλοῦσι. εὐίππων, εὐθάλασσον are brought close together as expressing the two great attributes of Poseidon, *Hom. Hymn.* 22. 4 διχθὰ τοι, 'Ἐννοσίγαιε, θεοὶ τιμὴν ἐδάσαντο, | ἵππων τε δημοτῆρ' ἔμεναι σωτήρᾳ τε νηών: Ar. *Eq.* 551 ἵππ' ἀναξ Πόσειδον, ᾧ | χαλκοκρότων ἵππων κτύπος | ... ἀνδάνει, | καὶ κνανέμβολοι θοαὶ | μισθοφόροι τριήρεις.

712 σὺ γάρ, after the voc.: cp. σὺ δέ (507).

713 εἰσας (ἵζω) νῦν εἰς τόδ' αὔχημα, didst establish her in this glory, as in a royal throne: cp. Her. 3. 61 τοῦτον... εἶσε ἄγων ἐς τὸν βασιλῆον θρόνον. The phrase is Homeric, *Od.* 1. 130 αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων.

714 ἵπποισιν with τὸν ἀκεστήρα: cp. *Ai.* 1166 βροτοῖς τὸν ἀέιμνηστον | τάφον. ἀκεστήρα = σωφρονιστήν, healing their *μανιάδες νόσοι*, and bringing them to a calm temper (*Il.* 13. 115 ἀλλ' ἀκεῶμεθα θάσσον· ἀκεσταὶ τοι φρένες ἐσθλῶν): cp. Athen. 627 E (music is introduced at banquets) ὅπως ἕκαστος τῶν εἰς μέθην καὶ πλήρωσιν ὠρμημένων *ιατρὸν λαμβάνη τῆς ὕβρεως καὶ τῆς ἀκοσμίας τὴν μουσικὴν*. Pind. *Ol.* 13. 68 φίλτρον τόδ' ἵππειον, 85 φάρμακον πραῦ, said of the bit (*χαλινός*) given by Athena to Bellerophon for Pegasus.

7 πρῶταισι ταῖσδε κτίσας ἀγνυαῖς. 715
8 ἃ δ' εὐήρετμος ἔκπαγλ' ἀλία χερσὶ παραπτομένα
πλάτα

9 θρώσκει, τῶν ἑκατομπόδων
10 Νηρηίδων ἀκόλουθος.

AN. ὦ πλείστ' ἐπαίνους εὐλογούμενον πέδον, 720
νῦν *σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

OI. τί δ' ἔστιν, ὦ παῖ, καινόν; AN. ἄσπον ἔρχεται
Κρέων ὃδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

OI. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνουτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725

XO. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων ἐγώ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

715 ταῖσδ' ἔκτισας L, A, and most MSS.: ταῖσδ' ἔκτισας (sic) T, Farn.: ταῖσδ' ἔκτισας L²: ταῖσδε κτίσας Canter. 716 ἃ δ'] Musgrave conject. σὰ δ'.

717 παραπτομένα MSS.: Blaydes writes ἐρεσσομένα, conjecturing also ἐλίσσομένα. Keeping εἰσαῖεν in v. 704, Meineke proposes παραἰσσομένα, and Maehly, περιπτισσομένα. 721 The MSS. furnish two readings: (1) σοι...δὴ L (the original accent on σοι erased), R²: (2) σοι...δεῖ A and most MSS. The conjecture of Nauck, σὸν...δὴ, has been received by Dindorf, Wecklein, Paley, and others. σοι...δεῖ is

715 πρῶταισι ταῖσδε...ἀγνυαῖς, first in these roads (about Colonus); locative dat.: κτίσας, 'having instituted,' brought into use among men, as one could say κτίζεν νόμῳ on the analogy of κτίζεν ἐορτήν etc. Greek mythology places Poseidon in two distinct relations to the horse. (a) As creator. Servius ad Verg. *Geo.* 1. 12 *ideo dicitur eum invenisse quia velox est eius numen et mobile sicut mare.* (So waves on a rough sea are 'white horses,' Ital. *cavalloni*.) The Thessalians connected this myth with the cult of Poseidon Πετραῖος, who had caused the first horse (Σκύφος) to spring from a rock in Thessaly,—the name being taken from σκύφος, a rocky cup, where perh. marks in the rock were shown. From Tzetzes on Lycophron 767 it seems that this legend was in later times localised at Colonus also. Arcadia and Boeotia, too, had their legends, in which the first horse was called Ἀρίων (the wondrous steed of Adrastus in *Il.* 23. 346). (b) As tamer. This was the prominent trait of the Corinthian and Attic legends. At Corinth Poseidon was worshipped as δαμαῖος, and Athena as χαλνίτις (cp. Pind. *Ol.* 13. 65 ff.). In Thessaly the horse-yoking Poseidon was

called ἱμψιος: Hesych. ἱμψας· ζεύξας Θεταλοὶ, ἱμψιος Ποσειδῶν ὁ ζεύγιος. In Aesch. *P. V.* 462 ff. Prometheus is the first who taught men to drive animals,—ὕφ' ἄρμα τ' ἡγάγον φίληνιους | ἵππους.

716 ff. Poseidon has taught men to row as well as to ride. He fits the oars to their hands. But, instead of τὰν δὲ πλάταν χερσὶ παράψας, the form is varied to a passive constr. If παραπτομένα is sound, this seems the best account of it,—παρά, 'at the side,' suggesting the notion, 'as an aid.' (If from παραπέτομαι, it could be only aor., which the sense excludes.) Conjecture might proceed on either of two views:—(a) that in the strophic v. 704 the correction αἰέν is true, so that παραπτομένα is metrically sound: (b) that in 704 the ms. εἰσαῖεν is true, so that here we require ————. On the latter view I would suggest that προσαρμοζόμενα is suitable, and on this παραπτομένα may have been a gloss; cp. Eur. *I. T.* 1405 (χέρας) κῶπη προσαρμόσαντες.

εὐήρετμος, adj. compounded with a noun cognate in sense to the subst. (πλάτα): cp. βίος μακραιῶν (*O. T.* 518 n.), λογος κακόθρους (*Az.* 138), εὔπαις γόνος (Eur. *I. T.* 1234), εὐήχευς χεῖρες (*Hēr.*

didst show forth the curb that cures the rage of steeds.
And the shapely oar, apt to men's hands, hath a wondrous
speed on the brine, following the hundred-footed Nereids.

AN. O land that art praised above all lands, now is it for
thee to make those bright praises seen in deeds!

OE. What new thing hath chanced, my daughter?

AN. Yonder Creon draws near us,—not without followers,
father.

OE. Ah, kind elders, now give me, I pray you, the final
proof of my safety!

CH. Fear not—it shall be thine. If *I* am aged, this country's
strength hath not grown old.

retained by Elms., Herm., Wunder, Hartung: *σολ...δῆ* by Campbell: while Blaydes
gives *νῦν δῆ* (for *σολ*)...*δεῖ*. Wecklein proposes *ἐν σολ...δῆ*.—*φαίνειν*] *κραίνειν* Nauck.

726 *ἐγὼ*] *ἐγὼ* L (with *κυρῶ* written above by S): *κυρῶ* A, with most MSS.: *ἐγὼ κυρῶ*
L². Elms., Herm., Wunder, and Blaydes prefer *κυρῶ*: most other recent edd. read
ἐγὼ. 727 *χώρας*] *χειρὸς* Naber, and so Mekler.

200). *ἐκπαγλα*, neut. plur. as adv., cp.
319. *άλια* with *θρῶσκει*: cp. on 119 *ἐκ-
τόπιος*.

718 f. *τῶν ἑκατομπόδων Νηρηδῶν*,
the Nereids with their hundred feet, the
fifty Nereids whose dance and song lead
the ship on her way. (But in Pind. fr.
122 *κορᾶν ἀγέλαν ἐκατόγγυιον* prob.
denotes 100, not 50, persons, as though
γυίων were *σώμα*.) The choice of the
number (though here meant merely to
suggest a numerous sisterhood) is not
accidental: fifty was the number regular-
ly assigned to the Nereids by the earlier
Greek poets, as Hesiod *Th.* 264, Pindar
Isthm. 5. 6, Aesch. fr. 168, Eur. *Ion*
1081. Later it becomes a hundred; so
Plato *Critias* 116 E (describing Poseidon's
temple in the island of Atlantis) *Νηρηῖδας*
δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ τοσαύτας γὰρ
ἐνόμωζον αὐτάς οἱ τότε εἶναι; and so Ovid
Fasti 6. 499. *Νηρεῖς* (ἄν, νέω, νᾶμα,
etc.) and his daughters represent the sea's
kindly moods: the Nereids who dance
and sing around and before the ship are
the waves. In *ἑκατομπόδων* the second
part of the compound suggests 'dancing,'
cp. on *πυκνόπτεροι* (17).

720—1043 Second *ἐπεισόδιον*. Creon
comes, in the hope of persuading Oed.
to return with him. Failing, he causes his
attendants to carry off Antigone,—Ismene
having already been captured elsewhere.
He is about to seize Oed., when Theseus
enters, sends pursuers after Creon's men,

and compels Creon himself to set out with
him to find them.

721 *σόν...δῆ* is more poetical and
more impressive than *σολ...δεῖ*: cp. 197,
El. 1470 *οὐκ ἐμὸν τόδ', ἀλλὰ σόν*, [τὸ ταῦθ'
ὄραν: *Ph.* 15 *ἀλλ' ἔργον ἦδη σὸν τὰ λοιπ'*
ὑπηρετεῖν: Aesch. *Theb.* 232 *σὸν δ' αὖ τὸ*
σιγᾶν. But *σολ...δεῖ*, though a rare, is
an admissible construction; besides Eur.
Hipp. 940 (quoted on 570) cp. Xen. *An.*
3. 4. 35 *δεῖ ἐπιστάζει τὸν ἵππον Πέρση ἀνδρὶ*
καὶ χαλινῶσαι δεῖ: *Mem.* 3. 3. 10 *εἰ σοι*
δέοι διδάσκειν: *Oecon.* 7. 20 *δεῖ μέντοι τοῖς*
μέλλονσιν ἀνθρώποις ἔξειν ὃ τι εἰσφέρωσιν:
ib. 8. 9 *εἰ...διαλέγειν δεοὶ αὐτῶ*. We can-
not read *σολ...δῆ* with L, and under-
stand *πάρεστι*, as Campbell proposes.

φαίνειν τὰ *λαμπρὰ ἔπη*=*φαίνειν* τὰς
ἀρετὰς δι' ἃς ἐπαινείσθαι, to *illustrate* the
praises by deeds: cp. *Od.* 8. 237 *ἀλλ'*
ἐθέλεις ἀρετὴν σὴν φαινέμεν ἢ τοι ὀπηδεῖ.
φαίνειν ἔπη could not mean strictly *βε-
βαιούην ἔπη*, to 'make' the words 'good.'

722 The *ἀντιλαβή* (division of the
verse between two persons) marks ex-
citement: cp. 652, 1099, 1169.

723 *ἡμῖν*, ethic dat.: cp. 81.

725 *φαίνου' ἄν*, a courteous entreaty.
Aesch. *Theb.* 261 *λέγοις ἄν ὥς τάχιστα*.
τέρμα τῆς σωτηρίας (defining gen.), the
end which consists in safety, cp. *τέλος*
θανάτοιο. When the attack has been
made and repulsed, he will feel finally
assured.

726 *παρέσται*, sc. *τὸ τέρμα τῆς σ.*—*ἐγὼ*.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
 ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
 φόβον νεώρη τῆς ἐμῆς ἐπεισόδου. 730
 ὃν μήτ' ὀκνεῖτε μήτ' ἀφήτ' ἔπος κακόν.
 ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθείς, ἐπεὶ
 γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
 ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην 735
 πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἔξ ἑνὸς στεῖλαντος, ἀλλ' ἀστῶν ὑπὸ
 πάντων κελευσθεῖς, οὐνεχ' ἦκέ μοι γένει
 τὰ τοῦδε πευθεῖν πῆματ' εἰς πλείστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἱκοῦ πρὸς οἶκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,

729 εἰληφότα Blaydes. **732** ἦκω γὰρ ὥς οὐχ ὥς δρᾶν τι L. Three letters (the last being ν) have been erased after δρᾶν, in which ᾱ has been made from ᾰ. The scribe had first written δράσειν. **735** τηλικόσδ' Brunck, and almost all recent edd.: the MSS. have τηλικόνδ' (as L), or τηλικόνδ' (as A), except that τηλικόν is in B, T, Farn.: and τηλικόνδ' is kept by Reisig, Wunder, Campbell.—ἀπεστάλην L, with most MSS., and Ald.: ἐπεστάλην A, R, F, Brunck. **737** ἀστῶν B, T, Vat., Farn., Elmsley (doubtfully), Nauck, Blaydes, Wecklein: ἀνδρῶν L, with most

It is unsafe to argue that κυρῶ could not be a gloss, because it is a poetical word. It was just such a conjecture as correctors of the later age readily made, to smooth a supposed difficulty, or in mere wantonness. With γέρων opposed to οὐ γεγήρακε we require ἐγὼ opposed to χώρας. It is different when the pers. pron. is omitted because the main antithesis is between two verbal notions: as in Aesch. *Eum.* 84 (I will not betray thee) καὶ γὰρ κτανεῖν σ' ἔπεισα, for I persuaded (not I persuaded) thee to slay.

729 f. ὀμμάτων possessive gen., τῆς ἐμῆς ἐπεισόδου objective gen., both with φόβον: a fear belonging to the eyes (showing itself in them), about my advent. εἰληφότας: *Al.* 345 τάχ' ἂν τιν' αἰδῶ... λάβοι (conceive): Eur. *Suppl.* 1050 ὀργήν λάβοις ἂν. νεώρη: cp. on 475.

731 ὃν, relat. to ἐμέ implied in τῆς ἐμῆς (cp. on 263). μήτ' ἀφήτ' κ.τ.λ. is an independent sentence, co-ordinated

with the relat. clause ὃν μήτ' ὀκνεῖτε: see on 424.

732 ὥς with βουλευθείς, marking more strongly the agent's own point of view, cp. on 71. δρᾶν τι, euphemistic, to take any forcible measures: so, in a good sense, Thuc. I. 20 βουλόμενοι...δράσαντες τι καὶ κινδυνεύσαι, to do something notable if they must incur the risk.

734 εἴ τιν', instead of εἴ τις (σθένει), by assimilation, εἴ τις being treated as forming a single adj.: *Al.* 488 εἴπερ τινός, σθένοντος ἐν πλούτῳ, Φρυγῶν: Thuc. 7. 21 τοῦ τε Γυλιππου καὶ Ἑρμοκράτους καὶ εἴ του ἄλλου πειθόντων: cp. Xen. *An.* 5. 2. 24 ἀνέλαμψεν οἰκία...ὅτου δὴ ἐνάφαντος (some one or other).

735 τηλικόσδ' is clearly right. It confirms the previous assurance that his errand is peaceful, and it harmonises with πείσων. 'I have not come to use force. No, I was sent, an aged envoy, to persuade him,' etc. If we read τηλικόνδ'

Enter CREON, with attendants.

CR. Sirs, noble dwellers in this land, I see that a sudden fear hath troubled your eyes at my coming; but shrink not from me, and let no ungentle word escape you.

I am here with no thought of force;—I am old, and I know that the city whereunto I have come is mighty, if any in Hellas hath might;—no,—I have been sent, in these my years, to plead with yonder man that he return with me to the land of Cadmus;—not one man's envoy am I, but with charge from our people all; since 'twas mine, by kinship, to mourn his woes as no Theban beside.

Nay, unhappy Oedipus, hear us, and come home! Rightfully art thou called by all the Cadmean folk, and in chief by me,

MSS. **738** ἦκε L. Schol. προσήκει: but no MS. seems to have ἦκει. **739** εἰ σπλεῖ στον L (cp. Introd. p. xlv.).: εἰ πλείστον F, R²: ἡ πλείστον A, with most MSS.: εἰς πλείστον L². **741** ἦκου L, with ῖ (and the explanation ἐλθέ) written above by S.—καδμείος B, T, Farn. (with ων written above in all), Vat.: καδμείων L and the rest. Blaydes prefers the nom. sing. **742** ἐκ δὲ τῶν μάλιστ'] ἐκ δὲ τῶν πάντων

Creon's diplomacy is at fault. He should not begin by reminding them that Thebes had suffered Oedipus to wander in misery for so many years.

737 f. οὐκ ἐξ ἐνὸς στείλαντος, not in consequence of one man's sending (στείλαντος predicate): κελυσθεὶς goes only with ἀστών ὑπὸ πάντων. The combination of particles in different cases is esp. freq. when one is a gen. absol. (as if ἐξ were absent here): Ph. 170 f. μὴ του κηδομένου βροτῶν | μηδὲ ξύντροφον ὅμμι' ἔχων: Tr. 292: Dem. or. 23 § 156 εἶδεν, εἶτε δὴ τιος εἰπόντος εἶτ' αὐτὸς συνεί: Thuc. 1. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες. But it occurs also without gen. abs., as Ant. 381 ἀπιστοῦσαν | ...ἔγουσι ... | καὶ ἐν ἀφροσύνῃ καθελόντες.

ἀστών marks the public character of his mission from Thebes, while ἀνδρῶν would be intolerably weak. It cannot be justified by Herm.'s argument, that Soph. added it in the second clause because he had omitted it in the first, since ἐνὸς needed no addition. ἀνδρα in 735 probably caused the slip.

738 ἦκέ μοι γένει, it *devoined* on me by kinship. Cp. Eur. Alc. 291 καλῶς μὲν αὐτοῖς καθθανεῖν ἦκον βίου (acc. absol.), when they had reached a time of life mature for dying. The personal constr. occurs in Eur. Her. 213 γένους μὲν ἦκης ὦδε

τοῖσδε, thou art related to them *in this degree*. In such examples ἦκει, ἦκω cannot properly be regarded as mere substitutes for προσήκει, προσήκω. γένει (caus. dat.): cp. O. T. 1016 ἦν σοι Πόλυβος οὐδὲν ἐν γένει. Bergk's ἦκ' ἐμοιγ' ἐνί is unnecessary.

739 εἰς πλείστον πόλεως, to the greatest extent of all the citizens, *i.e.* more than any other Theban. εἰς as in εἰς ὑπερβολήν, ἐς τὰ μάλιστα, etc. (cp. ἐπὶ πλέον): the gen. after the superl. adv., as Ai. 502 μέγιστον ἰσχυσε στρατοῦ.

740 ἀλλ' opens his direct appeal: cp. 101.

742 δικαίως, with right, since Thebes, which had been his τρόφος so long (760), has a better claim to him than Athens, however hospitable. And Creon has an especial right to urge the claim as being now the guardian of the family honour (755). *Not*: 'as they owed it to thee to do': nor, 'in due form,' as opp. to private overtures.

ἐκ δὲ τῶν. When the art. stands as demonstr. pron., it is usu. the first word in the clause: but cp. 1699 (τὸν): Aesch. Eum. 2 ἐκ δὲ τῆς Θέμιν: Plat. Euthyd. 303 C πολλὰ μὲν οὖν καὶ ἄλλα... ἐν δὲ τοῖς καὶ τοῦτο: Eur. Alc. 264 οἰκτρὰν φίλοιςιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. (In Soph. Ph. 1243 ἐν δὲ τοῖς ἐγώ is doubtful; L has τοῖσδ'.)

ὅσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὀρῶν σε τὸν δύστηνον ὄντα μὲν ξένον, 745
 αἰεὶ δ' ἀλήτην καπὶ προσπόλου μίας
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας
 οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,
 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κára 750
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦννεδος, ὦ τάλας ἐγώ,
 ὠνείδισ' ἐς σέ κάμει καὶ τὸ πᾶν γένος;
 ἀλλ' οὐ γὰρ ἔστι τὰμφανὴ κρίπτειν· σύ νυν 755
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεῖς ἐμοὶ
 κρύψον, θελήσας ἄστνυ καὶ δόμους μολεῖν
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως

B, T, Vat., Farn.

743 Nauck would delete either (1) the words *εἰ μὴ πλείστον ἀνθρώπων ἔφυν* | *κάκιστος* (which the scholiast ignores), or (2) the whole of v. 743, changing *κάκιστος* into *μάλιστα* ὅς in v. 744. 744 ἀλγῶ is wanting in the text of L and R²: in L, it has been added above the line by S.—*τοῖσι σοῖς κακοῖς*] The schol., in paraphrasing vv. 742 ff., uses *τοῖς σοῖς παθήμασιν*: but this fact, of course, in no way tends to show that he had that word in his text. 746 αἰεὶ δ' ἔ] δ' has been added in L by S: it is wanting in F. 747 βιοστερῇ] After the ο two or three letters have been erased in L.—*τὴν*] *τὴνδ'* B: *τὴν δ'* Vat.

743 f. ὅσῳ περ, sc. *μάλιστα*: cp. *Tr.* 312 *ἐπεὶ νυν τῶνδε πλείστον ὥκτισα* | *βλέπων*, ὅσῳ περ καὶ φρονεῖν οἶδεν *μόνη*, where *πλείστον* is grammatically needed with ὅσῳ περ, though *μόνη* is added as if *ἐπειδή*, and not ὅσῳ περ, had preceded. Schol. ἐγὼ μάλιστα σε καλῶ, ὅσῳ περ πλείστον ἀλγῶ τοῖς παθήμασιν,—where the absence of any ref. to the words *εἰ μὴ...κάκιστος* has caused suspicion: but the schol.'s aim was simply to explain the syntax. *πλείστον...κάκιστος*: *Ph.* 631 *τῆς πλείστον ἐχθλότης*: Eur. *Med.* 1323 *ὦ μέγιστον ἐχθλότη γυναι*: *Alc.* 790 *τὴν πλείστον ἡδίστην*.

745 ff. ξένον would apply to any one living in a country not his own: cp. 562. Oed. is not merely an exile, but a wandering beggar. The rhythm makes it better to take ὄντα with ξένον only, and to connect ἀλήτην with χωροῦντα. ἐπὶ μίας πρ., in dependence on (cp. on 148), but without conscious reference to the metaphor of an anchor: cp. *Lys.* or. 31 § 9 (of a μέτοικος) ἐπὶ προστάτου ὥκει, he

lived under the protection of a citizen as his patron (so Lycurg. *Leocr.* § 145 *οικήσας...ἐπὶ προστάτου*).

747 τὴν: Soph. freely uses the art. for the relat. pron., in dialogue no less than in lyrics; but (except in *Tr.* 47) only where metre requires: cp. crit. n. on 35: so in dialogue 1258 (*τῆς*), *O. T.* 1379 (*τῶν*), 1427 (*τὸ*), *Ani.* 1086 (*τῶν*), *El.* 1144 (*τὴν*), *Tr.* 47 (*τὴν*), 381, 728 (*τῆς*), *Ph.* 14 (*τῆς*), etc. τάλας has nearly the force of an interjection, 'ah me!': cp. 318.

748 f. οὐκ ἔδοξα πεσεῖν ἄν=ὅτι πέσοι ἄν. ἐς τοσοῦτον αἰκίας: cp. *O. T.* 771 *ἐς τοσοῦτον ἐλπίδων* | *ἐμοῦ βεβῶτος*, n. So *El.* 191 *ἀεικέλιν σὺν στολᾷ* (of Electra). The penult. of *αἰκία*, as of the epic *αἰκία*, is always long; hence the later spelling *ἀεῖκεια*, *αἰκεια* (Eustath. 1336. 58), often found in our MSS. ὅσον, i.e. *eis ὅσον*: cp. *Dem.* or. 19 § 342 *ἐπὶ τῆς αὐτῆς ἥσπερ νῦν ἐξουσίας...μενεῖ*: *Plat. Kér.* 533 E οὐ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσοῦτων πέρι σκέψις ὅσων

even as I—unless I am the basest of all men born—chiefly sorrow for thine ills, old man, when I see thee, hapless one, a stranger and a wanderer evermore, roaming in beggary, with one handmaid for thy stay. Alas, I had not thought that she could fall to such a depth of misery as that whereunto she hath fallen—yon hapless girl!—while she ever tends thy dark life amid penury,—in ripe youth, but unwed,—a prize for the first rude hand.

Is it not a cruel reproach—alas!—that I have cast at thee, and me, and all our race? But indeed an open shame cannot be hid; then—in the name of thy fathers' gods, hearken to me, Oedipus!—hide it *thou*, by consenting to return to the city and the house of thy fathers, after a kindly farewell to this State,—

748 αἰκίας] αἰκείας F, Elms.

possibly right. Wecklein conject. ὤδε.

πτωχῶ R²: πτωχῇ A and most MSS.

B, I, Farn.—νυν] νῦν L, with most MSS., and so Ald., Hartung: νυν Blaydes, Dindorf.

757 κρύψον] κύψον B, T, Vat., Farn.

Herwerden suggests φίλος | λιώων, with

Blaydes had already proposed λιώων.

749 ἥδ' ἢ B, T, Vat., Farn.; which is

possibly right.

751 πτωχῶι (with ἦ above) L:

755 οὐ] εὖ Mekler.—τάμφανῇ] τάφανῇ

comma, at κρύπτειν: 'But (I have some

excuse) for,' etc.,—the elliptical use of ἀλλ'

οὐ γάρ, as at 988, *El.* 595, *Tr.* 552.

So the schol.: ὥστε συγγνώμης εἰμι ἄξιος

λέγων· οὐ γὰρ δύναμαι κρύπτειν. With

only a comma at κρύπτειν, ἀλλά would

belong to κρύψον: 'But,—since it is im-

possible, etc.—hide thou,'—when the po-

sition of νυν is awkward.—So in *O. T.*

1424 Creon urges the Theban elders to

take Oed. into the house, forbidding them

τοιούδ' ἄγος | ἀκάλυπτον οὕτω δεικνύσαι.

756 πρὸς θεῶν πατρώων, the gods of

thy fathers, i.e. of the Labdacid house,

which traced its descent from Agenor,

son of Poseidon and father of Cadmus.

This peculiarly strong adjuration occurs

also *Ant.* 839, *Ph.* 933: cp. *El.* 411 ὦ

θεοὶ πατρώοι, συγγένεσσέ γ' ἄλλα νῦν: fr.

521. 8 (women are parted by marriage)

θεῶν πατρώων τῶν τε φυσάντων ἀπο.

757 θελήσας: cp. *O. T.* 649 πιθοῦ

θελήσας φρονήσας γ' (n.). ἄστυ, no less

than δόμους, is qualified by τοὺς πατρώους

(cp. 297). Creon's real purpose was to

establish Oedipus just beyond the Theban

border (399).

ἡμῖν πρόκειται. ἥδε δύσμορος is added as if the preceding statement had been general ('I had not thought that any royal maiden,' etc.)

750 τὸ σὺν κάρᾳ, a way of alluding to his blindness without mentioning it: cp. 285.

751 πτωχῶ. The poet. tendency was often to treat adjectives with three terminations as if they had only two. Cp. the Homeric ποῦλιν ἐφ' ὑγρῇν (*Il.* 10. 27): θῆλυς ἑέρση (*Od.* 5. 467), ἥδης αὐτμῇ (*Od.* 12. 369), πικρὸν...ὀδυρῇ (*Od.* 4. 406): below, 1460 (cp. *O. T.* 384 n.): *Tr.* 207 κοινὸς...κλαγγά: so *ib.* 478 πατρώος, and 533 θυραῖος: *Eur. Bacch.* 598 δῖον βροντᾶς, 992 ἔτω δῖκα φανερός, ἔτω: *Helen.* 623 ὦ ποθεινὸς ἡμέρα.

τηλικούτος is fem. only here and *El.* 614. The point of τηλικούτος is that her marriageable age is passing by in these perilous wanderings. There is a similar thought in Electra's complaint (*El.* 962). Cp. 1116, 1181.

752 τοῦ πλόντος possessive, ἀρπάσαι epexegetic: belonging to the first comer, for him to seize. *O. T.* 393 τὸ γ' αἰνιγμ' οὐχὶ τοῦ πλόντος ἦν | ἀνδρὸς διεπείν (n.).

753 ἄρ'; equiv. in *sense* to ἄρ' οὐ; 'are you satisfied that it is so?' i.e. 'is it not so?' *O. T.* 822 ἄρ' ἔφυν κακός; | ἄρ' οὐχὶ πᾶς ἀναγνος; ὦ τάλᾳς, nom. instead of voc., cp. 185; so *O. T.* 744 οἶμοι τάλᾳς, n.; below, 847.

754 ff. 'I have uttered a cruel reproach

- εἰπών· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον
 δίκη σέβοιτ' ἄν, οὔσα σὴ πάλαι τροφός. 760
- ΟΙ. ὦ πάντα τολμῶν κατὰ παντὸς ἄν φέρων
 λόγον δικαίου μηχανήμα ποικίλον,
 τί ταῦτα πειρᾷ κάμῃ δεύτερον θέλεις
 ἐλεῖν ἐν οἷς μάλιστ' ἄν ἀλγοίην ἀλούς;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλουντι προσθέσθαι χάριν,
 ἀλλ' ἡνίκ' ἤδη μεστός ἦ θυμούμενος,
 καὶ τοῦν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότε ἔξεώθεις κάξεβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε ἦν φίλον·
 νῦν τ' αὖθις, ἡνίκ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.

759 οἴκοι] ἐκεῖ Wecklein. 760 δίκη L: δίκη A (with most MSS.), which Heath and Reisig prefer. Mentzner conject. δίκην.—σέβοιτ' ἄν] Nauck formerly proposed σεβαστός. 761 ἄν φέρων has been made from ἀμφέρων in L. 767 ἤθελες θέλοντι. These words are written somewhat small in L, after an erasure. 769 After this v.,

759 εἰπών here = προσεῖπών: so *Il.* 12. 210 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς: *Ai.* 764 ὁ μὲν γὰρ αὐτὸν ἐν- νέπει· τέκνον, etc. Cp. *ib.* 862 τὰ Τρωϊκὰ | πεδία προσανδῶ· χαίρειτ', ὦ τροφῆς ἐμοί: *ib.* 1221 τὰς ἱερὰς ὅπως | προσεῖπομεν Ἀθάνας. Us. εὖ or κακῶς λέγειν τινὰ is to speak well or ill of him: Xen. *Mem.* 2. 3. 8 εὖ λέγειν τὸν εὖ λέγοντα. ἡ δ' οἴκοι (πόλις) is somewhat bold, but scarcely warrants Wecklein's change to ἡ δ' ἐκεῖ. Cp. 351, Aesch. *Suppl.* 390 κατὰ νόμους τοὺς οἴκοθεν (the laws of your country).

761 f. παντὸς with λόγου δικαίου: 'thou who wouldst borrow a crafty device from any plea of right'—as he here uses the λόγος δικαίος about duty to friends and fatherland for the purpose of enticing Oedipus back. Cp. *Ph.* 407 ἐξοῖδα γάρ νιν παντὸς ἄν λόγου κακοῦ | γλώσση θυγόντα: Eur. *I. A.* 97 πάντα προσφέρων λόγον. This is better than to make παντὸς neut., taking λόγου δ. as defining gen. with μηχανήμα: 'thou who from anything wouldst borrow a crafty device consisting in a fair plea': for which, however, we might cp. Eur. *Hec.* 248 πολλῶν λόγων εὐρήμαθ'

ὥστε μὴ θανεῖν, *Ani.* 312 ἐξ ἅπαντος...κερ- δαίνειν, and below, 807. ἄν φέρων = ὅς φέροις ἄν: as in *Ph.* 407 f. (quoted above) ἄν...θυγόντα = ὅτι θυγοίς ἄν. Dem. or. 18 § 258 πολλὰ ἄν ἔχων ἔτερ' εἰπεῖν περὶ αὐτῆς παραλείπω, = ὅτε ἔχοιμι ἄν. Cp. *O. T.* 111 n.

763 f. In L's πείρᾳ (sic) we trace the wish of Didymus (schol.) to read πείρα, i.e. 'by a stratagem.' It would then be necessary to take κάμῃ as = 'even me' (who have had such experiences). πειρᾷ is manifestly right: ταῦτα is cogn. accus., μιν being understood.

δεύτερον...ἐλεῖν, to get me a second time into thy power. This is explained by vv. 765—771, which set forth how they had abused their former control over the blind man. ἐν οἷς = ἐν τοῖσι, ἐν οἷς, in things (snares), having been caught in which, etc.: cp. *El.* 1476 τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις | πέπτωχ' ὁ τλήμων; Eur. *Ph.* 263 δέδοικα μὴ με δικτύων ἔσω | λαβόντες οὐκ ἐκφρῶσ'. μάλιστ' ἄν ἀλ- γοίην: because his dearest wish now is that his grave should bless his friends and harm his foes (92). If the Thebans could entice him back, and become masters of

for she is worthy: yet thine own hath the first claim on thy piety, since 'twas she that nurtured thee of old.

OE. All-daring, who from any plea of right wouldst draw a crafty device, why dost thou attempt me thus, and seek once more to take me in the toils where capture would be sorest? In the old days—when, distempered by my self-wrought woes, I yearned to be cast out of the land—thy will went not with mine to grant the boon. But when my fierce grief had spent its force, and the seclusion of the house was sweet, *then* wast thou for thrusting me from the house and from the land—nor had this kinship any dearth for thee then: and now, again—when thou seest that I have kindly welcome from this city and from all her sons, thou seekest to pluck me away, wrapping hard thoughts in soft words.

L repeats v. 438 καὶ μάναθ' (sic) τὸν θυμὸν ἐκδραμόντα μοι (though in v. 438 itself it has καμάνθανον): Valckenaer struck it out. 771 φίλον] Weeklein conject. μέλον. 774 μετασπᾶν] μ' ἀποσπᾶν Blaydes.

his grave, they might baffle that wish; and yet he would not even have burial in Theban soil (406).

765 πρόσθεν τε, answered by νῦν τε in 772. The interval is somewhat long, but the first τε merely prepares the ear for a statement in two parts. οἰκείους, due to my own acts; it was horror at his own involuntary crimes that made him eager to quit Thebes: cp. *O. T.* 819 καὶ τὰδ' οὐτις ἄλλος ἦν [ἧ γὰρ π' ἐμαντῶ τάσδ' ἀρὰς ὁ προστιθείς. So *Αἰ.* 260 οἰκέα πάθη, | μηδενὸς ἄλλου παραπράξαντος: *Εἰ.* 215 οἰκέας εἰς ἅτας | ἐμπίπτεις.

766 f. νοσοῦνθ', as if οὐκ ἤθελες ἐκπέμπειν was to follow; but the changed form of phrase requires the dat. θέλοντι. Cp. *O. T.* 350 ἐννέπω σέ...ἐμμένειν,...ὡς δντι (n.).

767 οὐκ ἤθελες θέλοντι κ.τ.λ., the will on my side was not met by will on yours: cp. *Tr.* 198 οὐχ ἐκὼν, ἐκούσι δὲ | ξύνεστιν: *Αντ.* 276 πᾶραιμι δ' ἄκων οὐχ ἐκούσιν. προσθέσθαι, 'bestow,' a sense freq. in the active, but somewhat rare in the midd.: cp., however, *Αντ.* 40 προσθείμην (πλέον τι, 'contribute'), *Aesch. Eum.* 735 ψῆφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι. The midd. usu.= 'to annex' (404), or 'to take on oneself' (*O. T.* 1460 n.). Cp. on προσθήσει, 153.

768 ἦ, the old Attic form, given by L in 973, 1366 (though not elsewhere), and attested by ancient scholia for fr. 406 and *O. T.* 1123, where see n. μεστός

with partic.: [Dem.] or. 48 § 38 (prob. by a contemporary of Dem.) ἐπειδὴ δὲ μεστός ἐγένετο ἀγανακτῶν: *Eur. Hipp.* 664 μισῶν δ' οὐποτ' ἐμπλησθήσομαι | γυναικάς.

770 ἐξέωθεις κάξιβ. : for the impf. cp. 356, 441.

771 τοῦτ': *Αντ.* 96 τὸ δεινὸν τοῦτο, this danger of which thou speakest.

772 f. πόλιν, the State in the person of its head, Theseus: γένος, the people of Attica, as represented by the elders of Colonus. Cp. *Αἰ.* 861 κλειναί τ' Ἀθῆναι καὶ τὸ σύντροφον γένος. So *Εἰ.* 706 Διυιὰν γένος: fr. 61 κόρη τε κάργεια γένος.

774 μετασπᾶν, to snatch to the other side (cp. μετακινεῖν, μεταπίθειν etc.), found only here, but not open to just suspicion, though Blaydes changes it to μ' ἀποσπᾶν. So μεθέλκειν in *Ανθ. Plan.* 5. 384. σκληρὰ μαλθακῶς λέγων, putting hard purposes into soft words: disguising the ungenerous treatment which was really contemplated (399) under the name of a recall to home and friends (757). For the verbal contrast cp. *Epicharmus* fr. 121 ὦ πονηρέ, μὴ τὰ μαλακὰ μῦθο μὴ τὰ σκληρὰ ἔχῃς, 'woo not softness, lest thou wed hardness.' *Arist. Rhet.* 3. 7. 10 (speaking of the relation to be observed between the sounds of words, and the tones of the orator's voice) εἰς οὖν τὰ μαλακὰ σκληρῶς καὶ τὰ σκληρὰ μαλακῶς λέγεται, ἀπίθανον γίγνεται. Cp. 1406.

καίτοι τίς αὕτη τέρψις, ἄκοντας φιλεῖν; 775
 ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζοις, τότε
 δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
 ἄρ' ἂν ματαῖον τῆσδ' ἂν ἡδονῆς τύχοις; 780
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἔν' ἐς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυλον οἰκίσῃς, πόλις δέ σοι 785
 κακῶν ἄνατος τῆσδ' ἀπαλλαχθῇ χθονός.
 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων αἰεῖ.
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

775 τοσαύτη L, A, and most MSS.: τίς (or τις) αὕτη B, T, Vat., Farn., L².

776 τυχεῖν] φαγεῖν Herwerden.

777 θέλοι L and most MSS. (with η written above in T, Farn.): θέλει (with οι above) B, R. **778** χρήζοις L²: χρήζεις L and the rest.

779 δωροῖθ' L, made from δωροῖθ' either by the first hand itself, or by S.—φέροι B, T, F, Vat., Farn.: φέρει (with οι above), L, R²: φέρει A, R, L².

780 τῆσδ' ἂν A, R, F, L²: τῆσδ' (without ἂν) L, R²: τῆσδέ γ' B, T, Vat., Farn.

775 αὕτη, subject (instead of τοῦτο, see on 88), τίς τέρψις predicate: ἄκοντας object to φιλεῖν: What pleasure is this, —that people should be hospitable to one against one's inclination? Thuc. 3. 12 τίς οὖν αὕτη ἡ φιλία ἐγίγνετο ἢ ἐλευθερία πιστή; φιλεῖν, II. 6. 15 πάντας γὰρ φιλέσκεν δδῶ ἐπὶ οἰκία ναίων: Od. 8. 42 ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν. So often ἀγαπάω. Better thus than: 'what joy is it (for thee) to caress me against my will?' The illustration (776 ff.) shows that ἄκοντας refers to the reluctance of Oed., not to the constraint put by the oracle on the Thebans. τοσαύτη was a mere blunder.

776 ff. ὥσπερ merely introduces the illustration, like 'For instance.' Plat. Gorg. 451 A ὥσπερ ἂν, εἰ τίς με ἔροιτο... εἰποῦμ' ἂν: Rep. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψεγε λέγων, ...μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες. τίς before εἰ is here a case of 'hyperbaton,' in which Soph. is sometimes bold: cp. O. T. 1251 n. τυχεῖν: cp. O. T. 1435 καὶ τοῦ με χρεῖας ὧδε λιπαρεῖς τυχεῖν;

778 ὦν χρήζοις. The verb in the relative clause takes the optative mood of the verb in the principal clause (ἔχοντι=ὅτε ἔχοις): cp. Eur. Hel. 435 τίς ἂν μύλοι | ὅστις διαγγεῖλαι, and n. to O. T. 506.

779 ἡ χάρις: when the *benefit* (the thing done) should bring with it no *sense* of a *favour* conferred: χάρις and χάριν being used in two different senses: cp. χάρων ἄχαριν...ἐπικραῖναι (Aesch. Ag. 1545) to grant a boon which gives no pleasure.

780 ἄρ': see on 753. The second ἂν is warranted by the stress on τῆσδ', and is more likely than τῆσδέ γ': cp. on O. T. 339.

781 καὶ σὺ, thou on thy part: cp. on 53.

782 λόγῳ...τοῖσι δ' ἔργοισιν: cp. El. 60 ὅταν λόγῳ θανὼν | ἔργοισι σωθῶ: Eur. Tr. 1233 ὄνομ' ἔχουσα, τάργα δ' οὐ.

783 καὶ τοῖσδ'. The Chorus had been present when Ismene told Oed. of the Theban designs, and when he uttered an imprecation on his sons (399—460): and Theseus left the stage at 667. But φράσω refers to the explicit and public

And yet what joy is there here,—in kindness shown to us against our will? As if a man should give thee no gift, bring thee no aid, when thou wast fain of the boon; but after thy soul's desire was sated, should grant it then, when the grace could be gracious no more: wouldst thou not find that pleasure vain? Yet such are thine own offers unto me,—good in name, but in their substance evil.

And I will declare it to these also, that I may show thee false. Thou hast come to fetch me, not that thou mayest take me home, but that thou mayest plant me near thy borders, and so thy city may escape unscathed by troubles from this land. *That* portion is not for thee, but *this*,—my curse upon the country, ever abiding therein;—and for my sons, this heritage—

781 σὺ] σοι L, R².

783 φράσω δὲ καὶ τοῖσδ',] Wecklein puts the comma after δέ, joining καὶ τοῖσδ' with ὥς etc. He also conject. φράσω δ' ἐναντ', ὥς etc.—τοῖσδ'] τοῖσ L, F, R². Blaydes conject. τὰδ'.—κακὼν] Hense and Nauck conj. τίς εἴ. **785** οἰκήσησ (sic) L, and first hand in F: οἰκήσεις R²: cp. on v. 92. **786** ἀναυτος L, R, etc., which is explained by the gloss in R, ἡγουν ἀνατίος. Other corruptions are ἀναψος (L²) and ἀνετος (Vat.). A is among those which preserve ἀνατος.—τῆσδ'] Scaliger's correction of τῶνδ' (mss. and Suid.) which Elms. left in his text.

787 τὰδ' ἔστ', ἐκεῖ] After ἔστ' at least three letters have been erased; an acute

statement of Creon's baseness, now addressed, before his face, to the Chorus.

785 πάραυλον, having my abode (αὐλή) beside you, i.e. ἀγχι γῆς Καδμείας (399), but outside of it. So *Az.* 892 τῖνος βοή πάραυλος ἐξέβη νάπους; 'whose cry burst from the covert of the wood at our side?': fr. 460 πάραυλος Ἑλλησποντίς, a neighbour at the Hellespont.

786 κακῶν ἀνατος: see on ἀνήνεμον χειμῶνων 677. τῆσδ' is a certain correction of the MS. τῶνδ', which would be awkward if masc. (as = the Athenians), and pointless if neut., since nothing has yet been said between Creon and Oed. about such κακά. The schol., καὶ ἵνα ἡ Θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς, confirms τῆσδ'. Join τῆσδε χθονός with κακῶν, 'evils coming from this land' (gen. of source). ἀπαλλαχθῆ is absol., 'get off,' as *El.* 1002 ἀλυπος ἀτης ἐξ-απαλλαχθῆσομαι: *Ar. Plut.* 271 ἀπαλλαγῆναι | ἀζήμιος. If it were joined with τῆσδε χθονός, 'get free of this land' (as Wecklein takes it), the phrase would imply that Thebes was already involved in a feud with Athens. Besides, the words would naturally mean, 'get safely out of this land.'

787 f. ταῦτα...τὰδ', a good instance

of the normal distinction. Cp. *Her.* 6. 53 ταῦτα μὲν Λακεδαιμόνιοι λέγουσι,...τάδε δὲ...ἐγὼ γράφω: *Xen. An.* 2. 1. 20 ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε. In poetry, however, οὗτος often refers to what follows (as *Od.* 2. 306 ταῦτα δὲ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί, | νῆα καὶ ἐξαιτούς ἐρέτας), and ὅδε to what has just preceded: cp. on 1007.

χώρας with ἀλάστωρ, my scourge of the land, the avenging spirit which, through my curse, will ever haunt the land: for the gen., cp. *Tr.* 1092 Νεμέας ἐνοικον (the lion), βουκόλων ἀλάστορα, scourge of herdsmen: *Xenarchus* (Midd. Comedy, c. 350 B.C.) Βουταλίων fr. 1. 3 ἀλάστωρ εἰσπέταυκε Πελοπιδῶν, a very fiend of the Pelopidae has burst in. If we joined ἐκεῖ χώρας, the phrase could mean nothing but 'in that part of the country,' which is pointless here. For ἐνναίων cp. *Aesch. Suppl.* 415 βαρὺν ἐννοικον...ἀλάστορα. The erasure after ἔστ' in L suggests to me the possibility that ἔσω | χώρας and ἐκεῖ | χώραν (depending on ἐνναίων) may have been alternative readings, from which ours has been composed; but there is no evidence.

χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
 πολλῶ γ', ὅσῳ περ κακ' σαφεστέρων κλύω,
 Φοίβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκεται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμῳσιν· ἐν δὲ τῷ λέγειν 795
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' ἔα ζῆν ἐνθάδ'· οὐ γὰρ ἂν κακῶς
 οὐδ' ᾧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.

accent remains. 790 τοσοῦτον ἐνθανεῖν μόνον MSS.: τοσοῦτό γ', ἐνθανεῖν μόνον Brunck; on which Elmsley remarks, 'τοσοῦτο et τοιοῦτο non usurpat tragici,'—rightly, as regards τοσοῦτο: but cp. Aesch. *P. V.* 801 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω—unless τοιοῦτον οὖν σοι should be read. Blaydes conject. ὅσον περ ἐνθανεῖν μόνον: L. Lange, τοσοῦτον ἐνθανεῖν ὅσον: Meineke, τοσοῦτον ἐνθάπτειν μόνον.

790 τοσοῦτον, ἐνθανεῖν μόνον is bold. The infin. must be explained as in appos. with τοσοῦτον,—"just thus much right in the land—the right to die in it." For the regular construction, see *O. T.* 1191 τοσοῦτον ὅσον δοκεῖν: Aesch. *Theb.* 730 (in ref. to these same brothers) σίδαρος | χθόνα ναίειν διαπύλλας, ὁπόσαν καὶ φθιμένοισιν κατέχειν, | τῶν μεγάλων πεδίων ἀμοίρους: Xen. *An.* 4. 8. 12 τοσοῦτον χωρίον κατασχέειν... ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολέμων κεράτων: Thuc. 1. 2 νεμόμενοι... τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν. The conjecture of Blaydes, ὅσον περ instead of τοσοῦτον, is hardly probable.

ἐνθανεῖν: cp. [Eur.] *Rhes.* 869 ᾧ γαῖα πατρί, πῶς ἂν ἐνθάνομι σοι; a poet. word: in Lys. or. 16 § 15 the prose ἐναποθανόντων should prob. be restored. Remark that ἐνθανεῖν can mean only 'to die in,' not 'to lie dead in': but the sense is, 'just enough ground, with a view to dying (instead of reigning) on Theban soil'; i.e., as much as a dead man will need. The phrase is half-proverbial: Ar. *Ecl.* 592 μηδὲ γεωργεῖν τὸν μὲν πολλὴν, τῷ δ' εἶναι μηδὲ ταφῆναι. Freeman, *Old English History* p. 313 '...What will my brother King Harold of England give to King Harold of Norway?'... 'Seven foot of the ground of England, or more perchance, seeing he is taller than other men.' Shaksp. *H. IV.* Pt. i. 5. 4. 89 *When that this body did contain a spirit, A kingdom for it was too small a bound;*

But now two faces of the vilest earth Is room enough.

792 σαφεστέρων: see on 623. The καὶ of two MSS. (A, R) is strongly recommended by Greek usage, and is probably to be combined with ἐκ, which, though not necessary with κλύω, has L's support. κλύω, pres., know by hearing, as *Ph.* 261, *Tr.* 68, etc.: cp. 240 n.

794 τὸ σὸν...στόμα, thy mouth has come hither suborned: thou hast come as a mere mouthpiece of the Thebans, secretly pledged to aid their designs on me. Cp. *O. T.* 426 (Teiresias says) καὶ Κρέοντα καὶ τοῦ μὲν στόμα | προφηλάκιζε, my message from Apollo. ὑπόβλητον: cp. *Al.* 481 οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον, | Ἄτας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός, a word not true to thy nature. So ὑπόπεμπτος of an insidious emissary, Xen. *An.* 3. 3. 4.

795 πολλὴν ἔχον στόμῳσιν, with a hard and keen edge,—thoroughly attempered to a shameless and cruel task. στόμῳσις was the process of tempering iron to receive an edge or point (στόμα); cp. Arist. *Meteor.* 4. 6 τήκεται δὲ καὶ ὁ εἰργασμένος σίδηρος, ὥστε ὑγρὸς γίγνεσθαι καὶ πάλιν πήγνυσθαι. καὶ τὰ στομώματα ποιοῦσιν οὕτως· ὑψίσταται γὰρ καὶ ἀποκαθαίρεται κάτω ἡ σκυρία (dross). ὅταν δὲ πολλάκις πάθῃ καὶ καθαρὸς γένηται, τοῦτο στόμῳμα γίγνεται (this makes tempered iron). Hence, fig., Plut. *Mor.* 988 D τῆς ἀνδρείας οἷον βαφή τις ὁ θυμὸς ἐστὶ καὶ στόμῳμα: *Lycurg.* 16 τὰ δ'

room enough in my realm wherein—to die.

Am I not wiser than thou in the fortunes of Thebes? Yea, wiser far, as truer are the sources of my knowledge, even Phoebus, and his father, Zeus most high. But thou hast come hither with fraud on thy lips, yea, with a tongue keener than the edge of the sword; yet by thy pleading thou art like to reap more woe than weal. Howbeit, I know that I persuade thee not of this,—go!—and suffer us to live here; for even in this plight our life would not be evil, so were we content therewith.

792 *κάκ* Doederlein: *έκ* L, with most MSS.: *καί* A, R, Ald., Blaydes. **796** *λά-βοις* Musgrave conject. *λάκοις*. **797** *ἀλλ' οἶδα γάρ σε* L has the letters *δα γ* in an erasure. *ἀλλ' οἶσθα γάρ με* Blaydes: *ἀλλ' ἴσθι γάρ με* Meineke, writing *πέισων* with Nauck. *πέιθων* MSS.: *οντ'* is written above in F. **799** *ζῶμεν* ζῶμεν L, which has *ῆ* written over *ει*. F has *ῆ* in the text.

ὕγιενά (*βρέφη*) *μᾶλλον στομοῦσθαι καὶ κρατύνεσθαι τὴν ξυνή*, have their constitutions *tempered* and strengthened. Ar. *Nub.* 1107 *μέμνησ'* *ὅπως* | *εὖ μοι στομώσεις αὐτόν*, *ἐπὶ μὲν θάτερα* | *οἷον δικι-δίοις*, *τὴν δ' ἐτέραν αὐτοῦ γνάθον* | *στόμωσον ὅταν ἐς τὰ μείζω πράγματα*, alluding to a two-edged blade; schol. *ὀξυνεῖς... ἀκονήσεις*. The double sense of *στόμα* has suggested the *παρήχσις* with *στόμωσιν*: cp. *Ty.* 1176 *τοῦμόν ὀξύναι στόμα*. *Ai.* 650 *ὅς τὰ δειν' ἐκαρτέρουν τότε*, | *βαφῇ σιδήρος ὥς, ἐθελύνθην στόμα*: 'I, erst so wondrous firm,—yea, as iron hardened in the dipping,—felt the keen edge of my temper softened.' Cp. *Ai.* 584 *γλώσσα... τεθηγμένη*.

796 *κακά* and *σωτήρια* are predicates: cp. Eur. *Hipp.* 471 *ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις*. Cp. *Ant.* 313 *ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας* | *ἀτωμένους ἰδοὺς ἂν ἡ σεσωσμένους*. Oed. means: 'By pleading with me to return, you will only illustrate your own heartlessness: you will never win me as a safeguard for Thebes.'

797 If *οἶδα* is right (as it seems to be), *μή* can hardly be explained otherwise than by emphasis, *i.e.* by the *strong assurance* which the speaker expresses. But what form should the partic. have? (1) With the MS. *πέιθων*, the sense is: 'However, I am assured that I am not persuading you of this,—go!' In 656 *οἶδ' ἐγὼ σε μῆτινα* | *ἐνθὲν ἀπάξοντ' ἄνδρα* appears to be a like case of *strong assurance*. Cp. *O. T.* 1455. In 1121 there is another: *ἐπίσταμαι γὰρ τήνδε... τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην*.

Here, however, *οἶδα μή πέιθων* is so far stranger, that the emphasis appears less appropriate in stating the speaker's consciousness of *what he himself is doing*. (2) The *v. l.* *πέιθοντ'*, extant in at least one MS. (F), removes this objection. 'However, I am assured *that you are not persuading* (either the Athenians or me, cp. 803)—go!' (3) *πέισων* would be liable to the same remark as *πέιθων*. (4) *πέισοντ'* would complete the parallelism with 656, but is not *required* by the 'strong assurance' view, which applies to past (1121) or present as well as to future.—Another view is that *μή* gives a *quasi-imperative* force: 'I know that you *shan't* persuade.' This might apply to 656. Here it is much more difficult, esp. if we do *not* adopt *πέισοντ'*: in 1121 it fails.

With *ἴσθι...με* for *οἶδα...σε* the imper. would explain *μή* (cp. on 78): and we may note that in *O. T.* 376 the MSS. changed *σε...έμοῦ* into *με...σοῦ*. But the context confirms *οἶδα*.

In later Greek *μή* with partic., in regard to *fact*, was common, as Luc. *Dial. Mort.* 16 *πῶς οὖν ἀκριβὴς ὁ Ἀιακὸς ἂν οὐ διεγνων σε μή ὄντα ἐκείνον*; 'failed to discern that you were not he,' where *μή ὄντα*, though it might be paraphrased by *εἰ μή ἦσθα*, virtually = *ὅτι οὐκ ἦσθα*. In Mod. Greek the partic. always takes *μή*, not *δέν*. This latter tendency may conceivably have affected our MSS.: *e.g.* *τοιὰδ' οὐ πέιθων* may have once stood here.

799 *εἰ τερπόμεθα*, if we should have content therewith: cp. *Ant.* 1168 *πλοῦ-*

- KP. *πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά,* 800
ἢ σ' εἰς τὰ σαντοῦ μάλλον, ἐν τῷ νῦν λόγῳ;
 OI. *ἐμοὶ μὲν ἐστ' ἡδιστον εἰ σὺ μήτ' ἐμὲ*
πείθειν οἶός τ' εἰ μήτε τούσδε τοὺς πέλας.
 KP. *ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ*
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
 OI. *γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ*
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.
 KP. *χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.*
 OI. *ὥς δὴ σὺν βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.*
 KP. *οὐ δὴθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.* 810
 OI. *ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με*
φύλασσο' ἐφορμῶν ἔνθα χρή ναίειν ἐμέ.
 KP. *μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους*

805 λῦμα] Wecklein conject. λῆμα.

806 οὐδέν' from οὐδέν L.

808 τὰ καίρια

MSS., and most of the recent edd.: τὸ καίρια Suidas (s.v. χωρίς), Elms., Hartung.

810 ὅτῳ] ὁ τῷ L, with 'σω' (i.e. ὅσω) written above; and the same hand has written οἶσσο over ἴσσο.

812 φύλασσο'] πρόστασσο' Blaydes.

813 f. μαρτύρομαι

τεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα, | καὶ
 ζῇ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ | τού-
 των τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς |
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

800 f. Which of us do you consider the greater sufferer by your present attitude? Me, because I am not to bring you back? Or yourself, when you reject your friends and country? *δυστυχεῖν* has been explained as 'to be in error,' referring to Creon's ignorance of the lot in store for Thebes (787); but it is simpler to take it of Creon's failure to win Oedipus. However great that loss may be, Creon means, the loss to Oed. himself will be greater still. *ἐς τὰ σά*, 'with regard to your doings'; cp. 1121: *O. T.* 980 *σὺ δ' εἰς τὰ μητρός μὴ φοβοῦ νυμφεύματα* (n.). *ἢ σ' εἰς τὰ σαντοῦ*, *σὲ* being elided, though emphatic: *O. T.* 64 *πῶλον τε κάμει καὶ σ' ὁμοῦ στένει*. *ἐν τῷ νῦν λόγῳ*, in our present discussion (from 728).

802 f. Creon had said, in effect, 'Your happiness is as much my object as our own.' 'My happiness,' Oed. rejoins, 'will be best secured if your application is rejected by the people of Colonus, as by myself.'

804 φύσας, cp. 150, *El.* 1463 (ὡς) *κολαστοῦ προστυχὼν φύσῃ φρένας*: Her. 5. 91 *δόξαν...φύσας αὐξάνεται*.

805 λῦμα, a 'stain,' or 'reproach.'

In the only other place where Soph. has the word (*Ai.* 655 *λύμαθ' ἀγνίσας ἐμά*) it has its primary sense of 'something washed off' (from *ῥ/ΔΤ*, another form of *ῥ/ΔΟ*, whence *λούω*). *λύμη* is only another form, and Eur. uses *λῦμα* in the sense proper to *λύμη*, Eur. *Tro.* 588 *λύμ' Ἀχαιῶν*, their 'bane' (Hector). *τρέφει*, pass. (as *O. T.* 374 *μῖα τρέφει πρὸς νυκτός*), thou *livest on* to disgrace thy years by thy folly. Not middl., 'dost nourish a reproach.'

806 Cp. *O. T.* 545 *λέγειν σὺ δεινός* (Oed. to Creon).

807 *ἐξ ἅπαντος*, starting from anything as the *ἀφορμή* or *ὕλη* of discourse; 'on any theme.' So *ἐκ* marks the conditions from which action sets out (*ὥς ἐκ τῶνδ'*, *Ai.* 537). *εὖ λέγει*, pleads *speciously*: Eur. *Hec.* 1191 *δύνασθαι τὰδικ' εὖ λέγειν*.

808 τὸ καίρια, the reading of Suidas, is supported by such passages as Aesch. *P. V.* 927 *ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα*: Eur. *Alc.* 528 *χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται*. In Philemon *Σικελικός* fr. 1. 7 *ἕτερον τό τ' ἀλλεῖν καὶ τὸ θεωρεῖν ἐστ'* *ἴσως*, the second *τό* is doubtful. But for *τὰ καίρια*, the reading of the MSS., it may be urged that the phrase is *τὰ καίρια* (*λέγειν, δρᾶν* etc.) in Aesch. *Tz.* 1, 619,

CR. Which, thinkest thou, most suffers in this parley,—I by thy course, or thou by thine own?

OE. For me, 'tis enough if thy pleading fails, as with me, so with yon men who are nigh.

CR. Unhappy man, shall it be seen that not even thy years have brought thee wit? Must thou live to be the reproach of age?

OE. Thou hast a ready tongue, but I know not the honest man who hath fair words for every cause.

CR. Words may be many, and yet may miss their aim.

OE. As if thine, forsooth, were few, but aimed aright.

CR. No, truly, for one whose wit is such as thine.

OE. Depart—for I will say it in the name of yon men also!—and beset me not with jealous watch in the place where I am destined to abide.

CR. These men—not thee—call I to witness: but, as for

τούσδ' (from τούσδ') οὐ σέ· πρὸς δὲ τοὺς φίλους L, with most MSS. But πρὸς γε, instead of πρὸς δὲ, is in B, T, Vat., Farn.: and hence Musgrave conjectured,—μαρτύρομαι τούσδ', οὐ σέ, πρὸς γε τοὺς φίλους | οἳ ἀνταμείβει ῥήματ'· ἦν δ' [for ἦν σ'] ἔλω ποτέ. Erfurdt, μαρτύρομαι τούσδ', οὐ σὲ πρόσθε etc. (and so Wecklein reads). Dindorf, οὐχί σ', δς γνώσει, φίλους etc.: Hartung, οὐς σὺ προὔστης,

Suppl. 446, *Ch.* 582, *Eur. I. A.* 829, *Soph. Ai.* 120, while *El.* 228 φρονούντι καίρια (without art.) is isolated. If τὰ is retained, the ellipse of τὸ is illustrated by 606, where see n.: and add *trag. incert.* fr. 469 χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσ-ματα.

809 ὥς δὴ, *quasi vero*, strictly an elliptical phrase, '(do you mean) forsooth that you speak,' etc. *Aesch. Ag.* 1633 ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει. *Eur. Andr.* 234 τί σεμνομυθεῖς κείς ἀγῶν' ἔρχει λόγων, | ὥς δὴ σὺ σώφρων τὰμὰ δ' οὐχί σώφρονα;

810 ὅτῳ=τούτῳ ὅτῳ, in the opinion of one who possesses only such sense as yours: for the ethic dat. cp. 1446, *Ar. Av.* 445 πᾶσι νικᾶν τοῖς κριταῖς: *Ant.* 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ. For ἵσος, only so much, cp. *O. T.* 810 οὐ μὴν ἴσῃν γ' ἔτισεν: *Her.* 2. 3 νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν ἐπίστασθαι, equally little: for ἵσος καὶ instead of ὥσπερ, *O. T.* 1187.

811 πρὸ τῶνδε, as *O. T.* 10 πρὸ τῶνδε φωνεῖν (n.).

812 ἐφορῶν with ἔνθα χρή, keeping jealous watch at the place where I am destined to dwell: fig. from a hostile fleet watching a position; cp. *Dem. or.* 3 § 7 ἦν τοῦτο ὥσπερ ἐμπόδιμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγάλην ἐφορμεῖν τοῖς

ἐαυτοῦ καιροῖς. με with φύλασσο' only: in class. Gk. ἐφορμεῖν does not take acc.

For με followed by ἐμέ, cp. *El.* 1359 ἀλλὰ με | λόγοις ἀπώλλυς, ἐργ' ἔχων ἦδιστ' ἐμοί, where ἐμοί is not more emphatic than με. So in *Tr.* 1171 κάδῳκουν πράξειν καλῶς: | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θαυεῖν ἐμέ, where there is no contrast between ἐμέ and some one else: *Ant.* 292 ὥς στέργειν ἐμέ: *Ph.* 299 τὸ μὴ νοσεῖν ἐμέ, where the stress is on the verb, not on the pronoun. And so here, too, it may be doubted whether ἐμέ conveys such an emphasis as would be given by an italicised 'my,'—implying a reproof of meddlesomeness. The stress is rather on χρή ναλεῖν: Apollo has brought him to this rest (89).

813 f. This passage, which has been variously altered, appears to me to be sound as it stands in the MSS. Oedipus has undertaken to speak for the men of Attica (ἐρῶ γὰρ καὶ πρὸ τῶνδε). Creon refuses to identify him with them, bitterly reminding the Theban that his real ties are elsewhere. 'I call them—not thee—to witness my protest': i.e. 'I have a just claim on thee, which thou repellst:—I appeal to a judgment more impartial than thine own.' The words mark the point at which he drops persuasion. He now turns to menace. 'But, for the tone

- οἷ' ἀνταμείβει ρήματ', ἣν σ' ἔλω ποτέ,—
 ΟΙ. τίς δ' ἂν με τῶνδε συμμαχῶν ἔλοι βία; 815
 ΚΡ. ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεῖς ἔσει.
 ΟΙ. ποῖω σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
 ΚΡ. παῖδιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
 ΟΙ. οἴμοι. ΚΡ. τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε. 820
 ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου.
 ΟΙ. ἰὼ ξένοι, τί δράσετ'; ἦ προδώσετε,
 κοῦκ ἐξελάτε τὸν ἀσεβῆ τῆσδε χθονός;
 ΧΟ. χώρει, ξέν', ἔξω θάσσον· οὔτε γὰρ τὰ νῦν
 δίκαια πράσσεις οὔθ' ἂ πρόσθεν εἵργασαι. 825
 ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγῃ; ποῖαν λάβω
 θεῶν ἄρηξιν ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;
 ΚΡ. οὐχ αἴφομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830

φίλους etc.

815 τί δ' ἂν A, R.

τῶνδε MSS. (In L the first hand wrote τῶν only, and δὲ was added by S.)

818 σοί | σε L (with οἱ above), R².

other MSS.: οἴμοι Brunck.—οἰμώζεισ L first hand: but ν has been written above, and a line drawn through σ. οἰμώζειν Vat.

816 τοῦδε Musgrave, and most edd.:

907 ἦ μὴν ἐνι Ζεὺς, καί περ αὐθάδη φρονῶν, |

ἔσται ταπεινός. κἄνευ τοῦδε, sc. τοῦ ἐλεῖν

σε. Cp. O. T. 1158 ἀλλ' εἰς τὸδ' ἦξεις,

sc. εἰς τὸ δλέσθαι. The MS. κἄνευ τῶνδε

could here mean nothing but 'e'en apart

from these men.' λυπηθεῖς ἔσει, = a fut.

perf., here implying, 'wilt soon be grieved'

(though it could also mean, 'wilt suffer a

lasting grief'): so O. T. 1146 οὐ σιωπή-

σας ἔσει; Ant. 1067 ἀντιδὸς ἔσει. In

prose the part. thus used with ἔσομαι is

the perf., not the aor.

817 ποῖω σὺν ἔργῳ, on the warrant of

what deed,—since λυπηθεῖς ἔσει implies

that something has already been done to

cause the pain which will soon be felt.

σὺν has the same force as in σὺν θεῶ:

— 'with what deed to support the threat.'

Cp. O. T. 656 ἐν αἰτίᾳ | σὺν ἀφανείᾳ λόγῳ

...βαλεῖν, to accuse one *with the help of*

an unproved story. Xen. sometimes has

σὺν thus where a simple instrum. dat.

would suffice: An. 3. 1. 22 ἵεναι ἐπὶ τὸν

ἀγῶνα πολλὸν σὺν φρονήματι μείζονι: 3. 2. 8

of thy reply to kinsmen' (meaning, to himself, cp. on 148 συμκροῖς), 'if I catch thee'—an aposiopesis. (Cp. *Il.* 1. 580 εἰπερ γὰρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς | ἐξ ἐδέων στρυφελίξαι· | ὁ γὰρ πολὺν φέρτερός ἐστιν: Verg. *Aen.* 1. 135 *Quos egov...*)

μαρτύρομαι, *antestor*: cp. Aristoph. *Pax* 1119 TP. ὦ παῖε παῖε τὸν Βάκιν. IE. μαρτύρομαι.

814 ἀνταμείβει: ἀμείβομαι usu. takes a simple acc. of the person to whom a reply is made (991); but cp. Her. 8. 60 τότε μὲν ἡπίως πρὸς τὸν Κορίνθιον ἀμείψατο: and, since ἀποκρίνομαι πρὸς τινα was common, it would have been strange if the same construction had been rigidly denied to ἀμείβομαι. Even if πρὸς were not taken with ἀνταμείβει here, it could still mean 'in relation to': cp. Tr. 468 κακὸν | πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευδέων ἀέ. So *At.* 680 ἔς τε τὸν φίλον | τοσαῦθ' ὑπουργῶν ὠφελὲν βουλήσομαι. οἷα causal = ἐπεὶ τοιαῦτα: cp. on 263.

815 τῶνδε συμμ. with βία: cp. 657.

the strain of thine answer to thy kindred, if ever I take thee—

OE. And who could take me in despite of these allies?

CR. I promise thee, thou soon shalt smart without that.

OE. Where is the deed which warrants that blustering word?

CR. One of thy two daughters hath just been seized by me, and sent hence,—the other I will remove forthwith.

OE. Woe is me! CR. More woful thou wilt find it soon.

OE. Thou hast my child? CR. And will have this one ere long.

OE. Alas! friends, what will ye do? Will ye forsake me? will ye not drive the godless man from this land?

CH. Hence, stranger, hence—begone! Unrighteous is thy present deed—unrighteous the deed which thou hast done.

CR. (*to his attendants*). 'Twere time for you to lead off yon girl perforce, if she will not go of her free will.

AN. Wretched that I am! whither shall I fly?—where find help from gods or men?

CH. (*threateningly*, to CREON). What wouldst thou, stranger?

CR. I will not touch yon man, but her who is mine.

MSS. **824 f.** τὰ νῦν L, with most MSS.: τανὺν B. Meineke would write τανὺν | δίκαι' ἃ πρᾶσσεις. Brunk, τανὺν | δίκαια πρᾶσσεις οὔτε (so G. Koen, for οὐθ' ἃ) πρὸςθεν εἰργασαι.—For εἰργασαι Reisig conject. εἰργάσω. **827** πορεύεται A, R: πορεύεται L and the rest. **829** ἀρῆξιν made from ἀρῆξιν in L.—δρᾶς] In L's δρᾶϊς the σ (perh. also the ι) was added by S. **830 f.** Wecklein

εἰ...διανοοῦμεθα σὺν τοῖς ὕπλοις...δίκην ἐπιθεῖναι αὐτοῖς. ἀπειλήσας ἔχεις=a perf.: cp. O. T. 577 n.

818 τὴν μὲν, Ismene, who left the scene at 509 to make the offerings in the grove. Creon may have seized her, as a hostage, before his entrance at 728; or may have signed to one of his guards to go and do so, when he found that Oedipus was stubborn.

820 τάδε might be cognate acc.,= τάδε τὰ οἰμώγματα (cp. Aesch. Ag. 1307 KA. φεῦ, φεῦ. XO. τί τοῦτ' ἐφευξας;), but it rather means, 'this capture.'

821 The τῇνδε γ' of the MSS. could be retained only if μόν were changed to καὶ and given to Creon. οὐ μακρ. χρόνον: see on 397.

823 τὸν ἀσεβῆ, because Oedipus is under the protection of the deities (287), and especially because, as he may well suppose, Ismene has been snatched from the sacred grove (cp. on 818).

824 f. θᾶσσον, oft. in impatient command, as 839, Ai. 581 πύκαζε θᾶσσον: O. T. 430 οὐκ εἰς δλεθρον; οὐχὶ θᾶσσον; Write τὰ νῦν rather than τανὺν, since it

is opp. to ἃ πρὸςθεν: δίκαια, predicate. εἰργασαι (his capture of Ismene) need not be changed to εἰργάσω, since πρὸςθεν can mean 'already.'

826 ὑμῖν, addressing his guards (723). Cp. the order given by Oed. to pinion the herdsman (O. T. 1154), and by Creon (in Ant. 578) to lead off the sisters. ἀν εἴη: here in giving a command with cold sternness. Cp. 725 (in request), O. T. 343 (in fixed resolve).

828 f. ποῖ φύγω; cp. on 310. θεῶν ...τῇ βροτῶν; Ai. 399 οὔτε γὰρ θεῶν γένος οὐθ' ἀμερίων | ἐτ' ἄξιος βλέπεω τιν' εἰς θνασιν ἀνθρώπων.

830 οὐχ ἄψομαι. With these words, Creon steps towards Antigone. His actual seizure of her is marked by the words τοὺς ἐμοὺς ἄγω. The fut., therefore, is more dramatic than ἄπτομαι would be. And Wecklein's rejection of 830 f. would enfeeble the scene. τῆς ἐμῆς, since he considers himself as now the guardian of his nieces,—their father having forfeited all rights at Thebes (cp. O. T. 1506 n.): El. 536 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.

ΟΙ. ὦ γῆς ἀνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾶς.

ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμούς ἄγω.

στρ. ΟΙ. ἰὼ πόλις.

ΧΟ. 2 τί δρᾶς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἰ
χερῶν. 835

ΚΡ. 3 εἶργον. ΧΟ. σοῦ μὲν οὐ, τάδε γε μωμένον.

ΚΡ. 4 πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.

ΟΙ. 5 οὐκ ἡγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
6 τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πίτασσο' ἄ μὴ κρατεῖς.

ΧΟ. 7 χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840

ΧΟ. 8 πρόβαθ' ὦδε, βᾶτε βᾶτ', ἔντοποι.

9 πόλις ἐναίρεται, πόλις ἐμά, σθένει.

10 πρόβαθ' ὦδέ μοι.

brackets these two vv. **833** ἰὼ πόλις] L, with most MSS., gives these words to Antigone: Wunder restored them to Oed.

837 ff. μαχεῖ Porson: μάχει Herm. The MSS. have μάχη (as L), or μάχη.—πημανεῖς Porson: πημαινεῖς MSS. (ποιμαινεῖς R).—The MSS. distinguish the persons thus:—ΟΙ. πόλει...πημανεῖς ἐμέ. | ΧΟ. οὐκ ἡγόρευον ταῦτ' ἐγώ; ΚΡ. μέθες...θᾶσσον. ΧΟ. μὴ 'πίτασσο'...κρατεῖς. Reisig and Hermann saw that the words πόλει...πημανεῖς ἐμέ belong to Creon. Mudge had already corrected the rest. **840** σοὶ δ' ἐγώ δ' L, R², F: σοι ἐγώ δ' L²: σοὶ δ' ἐγωγ' A and most MSS.—ὁδοιπορεῖν] ἀναχωρεῖν B, Vat.

832 τοὺς ἐμούς: cp. 148 σμικροῖς (= Antigone); *Ant.* 48 ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἶργειν μέτα (i.e. from my brother): *O. T.* 1448 ὁρθῶς τῶν γε σῶν τελεῖς ὕπερ (for thy sister).

833—886 The phrase τοὺς ἐμούς ἄγω indicates the moment at which Creon lays his hand on Antigone. It is followed by 11 verses, 833—843, in which the dochmiacs of the Chorus, blended with iambic trimeters, mark excitement. Antistrophic to these are the 11 verses, 876—886, which in like manner follow the moment at which Creon lays his hand on Oedipus. As a lyric interposition in dialogue, the passage has a komatic character, though it does not constitute a *κομμός* proper in the same sense as 510—548, 1447—1499, or 1670—1750.

834 ἀφήσεις: **838** μέθες. The former is properly, 'allow to depart,'—the latter, 'release from one's grasp'; but they differ here only as 'let her alone' from the more specific 'unhand her.' Cp. 857 οὐτοι σ' ἀφήσω, I will not allow thee to leave Colonus.

835 εἰς βάσανον εἰ χερῶν, to the test

of (afforded by) blows: cp. χερῶν νόμος, the arbitrament of blows (as opp. to δίκης νόμος), *Her.* 9. 48 πρὶν...ἢ συμμίξει ἡμέας ἐς χερῶν τε νόμον ἀπικέσθαι. *Xen. Cyr.* 2. 1. 11 ὡς χεῖρας συμμίζοντας τοῖς πολέμοις. εἰ as in the common phrase εἰς χεῖρας λέναι τινί, or συνιέναι.

836 εἶργον, said as the Chorus approach him threateningly: cp. *O. T.* 890 τῶν ἀσέπτων ἔρξεται (n.). μωμένον, meditating, designing: a part. used once in dialogue by Soph. (*Tr.* 1136 ἡμαρτε χρηστὰ μωμένη), and twice in lyrics by Aesch. (*Ch.* 45, 441).

837 πόλει: ταῖς Θήβαις schol. The accent of μάχη in the MSS. cannot weigh in deciding between μάχει and μαχεῖ, since such errors of accent are countless; and the fut. is distinctly better here.

838 οὐκ ἡγόρευον...; a familiar phrase; *Ar. Ach.* 41 οὐκ ἡγόρευον; τοῦτ' ἐκεῖν' οὐγὼν λεγον: *Plut.* 102 οὐκ ἡγόρευον ὅτι παρέξειν πράγματα | ἡμελλέτην μοι; *Nub.* 1456 τί δῆτα ταῦτ' οὐ μοι τὸτ' ἡγορεύετε; *So O. T.* 973 οὐκ οὐκ ἐγώ σοι ταῦτα προὔλεγον πάλα;—*Oed.* alludes to 587, 653.

839 μὴ 'πίτασσο' ἄ μὴ κρατεῖς, do not give orders in matters where you are not

OE. O, elders of the land! CH. Stranger,—thy deed is not just.

CR. 'Tis just. CH. How just? CR. I take mine own.
[*He lays his hand on Antigone.*]

OE. Hear, O Athens!

CH. What wouldst thou, stranger? Release her! Thy strength, and ours, will soon be proved. Strophe.

[*They approach him with threatening gestures.*]

CR. Stand back! CH. Not from thee, while this is thy purpose.

CR. Nay, 'twill be war with Thebes for thee, if thou harm me.

OE. Said I not so? CH. Unhand the maid at once!

CR. Command not where thou art not master.

CH. Leave hold, I tell thee! CR. (*to one of his guards, who at a signal seizes Antigone*). And I tell thee—begone!

CH. To the rescue, men of Colonus—to the rescue! Athens—yea, Athens—is outraged with the strong hand! Hither, hither to our help!

841 *προβάθ'* (made from *πρόβαθ'*) ὦδ' ἐμβάτε βᾶτ' ἐντόπιοι L. For ὦδ' ἐμβάτε Triclinius wrote ὦδε βάτε, which is in B, T, Vat. The other MSS. agree with L (except that Vat. has *πρόσβαθ'*, R² *ἐν τόποις*). *ἐντοπιοι* Brunck. (Cp. 125, *ἐγγχωρος* corrupted in MSS. to *ἐγγχωριος*.) **842** *πόλις ἐμά σθένει*] Wecklein conject.

πόλις ἔτ' οὐ σθένει: F. W. Schmidt, *πόλις ἐμά φθίνει*: Gleditsch, *πόλις ἀμαχανεῖ*.

843 *προβάθ' (sic) ὦδέ μοι* L, and the other MSS., except those which (as T, Farn.) have *προβάτ' ἐμ' ὦδε*, a conjecture of Triclinius, meant to reconcile the metre with that of the antistr., v. 886, where he read *περῶσι δῆτα* (see n. there).

master. *ᾶ* is not for ὦν, but is cogn. accus. (or acc. of respect), as *O. T.* 1522 *πάντα μὴ βούλον κρατεῖν* | *καὶ γὰρ ἀκράτησας*. For the gen. in a like sense cp. *Her.* 9. 16 *ἐχθίστη...δδύνη...*, *πολλὰ φρονέοντα μηδενὸς κρατεῖν*, to have many presentiments, and power over nothing. *Ant.* 664 *τοῦπιτάσσειν τοῖς κρατύνουσιν*, to dictate to one's masters. *Theocr.* 15. 90 *πασάμενος ἐπίτασσε* (wait till you are our master before you give us orders).

840 At Creon's words, when he laid his hand on Antigone (832), one of his guards stepped up, and placed himself at her side. *χαλὰν λέγω σοι*, like *οὐκ ἀφήσεις* and *μέθες*, is said to *Creon*. Creon's *σοί*, a mocking echo of theirs, is said to *the guard*: 'and I tell thee to start on thy journey.' If it were said to *the Chorus*, the sense would be either, (1) 'and I tell thee to begone,' or (2) 'and I tell thee that [she] is to go': but (1) is not idiomatic, and (2) is impossible.

841 *πρόβαθ'...βάτε*, as oft. esp. in *Eur.*, e.g. *Or.* 181 *διωχόμεθ', οἰχόμεθ'*. ὦδε=δεῖρο (*O. T.* 7 n.): cp. 182. *ἐντοπιοι*, the other dwellers at Colonus.

842 *πόλις...σθένει*: our city—yea, our city—is being brought low by sheer strength: *ἐναίρεται*, because the majesty of the State is destroyed when its asylum is violated. In *πόλις ἐμά*, the stress is on the first word, not on the second. *σθένει* with *ἐναίρεται* seems to be sufficiently derived by *Eur. Bacch.* 953 *οὐ σθένει νικητέον | γυναῖκας*, where it differs from *βία* only as it differs here,—i.e. as meaning strictly, 'by an exertion of strength,' not, 'by violence': cp. *id.* 1127 *ἀπεσπάραζεν ὦμον, οὐχ ὑπὸ σθένους*, not by her own strength (since the god made it easy for her). Some place a point at *ἐμά*, taking *σθένει* with *πρόβαθ'*, come forth in strength: but such a use of *σθένει* alone is harsher than those in which *σθένει* takes an adj., as *ἐπελθὼν οὐκ ἐλάσسون σθένει* (*Ai.* 438), or *παντὶ σθένει*,

- AN. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
 OI. ποῦ, τέκνον, εἰ μοι; AN. πρὸς βίαν πορεύομαι. 845
 OI. ὄρεξον, ὦ παῖ, χεῖρας. AN. ἀλλ' οὐδὲν σθένω.
 KP. οὐκ ἄξεθ' ὑμεῖς; OI. ὦ τάλας ἐγώ, τάλας.
 KP. οὐκουν ποτ' ἐκ τούτων γε μὴ σκήπτρουν ἐτι
 ὁδοιπορήσης· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὕψ' ὧν ἐγὼ 850
 ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὧν ὁμως,
 νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
 ὁθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς οὔτε πρόσθεν εἰργάσω, βία φίλων
 ὀργῇ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται. 855
 XO. ἐπίσχεσ αὐτοῦ, ξεῖνε. KP. μὴ ψαύειν λέγω.
 XO. οὔτοι σ' ἀφήσω, τῶνδ' γ' ἔστερημένος.
 KP. καὶ μείζον ἄρα ῥύσιον πόλει τάχα
 θήσεις· ἐφάψομαι γὰρ οὐ τούτων μόνων.

844 ἀφέλκομ' ὦ L, and most MSS.: ἀφελκόμεθ' ὦ L²: ἀφέλκομαι Triclinius.

846 σθένω] σθένος Vat. **849** ὁδοιπορήσεις L and most MSS., Brunck: ὁδοιπορήσης (sic) A, R: ὁδοιπορήσης most edd.—νικᾶν L, with εἰ written above: νεικᾶν

'with all one's might.' Rather than Wecklein's *ἐτ' οὐ σθένει*, I would propose—if any change were needed—*πόλις ἐναίρεται, πόλις· ἔτ', ἀσθενεῖ | πρόβαθ' ὠδέ μοι*. But no change seems needful.

845 μοι: ethic dat.; cp. 81.

847 ὦ τάλας: cp. 753.

848 ἐκ τούτων...σκήπτρουν, by means of these two supports,—the art. being omitted, as 471 *τούτω χεῦμ'*. This is simpler than to construe, 'with the help of these (girls) as supports.' (For *τούτων*, as fem. dual, cp. on 445.) We should then have to take it as a case of the pron. assimilated to the gender of the predicate (see on *ταύτην...παῦλαν* 88). *ἐκ* refers to the *σκήπτρα* as an antecedent condition of his walking. Essentially the same use, though under slightly different phases, appears in 807 *ἐξ ἀπαντος*: *Tr.* 875 (βέβηκεν) *ἐξ ἀκινήτου ποδός*: *Ph.* 91 *ἐξ ἐνός ποδός*: *El.* 742 *ὠρθούθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν διφρών*. *σκήπτρουν*: cp. 1109: *Eur. Hec.* 280 *ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, | πόλις, τιθήνη, βιάκτρον, ἡγεμῶν ὁδοῦ*.

849 ὁδοιπορήσης. As between *-εις* and *-ης* in verbal endings, neither L nor any of our MSS. has authority. The

reason for preferring the aor. subj. here is one of usage. *οὐ μὴ ὁδοιπορήσης* is a denial: *οὐ μὴ ὁδοιπορήσεις*, a prohibition. The latter is grammatically as right as the other, but does not suit this context. (The remarks on 177 refer to the 1st and 3rd pers. fut. ind., not to the 2nd.)

νικᾶν, to worst,—by carrying your point against them (*not* with ref. to future defeats of Thebans by Athenians, 621). Cp. 1204: *Ai.* 1353 *παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος*, thou conquerest, when thy friends conquer thee.

851 *τύραννος*, one of the royal house: cp. *Tr.* 316 *μὴ τῶν τυράννων*; 'is she of the royal stock?' The Creon of *O. T.* 588 does not wish *τύραννος εἶναι* (to be *king*) *μᾶλλον ἢ τύραννα δρᾶν*: but the captor of the blind man's daughters must seek a touch of dignity from any source.

852 f. *γνώσσε τάδε*, 'thou wilt understand *these things*' (=thy present acts in their true bearings),—explained by *ὁθούνεκ'*, etc., 'viz., that' etc. *αὐτόν* = *σεαυτὸν*: so 930, 1356: but *αὐτόν* = *ἐμαυτὸν* 966, *O. T.* 138 (n.).

854 For *δρᾶς* followed by *εἰργάσω*, instead of *ἔδρασας*, cp. *O. T.* 54 *ὡς*

AN. They drag me hence—ah me!—friends, friends!

OE. Where art thou, my child? (*blindly seeking for her*).

AN. I am taken by force—

OE. Thy hands, my child!— AN. Nay, I am helpless.

CR. (*to his guards*). Away with you! OE. Ah me, ah me!

[*Exeunt guards with ANTIGONE.*]

CR. So *those* two crutches shall never more prop thy steps. But since 'tis thy will to worst thy country and thy friends—whose mandate, though a prince, I here discharge—then be that victory thine. For hereafter, I wot, thou wilt come to know all this,—that now, as in time past, thou hast done thyself no good, when, in despite of friends, thou hast indulged anger, which is ever thy bane.

[*He turns to follow his guards.*]

CH. Hold, stranger! CR. Hands off, I say!

CH. I will not let thee go, unless thou give back the maidens.

CR. Then wilt thou soon give Thebes a still dearer prize:—I will seize more than those two girls.

F: *νικῶν* the rest.

850 *τε* after *πατρίδα* was added by Triclinius: *πάτραν τε* Reisig.

853 *αὐτὸν* Triclinius: *αὐτὸν* L and most MSS.: *σαντὸν* A, R, Ald.

854 *φίλων* *βία* L².

857 *τῶνδε* MSS.: *ταῖνδε* Brunck: *τοῖνδε* (fem.) Wecklein.

859 *θήσεις*] Nauck conject. *τεῖσεις*.

εἶπερ ἄρξεις...ὥσπερ κρατεῖς (n.). *βία φίλων* applies to his *former* conduct, since, in searching out his origin, he acted against the passionate entreaties of Iocasta (*O. T.* 1060 ff.). Greek idiom uses a parataxis, *οὔτε νῦν...οὔτε πρόσθεν*, where ours would subordinate the second clause to the first, 'now, as before': cp. 308.

855 *ὀργῇ χάριν δούς*: cp. 1182: *El.* 331 *θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά*: Cratinus fr. inc. 146 *ἔσθιε καὶ σῇ γαστρὶ δίδου χάριν*. We remember his blow at Laius (*παῖω δι' ὀργῆς O. T.* 807)—his anger with Teiresias (*ὡς ὀργῆς ἔχω, ib.* 345)—his anger with Iocasta (*ib.* 1067)—his frantic self-blinding (*ib.* 1268).

856 The guards, carrying off Antigone, have already left the scene (847); cp. 875 *μῦνος*. Creon is now about to follow them, when the Chorus again approach him, and protest that he shall not leave Colonus unless the two maidens are restored.

857 *τῶνδε*. So the *plur.* *αἶδε* of the two sisters below, 1107, 1367, 1379 (immediately after the *masc.* dual *τοιῶδ'*, referring to the brothers), 1668; *τάσδ'* 1121, 1146, 1634, *O. T.* 1507, *Ant.* 579. On

the other hand the *dual* of *ἵδε* occurs only thrice in Soph.; above, 445 *τοῖνδε*: *τῶδε El.* 981 f. *bis*. (Below, 1121, *τάδε* is a corrupt *v. l.* for *τάσδε*.) It is surely needless, then, to write *τοῖνδε* here. But Reisig's plea for the plur. is over-subtle,—that it contrasts with the *extenuating* tone of *τούτοιον* in 859 (merely two). Rather Creon uses the dual because he is thinking of the two sisters *together* as the 'two supports' of Oed. (848, 445). The plur. differs from the dual simply by the *absence* of any stress on the notion of 'a pair.' The Chorus are thinking how he had first seized Ismene (818) and then Antigone.

858 f. *ῥύσιον*: Then thou shalt soon deposit even a greater security for my city. *πόλει*=Thebes, as in Creon's former words, 837 *πόλει μαχεῖ*. *ῥύσιος* denotes what one draws to oneself, carries off, (1) as booty, (2) as a security, (3) in reprisal. Here *θήσεις* points to (2), since *ἐνέχυρον* *τιθέναι*, to deposit a pledge, was a regular phrase: Ar. *Eccl.* 754 *πότερον μετοικιζόμενος ἐξενήνοχας | αὐτ', ἢ φέρεις ἐνέχυρα θήσων*; 'or are you taking them to be deposited as securities?' Plat. Legg. 820 *Ε ἐνέχυρα...τοὺς θέντας* (those

ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860
 ΧΟ. δεινὸν λέγοις <ἄν>. ΚΡ. τοῦτο νῦν πεπράζεται.
 ΧΟ. ἦν μὴ γ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.
 ΟΙ. ὦ φθέγμ' ἀναιδές, ἦ σὺν γὰρ ψαύσεις ἐμοῦ;
 ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες
 θεῖν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι. 865
 ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
 πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.
 τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἥλιος δοίη βίον
 τοιοῦτον οἶον κάμῃ γηρᾶναί ποτε. 870

860 τόνδ'] τόν γ' F. **861** δεινὸν λέγοις. | τοῦτο νῦν πεπράζεται L. The defect of a syll. exists in all the MSS. except T and Farn., which have δεινὸν λέγεις ὥς (ὥς having been added by Triclinius): and all have δεινόν. L² has λέγοις: A, λέγοις with ει above: F, λέγεις with οι above: the rest, λέγεις. Hermann restored λέγοις ἄν. Heimsoeth conject. λέγεις σύ (and so Dindorf): L. Dindorf, λέγεις τοι: Wecklein, δεινὸς λόγοις εἰ: Nauck, δεινὸν λόγοι σου: H. Stadtmüller, δεινὸν λέγεις. ΚΡ. τοῦτ' αὐτὸ νῦν πεπράζεται. **862** ΧΟ. ἦν μὴ γ'] The MSS. have ἦν μὴ μ', and give the v. to Creon. Piderit assigned it to the Chorus, changing μ' to σ', and so Dind., Nauck. With Wecklein, I prefer γ' to σ'.—ἀπειργάθοι L². **863** φθέγμ'] Blaydes conject. θρέμ'.—ψαύσεις B, T, Farn., and most of the recent edd.: ψαύεις L and the other MSS., Ald., Reisig, Wecklein. **865** θεῖμ L, with ν written above

who have given the pledges)...τοὺς θεμέ-
 νους (those to whom they have been given).
 πόλει dat. of interest, as ὑποτιθέναι 'to
 mortgage' takes a dat. of the mortgagee:
 Dem. or. 27 § 25 ὁ ὑποθείς τῷ πατρὶ τὰν
 δράποδα.—The version, 'you will cause a
 greater prize to be taken from Athens,'
 is inadmissible. θήσεις πόλει could not
 mean, 'cause for Athens,' in the sense,
 'cause to be taken from Athens.' If θήσεις
 meant 'cause' (instead of 'pay'), πόλει
 would still be the city which *received* the
 ῥύσιον.

ἐπάξομαι: Aesch. *Suppl.* 412 καὶ μήτε
 δῆρις ῥυσίων ἐπάψεται, (and so) 'that the
 foeman shall not lay hands on you as
 prizes' (where the king of Argos is speak-
 ing to the Danaïdes whom he protects).

861 After δεινὸν λέγοις (L), or λέγεις,
 a syllable has to be supplied conjectur-
 ally. Triclinius added ὥς ('be sure
 that,' 45) before τοῦτο: but this mars the
 rhythm: and the *simple* fut. (as in 860) is
 more forcible. The optat. λέγοις of L,
 which is not likely to be a mere error for
 λέγεις, strongly favours Hermann's simple
 remedy, δεινὸν λέγοις ἄν, 'twere a dread
 deed that thou threatenest' (if only thou
 couldst do it): cp. on 647 μέγ' ἄν λέγοις

δώρημα. Next to this, I should prefer
 Wecklein's δεινὸς λόγοις εἰ.

πεπράζεται, 'will have been done': i.e.
 will be done forthwith: Dem. or. 19
 § 74 ἔφη...ταῦτα πεπράζεσθαι δοῦναι ἡ τριῶν
 ἡμερῶν. Cp. O. T. 1146 n.

862 ἦν μὴ γ'. Piderit is clearly right
 (I think) in giving this verse to the
 Chorus, not to Creon. Creon, who has
 long since dropped the semblance of cour-
 tesy with which he began (759), cannot,
 of course, mean to express serious defer-
 ence for the wishes of Theseus; while, as
 an ironical defiance, the words would be
 extremely tame. In the mouth of the
 Chorus, however, the threat has point,
 since they know their king's public resolve
 (656); it has also dramatic force, since he
 is soon to appear (887). The words of
 Oed. (863) refer to 861. ἀπειργάθη: cp.
El. 1271 ἐίργαθεν (and so Eur.): Aesch.
Eum. 566 κατείργαθού (aor. imper. midd.).
 The forms ἐείργαθεν, ἀποείργαθε (aor., or, as
 some would call them, impf.) are Homeric.
 See n. on O. T. 651 εἰκάθω.

863 φθέγμ', 'voice,' rather than 'word':
 the conj. θρέμμ' (Blaydes) would efface an
 expressive touch. ψαύεις might be de-
 fended as present of intention or attempt

CH. What—whither wilt thou turn? CR. Yon man shall be my captive.

CH. A valiant threat! CR. 'Twill forthwith be a deed.

CH. Aye, unless the ruler of this realm hinder thee.

OE. Shameless voice! Wilt thou indeed touch me?

CR. Be silent! OE. Nay, may the Powers of this place suffer me to utter yet this curse! Wretch, who, when these eyes were dark, hast reft from me by force the helpless one who was mine eyesight! Therefore to thee and to thy race may the Sun-god, the god who sees all things, yet grant an old age such as mine!

by the first hand.—*τῆσδε γῆς* MSS.: *τῆσδε τῆς* ed. Londin. an. 1747, and most edd.: *τῆσδε σῆς* Blaydes.—*ἀράς* F (omitting *μ'*). **866** *ψιλὸν ὀμμ' ἀποσπάσας*]

Meineke conj. *φίλιον ὀμμ' ἀποσπάσας*: Blaydes, *ψιλὸν ὀμματός με θείς* (or *μ' ἀφείς*): Froehlich, *ταίεις*. **868** *σεχ' αὐτὸν* (i.e. *σε χαυτὸν*) L, F: *σε καυτὸν* A, R: *σέ γ' αὐτὸν* B, T, Vat., Farn.: *σέ τ' αὐτὸν* Brunck.—*θεῶν*] Blaydes conj. *πρόπαν*, or *Κρέων*.

870 *γῆρᾶναί ποτε* MSS., which form (from aor. *ἐγήραν*) is preferred to *γῆρᾶναι* (ᾶ) by G. Curtius (*Verb* ch. v. p. 198=134 Eng. ed.). It is also approved by the Atticists (Moeris p. 115), and pronounced the only correct one

(cp. on 993 *κτεῖνοι*): but *ψαύσεις* is more natural, and expresses indignation with greater force.

864 f. *αὐδῶ σιωπᾶν*. Creon forbids the utterance of the curse which he forebodes; and the injunction reminds Oedipus that he is near the Awful Goddesses who impose abstinence from all ill-omened words. 'Nay' (*γάρ*), he cries, 'may they suffer me to utter one imprecation more (*ἔτι*).'
γάρ implies, 'I will not yet be mute'; cp. also its use in wishes, *εἰ γάρ*, *εἴθε γάρ*, etc. *ἔτι* recalls the former imprecation on his sons (421 ff.).—*ἄφωνον*... *ἀράς*: cp. on 677 *ἀνήμερον...χειμῶνων*. *τῆς* is a certain correction of the MS. *γῆς* (T for Γ).

866 See Appendix on this passage. *ὤς*, with caus. force, 'since thou hast...': see on *οἴτινες*, 263. *ψιλὸν ὀμμ'* can mean only 'a defenceless eye,' i.e. a defenceless maiden (Antigone) who was to him as eyesight. The phrase has bitter point, since Creon himself, in his smooth speech, had pathetically described Antigone as *τοῦπῶντος ἀρπάζαι* (752). It is also less bold in Greek than in English, owing to the common figurative use of *ὄμμα*, as if he had said, 'my defenceless *darling*' (cp. on *O. T.* 987). *ψιλὸν* should not be taken as acc. *masc.* with *με*: this would be tame and forced. Cp. below 1029 *οὐ ψιλὸν οὐδ' ἄσκειον*, not *without allies* or instruments: *Ph.* 953 *ψιλός, οὐκ ἔχων τροφήν* (when *stripped of his bow*). *ἀποσπάσας* takes a

double acc. (like *ἀφαιρεῖν*, etc.): this is so natural that we need not desire *ὅς γ' or ὅς μου*.

867 *ἐξοίχει*, as 894 *οἴχεται...ἀποσπάσας*, though he is still present: so 1009 *οἴχει λαβών*. As *οἴχομαι* cannot have a *pres.* sense, the departure meant can be only that of his guards (847): so that *ἐξοίχει* merely adds the notion of 'away' to *ἀποσπάσας*.—Cp. *El.* 809 *ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενός*, etc.

868 *σέ τ' αὐτὸν* seems preferable to *σέ καυτὸν*, since *τε...καί* was usual in such formulas with *αὐτός*, cp. 462, 559, 952, 1009, 1125: though *τε* was sometimes omitted when a third clause followed, as Antiph. or. 5 § 11 *ἐξώλειαν αὐτῶ καὶ γένοι καὶ οἰκία τῇ σῇ ἐπαρώμενον*. I hardly think that *θεῶν* can be right. It would be partitive, 'of the gods, the all-seeing Sun.' When a partitive gen. stands thus, it ought to be emphatic, as in *El.* 1485 *τί γὰρ βροτῶν ἂν σὺν κακοῖς μειγμένων | θηήσκειν ὁ μέλλων* etc. But here there is no stress on 'gods' as opp. to other beings. I should prefer *θεός*, from which *θεῶν* may have arisen by the carelessness of a copyist who connected it with *γένος*.

869 f. *Ἥλιος*: invoked *O. T.* 660 (n.) *οὐ τὸν πάντων θεῶν θεὸν πρόμον* 'Ἄλιον', as the all-seeing god whom no deceit can escape. *βίον* cogn. acc., instead of *γῆρας*. *κάμει*: see on 53. In the *Antigone* Creon's wife Eurydice and his son Haemon com-

- KP. ὀράτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
 OI. ὀρώσι καὶ μέ καὶ σέ, καὶ φρονοῦσ' ὅτι
 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.
 KP. οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βίαν
 κεί μουνός εἰμι τόνδε καὶ χρόνῳ βραδύς.

875

ἀντ. OI. ἰὼ τάλας.

XO. 2 ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.

KP. 3 δοκῶ. XO. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

KP. 4 τοῖς τοι δίκαιοις χῶ βραχὺς νικᾷ μέγαν. 880

OI. 5 ἀκούεθ' οἷα φθέγγεται; XO. τά γ' οὐ τελεῖ.

6 <Ζεὺς μοι ξυνίστω.> KP. Ζεὺς γ' ἂν εἰδείη, σὺ δ' οὔ.

XO. 7 ἄρ' οὐχ ὕβρις τάδ'; KP. ὕβρις, ἀλλ' ἀνεκτέα.

XO. 8 ἰὼ πᾶς λεώς, ἰὼ γὰς πρόμοι,

9 μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν

885

10 περῶσ' οἶδε δῆ.

by Nauck (*Mélanges Gréco-Rom.* 2, p. 138). On the other hand γῆράναι is defended by the schol. on Aesch. *Cho.* 908, Cobet (*Mnemosyn.* 11. 124), and Lobeck on Buttm. *Gr.* 2, p. 138, who regards it as pres. inf. of γῆρῆμι, but aoristic in force.

875 μουνός L and most MSS.: μόνος A, R.—τόνδε] τῶνδε B, T, Vat., Farn.—χρόνῳ βραδύς L, with γῆρῶν· βαρύς· written above (by first hand?): S has written in marg. τὸ παλαιὸν φησι βαρύ. The other MSS. have χρόνῳ βραδύς, except that the conject. χρόνῳ βραχύς (due perh. to v. 880) is in T, Vat., Farn.

877 λῆμ'] So L, with most MSS.: λῆμ' A (from the corrector), R: δέμ' B, Vat.: δῆ μ' L².

879 νεμῶ Reisig (led by the schol., ταύτην δ' ἄρα οὐκέτι νομῶ πόλιν): νέμω MSS.

882 This verse is mutilated in the MSS., which have only Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὔ. The letters σ ταῦτ' are in an erasure in L: it is uncertain what the first hand had first written: but it was not Ζεὺς τ' ἂν. Elmsley

mit suicide,—another son, Megareus, having already devoted his life for Thebes. But in Creon's own person, at least, the curse was fulfilled by his surviving all that he loved best. (Cp. *Ant.* 1317 ff.)

871 ὀράτε: he calls on them to witness the unnatural imprecation: cp. 813 μαρτύρομαι.

873 ἔργοις: cp. on 782. ῥήμασιν is said with a bitter consciousness of impotence at this critical moment.

875 μουνός, as 991, 1250: cp. *O. T.* 1418 n. βραδύς (cp. 306) seems more fitting here than βαρύς, which has no MS. warrant except L's superscript variant γῆρῶν (sic) βαρύς,—perh. a corruption of γῆρα βαρύς. In *O. T.* 17 σὺν γῆρα βαρεῖς = weighed down with age, while in

Ai. 1017 ἐν γῆρα βαρύς = peevish in old age. The conjecture βραχύς was intended to mean 'weak' (880).

876 ἰὼ τάλας: see on 833.

879 τάνδε (πόλιν) οὐκέτι πόλιν νεμῶ, I will no longer reckon Athens a city. Cp. *O. T.* 1080 ἐμαντὸν παῖδα τῆς Τύχης νέμω: *El.* 597 καὶ σ' ἐγωγε δεσπότην | ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω. The *ful.* is better than the *pres.* here, since the latter would assume Creon's triumph.

880 τοῖς.. δίκαιοις, instrumental dat., by means of τὰ δίκαια, i.e., by having justice on one's side. 'In a just cause, one feeble man is stronger than a city.' Cp. fr. 76 τοῖς γὰρ δίκαιοις ἀντέχειν οὐ βῆδιον: fr. 78 καὶ γὰρ δικάια γλώσσ' ἔχει κράτος μέγα. Here he speaks of the moral

CR. See ye this, people of the land?

OE. They see both me and thee; they know that my wrongs are deeds, and my revenge—but breath.

CR. I will not curb my wrath—nay, alone though I am, and slow with age, I'll take yon man by force.

[*He approaches OEDIPUS as if to seize him.*

OE. Woe is me!

CH. 'Tis a bold spirit that thou hast brought with thee, stranger, if thou thinkest to achieve this. Anti-strophe.

CR. I do. CH. Then will I deem Athens a city no more.

CR. In a just cause the weak vanquishes the strong.

OE. Hear ye his words? CH. Yea, words which he shall not turn to deeds, Zeus knows! CR. Zeus haply knows—thou dost not.

CH. Insolence! CR. Insolence which thou must bear.

CH. What ho, people, rulers of the land, ho, hither with all speed, hither! These men are on their way to cross our borders!

wrote, KP. *Zeús ταῦτ' ἂν εἰδέη. σὺ δ' οὐ * * * **. Hermann: <εἰ δ' ἔστ' ἔτι> *Zeús*, KP. *ταῦτ' ἂν εἰδέη, σὺ δ' οὐ*,—supposing that Creon interrupts a threat of the Chorus. Blaydes: KP. *οὐ γὰρ τελεῶ; Zeús ταῦτ' ἂν εἰδέη, σὺ δ' οὐ*. Enger: *ἴστω μέγας Zeús*. KP. *Zeús γ' ἂν* (for *Zeús ταῦτ' ἂν*). Hartung: *ἴστω τῷδε Zeús*. KP. *Zeús ἂν κ.τ.λ.*—Indicating a lacuna in the text, Dindorf suggests *εἰ Zeús ἔτι Zeús*. KP. *Zeús ἂν κ.τ.λ.* Campbell, *Zeús μοι ξυνίστωρ*. KP. *Zeús γ' ἂν κ.τ.λ.*: Spengel, *σαφῶς ἐγώδω*.—I have supplied the words *Zeús μοι ξυνίστω* in the text, merely in order to show more clearly my view of the context. All supplements must be purely conjectural. **885 f.** *πέραν* | *περῶσι δὴ* L and the other MSS., except those which, as T and Farn., have the conject. of Triclinius, *δῆτα* for *δὴ*: cp. on v. 843. *πέρα* | *περῶσ' οἶδε δὴ* Elmsley. *περῶσ' ἤδη* *δικαν* Blaydes

force with which *Δίκη* inspires her champion, while in 957 he admits himself to be physically helpless—*κεῖ δίκαι' ὅμως λέγω. βραχὺς*, of slight physical strength: cp. 586: and for *μέγαν* cp. on 148.

881 *τά=α*: cp. on 747.

882 *Zeús γ' ἂν...σὺ δ' οὐ*. The lacuna certainly preceded these words. The words in the strophe answering to *τά γ' οὐ τελεῖ* and to the lacuna are 838 f. XO. *μέθες χερσὶν | τὴν παῖδα θάσσον*. It is probable, then, that the lost words here belonged to the Chorus, being such as *Zeús μοι ξυνίστω*.

883 *ὑβρις*: for the quantity, cp. 442 n. *ἀνεκρέα*, nom. neut. plur.: cp. on 495 *ὠδωτά*.

884 *πρόμοι*, invoking a higher power than the *ἑντοπιοί* of Colonus (841), prepares the entrance of the king. For the

plur., meaning Theseus, cp. *ἀνακτας* 295 n., 1667.

885 f. *πέραν περῶσ' οἶδε δὴ*, 'yonder men' (with a gesture in the direction taken by Creon's guards) 'are already passing towards the other side.' Elmsley wrote *πέρα*, which as adv. would mean 'further.' But *πέραν* is right, since the Chorus is thinking of a passage from the Attic to the Boeotian side of the frontier, as of a passage across a river. *πέρα* is *ultra*, 'to some point beyond' a line which is either left to be understood, or expressed in the gen.: *πέραν* is *trans*, 'on, or to, the further side' of a river, sea, or intervening space. *περῶσι* implies only that the fugitives are *on their way* to the border,—not that they are now actually crossing it. *δὴ* nearly=*ἤδη*: O. T. 968 n.

- ΘΗ. τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμόν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ἤξα θάσσον ἢ καθ' ἡδονήν ποδός. 890
- ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρός ἀρτίως.
- ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.
- ΟΙ. Κρέων ὄδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895
- ΘΗ. πῶς εἶπας; ΟΙ. οἶά περ πέπονθ' ἀκήκοας.
- ΘΗ. οὐκ οὖν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμούς πάντ' ἀναγκάσει λεῶν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι 900
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βία.
ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἦκον ἥς ὄδ' ὄξιος, 905

(omitting *πέραν*).

889 λέξαθ'] λέξετ' R: λέξασθον B, Vat.—ὡς εἰδῶ B, T, Vat., Farn.: ὡσιδῶ L: ὡς ἰδῶ A, R, etc.

890 Nauck rejects this v.

893 τίς δ'] τίς σ' Nauck, who in v. 896 gives ποί' for πῶς.

897 οὐκ οὖν L:

οὐκ οὖν Elms., Wecklein: οὐκ οὖν most edd.

899 This v. is omitted

888 f. βωμόν, Poseidon's altar at Colonus: see on 55. ἔσχετ': see on 429.

890 θάσσον ἢ καθ' ἡδονήν: see on 598.

891 ἔγνω: so O. T. 1325 γινώσκω σαφῶς, | καίπερ σκοτεινός, τὴν γε σὴν αὐδὴν ὁμῶς.

893 τὰ ποῖα ταῦτα; The art. is prefixed to ποῖος when it asks for further definition: Plat. *Crat.* 395 D ΣΩ. εἰ ἀληθῆ (ἐστὶ) τὰ περὶ αὐτὸν λεγόμενα. EPM. τὰ ποῖα ταῦτα;

894 f. οἴχεται: cp. on 867.—τὴν μόνην: his sons are as dead to him (cp. 445).

896 περ in the thesis of the 3rd foot is remarkable, and very displeasing. Rhythm and sense would both gain if we could read οἶα καὶ πέπονθ' ('indeed suffered').

897 f. οὐκ οὖν τις...ἀναγκάσει, 'will not some one, then, compel?'='then let some one compel': cp. O. T. 430 n.

τούσδε βωμούς: the plur. might be merely poetical for the sing. (888, cp. *Ant.* 1006), but here perh. refers to the association of Poseidon Ἴππιος with Athena Ἴππία (1069).

899 ff. Join σπεύδειν ἀπὸ θυμάτων, ἄνιππον, ἱππότην τε ἀπὸ ῥυτῆρος: to hasten from the sacrifice, some on foot, others on horseback, with slack rein. The worshippers of the Ἴππιος and Ἴππία are in part ἱππεῖς (cp. 1070), and have their horses with them. The place of ἀπὸ ῥ. is due to the fact that these horsemen are the important pursuers, ἄνιππον being added merely to give the notion of a pursuit *en masse*. Thus there is some formal resemblance to *Ant.* 1108 *ἔρ', ἔρ', ὀπάδονες*, | *οἷ τ' ὄντες οἷ τ' ἀπόντες*, though there 'present and absent' is merely a colloquial phrase for 'every one.'

ἀπὸ ῥυτῆρος, 'away from the rein,' *z. z.* 'unchecked by the rein,' *immissis habenis*: Phrynichus *ap.* Bekker *Anecd.* p. 24 ἀπὸ

Enter THESEUS.

TH. What means this shout? What is the trouble? What fear can have moved you to stay my sacrifice at the altar unto the sea-god, the lord of your Colonus? Speak, that I may know all, since therefore have I sped hither with more than easeful speed of foot.

OE. Ah, friend,—I know thy voice,—yon man, but now, hath done me foul wrong.

TH. What is that wrong? And who hath wrought it? Speak!

OE. Creon, whom thou seest there, hath torn away from me my two children,—mine all.

TH. What dost thou tell me? OE. Thou hast heard my wrong.

TH. (*to his attendants*). Haste, one of you, to the altars yonder,—constrain the folk to leave the sacrifice, and to speed—footmen,—horsemen all, with slack rein,—to the region where the two highways meet, lest the maidens pass, and I become a mockery to this stranger, as one spoiled by force. Away, I tell thee—quick!—(*Turning towards CREON.*) As for yon man—if my wrath went as far as he deserves—

in the text of L, but added in the marg. by the first hand, which wrote *ἀνιπτον*, as *εὐιπτον* for *εὐιππον* in v. 711, though *εὐίππου* in v. 668.—For *ἀπο* Meineke conject. *πára*. 902 δ' is in most MSS., but not in L or F: τ' L².

905 L has the o of *ἦκον* in an erasure, the size of which indicates ω rather than

ῥυτῆρος τρέχειν ἵππον· οἶον ἀπὸ χαλινού ἢ ἄνευ χαλινού. Cp. *El.* 1127 ἀπ' ἐλπίδων, contrary to my hopes: *Tr.* 389 οὐκ ἀπὸ γνώμης, not against my judgment: and so οὐκ ἀπὸ τρόπου (not unreasonably), οὐκ ἀπὸ καιροῦ, etc. Plut. *Dion* 42 οὗτοι διελάσαντες τὴν ὁδὸν ἵπποισι ἀπὸ ῥυτῆρος ἦκον εἰς Λεοντίους τῆς ἡμέρας ἡδὴ καταφερομένης, 'having ridden the whole distance at full speed.' For the ο in ἀπὸ before ρ, cp. *Ant.* 712 n.

δίστομοι... ὁδοί. See map in Appendix on 1059. The two roads meant are probably:—(1) A road leading from Colonus, north of the Sacred Way, to the pass now called Daphnè, a depression in the range of Mount Aegaleos through which the Sacred Way issued from the plain of Athens, after which it skirted the shores of the bay of Eleusis. The beginning of this road is shown by the map in the Introduction. (2) A road diverging from the former in a N.W. direction,

and going round the N. end of the same range of Aegaleos, at a point some miles N. of the Daphnè pass, into the Thriasian plain. By either route the captors could gain the pass of Dryoscephalae, over Mount Cithaeron, leading from Attica into Boeotia. The hope of Theseus is that the pursuers may reach the point of bifurcation before the captors, since it is conceivable that the latter should wait to be joined by their master, Creon. See on 1054 ff.

μάλιστα with ἐνθα, lit., 'to about the place where': cp. *Her.* 1. 191 ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστα κη, 'just about to the height of a man's thigh.'

904 ἔθ', said to the πρόσπολος (897).

905 δι' ὀργῆς ἦκον, 'were in such wrath,' rather than, 'had come hither in such wrath.' Cp. *Eur. Or.* 757 λέξον' διὰ φόβον γὰρ ἔρχομαι, 'for I begin to fear.' *Her.* 1. 169 διὰ μάχης... ἀπίκοντο Ἀργάγῳ, gave him battle. Cp. on O. T. 773.

ἄτρωτον οὐ μεθήκ' ἂν ἐξ ἐμῆς χερός·
 νῦν δ' οὐσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
 τούτοισι κοῦκ ἄλλοισιν ἄρμοσθήσεται.
 οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
 κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων· 910
 ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως
 οὐθ' ὦν πέφυκας αὐτὸς οὔτε σῆς χθονός,
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
 κἄνευ νόμου κραίνουσαν οὐδέν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι' ὧδ' ἐπεισπεσὼν 915
 ἄγεις θ' ἂ χρεῖζεις καὶ παρίστασαι βία·
 καὶ μοι πόλιν κένανδρον ἢ δούλην τινα
 ἔδοξας εἶναι, καμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
 οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθόιατο
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἱκτήρια.

ε. ἦκεν is in the lemma of the schol.

906 οὐδ' ἀφήκ' ἂν L (with an erasure of two letters, perh. εν, after κ), F: οὐκ ἀφήκ' ἂν L², B, T, Vat., Farn.: οὐ μεθήκ' ἂν A, R. The words οὐ μεθήκ' ἂν are also in the marg. of L, with a small mark prefixed, answering to a like mark before οὐδ' ἀφήκ' ἂν in L's text. The writing is (I think) that of the first hand, which was thus correcting its own error.

907 οὐσπερ Reiske: ὥσπερ MSS.—τοὺς νόμους εἰσῆλθ' ἔχων] Nauck conject. ἦλυθεν νόμους ἔχων: Blaydes, ἦλθε δεῦρ' ἔχων νόμους. 909 ποτ' ἔξει A: ποθ' ἔξει L, θ' having been made from τ': the first hand had written ποτ' ἔξει, as it is in

906 μεθήκ', suggesting a relaxed grasp, is better than the more general ἀφήκ' here: cp. 834.

907 οὐσπερ...τοὺς νόμους: antecedent drawn into relative clause: cp. *Ant.* 404 θάπτουσιν ὃν σὺ τὸν νεκρὸν | ἀπείπας, where the schol. quotes Cratinus (fr. 159), ὃνπερ Φιλοκλῆς τὸν λόγον διέφθορεν.

908 τούτοισι, instrum. dat., ἄρμοσθήσεται, he shall be brought to order, regulated: Ar. *Eg.* 1235 ΚΑ. παῖς ὢν ἐφοῖτας ἐς τίνος διδασκάλου; | ΑΔ. ἐν ταῖσιν εὐστραῖς κορυδαῖς ἡρωτότῳμην, 'was kept in order' by blows: Lucian *Toxaris* 17 τὸν ἄρμοστὴν δὲ ἡρωοῖε τὴν Ἀσίαν τότε.

910 ἐναργεῖς, before my eyes: *Tr.* 223 τὰδ' ἀντίπρῳρα δὴ σοι | βλέπειν πάρεσσι τ' ἐναργῇ.—ἄγων, as *Il.* 2. 558 στήσε δ' ἄγων: below, 1342. Cp. 475 λαβῶν.

911 κατὰξίως δρᾶν would be more usual than καταξίως δρᾶν: but the latter is no

more incorrect than is ὁρθῶς or καλῶς δρᾶν.

912 ὦν=τούτων ὦν, possessive gen., here denoting origin: cp. on 214.

913 f. Athens 'practises justice,' i.e. respects the rights of other states; and 'determines (κραίνουσιν) nothing without law,' i.e. admits no claim which the laws do not sanction. Oedipus had placed himself and his daughters under the protection of Attic law. Creon should have sought legal warrant for their removal. Instead of doing so, he has used violence.

914 εἴτ', 'after that,' 'nevertheless': cp. 418, 1005. ἀφείς: cp. 1537.

915 τὰ...κύρια, the constituted authorities, like τὰ τέλη, a phrase suggestive of constitutional monarchy, in which the citizens have some voice: as Theseus himself says in Eur. *Suppl.* 350 ἀλλὰ τοῦ λόγου | προσδοῖς ἔχοιμ' ἂν δῆμον εὐμένε-

I would not have suffered him to go scathless from my hand. But now such law as he himself hath brought, and no other, shall be the rule for his correction.—(*Addressing CREON.*) Thou shalt not quit this land until thou bring those maidens, and produce them in my sight; for thy deed is a disgrace to me, and to thine own race, and to thy country. Thou hast come unto a city that observes justice, and sanctions nothing without law,—yet thou hast put her lawful powers aside,—thou hast made this rude inroad,—thou art taking captives at thy pleasure, and snatching prizes by violence, as in the belief that my city was void of men, or manned by slaves, and I—a thing of nought.

Yet 'tis not by Theban training that thou art base; Thebes is not wont to rear unrighteous sons; nor would she praise thee, if she learned that thou art spoiling me,—yea, spoiling the gods, when by force thou leadest off their hapless suppliants.

R. *ποθ' ἔξει* F, Vat.: *ποθ' ἔξη* T, with gl. ἄψη. 910 *στήσης* (or *στήσης*) A, B, L²: *στήσεις* L, with most MSS. 911 *ἐμοῦ* A and most MSS.: *μου* L, *ἐμοὶ* Vat.: *σοῦ* Nauck.—Bothe conject. *κατάξ' ἂν*: Elmsley, *κατάξια*.

912 f. *αὐτὸς*] *ἀστὸς* Meineke: *υἱὸς* Nauck, who for *σῆς* *χθονός*... *πόλιν* would read *σῆς πόλεως*... *χθόνα*. 915 *ἐπειπεσών* L, F: *ἐπειπεσών* the rest. Cp. v. 924.

917 *δούλην τινά*] Wecklein conject. *βουλῆς δίχα*: F. Kern, *βουλῆς κενήν*.

918 *κάμ'*] *καὶ μ'* A, R. 919—923 Badham rejects these five vv.; Nauck,

στερον (proposing to refer a question to the people), and describes himself (*ἰδ.* 353) as *ἐλευθερώσας τήνδ' ἰσόψηφον πόλιν*.

ἐπειπεσών, of an abrupt or violent entrance, as Xen. *Cyr.* 7. 5. 27 *οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι*.

916 *ἄγεις*, of taking captive, as in *ἄγειν* *καὶ φέρεν*: *παρίστασαι*, bring to your own side, subjugate; Thuc. i. 98 *Ναξίοις...ἐπολέμησαν καὶ πολιορκίᾳ παρέστησαντο*.

917 *κένανδρον*...*ἢ δούλην τινά*, some State destitute of inhabitants, or else only peopled by spiritless slaves. Cp. *O. T.* 56, and Thuc. 7. 77 *ἄνδρες γὰρ πόλις, καὶ οὐ τέλην οὐδὲ νῆες ἀνδρῶν κενά*. So in Aesch. *Suppl.* 913 the king of Argos asks the insolent herald, *ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν*; 'The desire to find Creon's *ἀβουλῶν* (940) here has prompted the conjecture *ἢ βουλῆς δίχα*: but see on 940.

918 *τῷ μηδενί*, dat. of *τὸ μηδέν*: cp. *Tr.* 1107 *κἂν τὸ μηδέν ὦ*. Her. 8. 106 *οὐ με ἀντ' ἀνδρὸς ἐποίησας τὸ μηδέν εἶναι* (*sc. εὐνοῦχοι*). Cp. *O. T.* 638, 1019.

919 *Θήβαι*. A courteous exoneration of Thebes accords with the hereditary *ξενία* which this play supposes: see on 632, and cp. the compliments to

Thebes in 929, 937. It has been seriously suggested that all these touches must have been inserted by Sophocles the grandson, because in the poet's time Athens and Thebes were not usually on the best terms. *ἐπαίδευσαν*, more than *ἐθρεψαν*, implying a moral and mental training: cp. Pind. fr. 180 *οὗτοι με ἔξενον | οὐδ' ἀδαήμονα Μουσῶν ἐπαίδευσαν κλυταί | Θῆβαι*: so of the Spartan public training, Thuc. i. 84 *ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδεύοντο*. Athens is *τῆς Ἑλλάδος παιδείσεως* (*id.* 2. 41).

921 *πυθόιατο*, cp. 945, and n. on 44.

922 f. *συλῶντα κ.τ.λ.*, forcibly carrying off what belongs to me,—yes, and what belongs to the *gods*, when you seek to lead captive unhappy men who are suppliants. It is best to put a comma after *τὰ τῶν θεῶν*, which is explained by *βιά ἄγοντα*, etc. He robs the *gods* when he seeks to seize the sacred suppliant of the Eumenides (44, 287). He robs Theus (*τάμα*) when he seizes persons who are under the protection of Attic law (915). If *τὰ τῶν θεῶν φωτῶν ἀθλ.* *ικτήρια* were joined (as Blaydes prefers), the double gen. would be very awkward.

φωτῶν ἀθλῶν ικτήρια = literally 'suppliant objects consisting in hapless per-

οὔκουν ἔγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονός
οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν 930
τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύνων χρόνος
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις 935
εἶναι βία τε κοῦχ' ἐκών· καὶ ταῦτά σοι
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

only v. 920. 924 ἐπιβαίνων L, A, L², F, Ald.: ἐπεμβαίνων B, T, Vat.: ἐπ' ἐμβαίνων Farn.: Elms. conject. σῆς ἂν ἐπιβαίνων. 926 χθονός] πόλεως Heimsoeth, and so Wecklein. Schneidewin thought the v. spurious. 928 ξένον Vat.:

sons,' = φῶτας ἀθλῖους ἰκτηρίους. The gen. defines the 'material,' or nature, of the ἰκτήρια, as in *El.* 758 σῶμα δειλαίας σποδοῦ is a body consisting in (reduced to) ashes. We could not render, 'the emblems of supplication brought by hapless persons.' Nor, again, 'the suppliants belonging to a wretched man' (the two maidens). In the following periphrases we see an analogous poet. use of the neut. plur., though the relation to the gen. is not precisely the same: *Ant.* 1209 ἀθλίας ἄσημα...βοῆς, 'confused accents of a mournful cry,' where the gen. might be either of material, as here, or possessive: *ib.* 1265 ὧμοι ἐμῶν ἀνολθα βουλευμάτων (partitive gen.): *Eur. Ph.* 1485 οὐ προκαλυπτομένα βοτρυχῶδες | ἄβρα παρήϊδος, 'not veiling the delicate cheek,'—for this is clearly the sense, rather than 'spreading a delicate veil' (*sc.* καλύμματα) over it.

924 ἐπεμβαίνων: cp. on 400. Theseus points his reproof, as Oed. did in 776 ff., by asking Creon to imagine their respective situations reversed.

925 εἶχον, since ἐνδικώτατα = μέγιστα δικαιώματα: *Thuc.* i. 41 δικαιώματα τάδε πρὸς ὑμᾶς ἔχομεν: and so *id.* 3. 54 παρεχόμενοι...ἔχομεν δίκαια, advancing the just pleas which are ours.

926 ἄνευ γε τοῦ κραίνοντος, *iniussu*

dominatoris, cp. *Il.* 15. 213 ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγγελείης, *without my consent* and hers. χθονός, gen. with κρ., as *Ai.* 1050 δς κρᾶνει στρατοῦ. ὅστις ἦν: the verb in the relative clause is assimilated to the form of the conditional sentence: cp. *Plat. Men.* 89 B εἰ φύσει οἱ ἀγαθοὶ ἐγίγνοντο, ἥσαν που ἂν ἡμῖν οἱ ἐγίγνωσκον τῶν νέων τοὺς ἀγαθοὺς τὰς φύσεις: *Xen. Mem.* i. 7. 3 κυβερνᾶν κατασταθεῖς (= εἰ κατασταθῇ) ὁ μὴ ἐπιστάμενος ἀπολέσειεν ἂν οὐς ἥκιστα βούλοιτο.

927 οὐθ' εἶλκον οὐτ' ἂν ἦγον. The chief protasis is contained in the partic. ἐπεμβαίνων (924), = εἰ ἐπενέβαινον, while εἰ...εἶχον merely subjoins a special case in which the apodosis would still hold good:—εἰ ἐπενέβαινον, οὐκ ἂν εἶλκον, οὐδέ (εἶλκον ἂν) εἰ εἶχον. Remark that the form of the apodosis, οὐθ' εἶλκον...ἂν etc., does not logically imply, 'I am now dragging,' but merely, 'I am *not* now *forbearing to drag*': there is no opportunity for such abstention, since the fact supposed by ἐπεμβαίνων ('If I were on Theban soil') is non-existent. The conditional form with the imperf. indic. has been preferred to that with the optative (used in the similar illustration at 776), because Theseus is thinking of what Creon is actually doing.

Now, were my foot upon thy soil, never would I wrest or plunder, without licence from the ruler of the land, whoso he might be—no, though my claim were of all claims most just: I should know how an alien ought to live among citizens. But thou art shaming a city that deserves it not, even thine own; and the fulness of thy years brings thee an old age bereft of wit.

I have said, then, and I say it once again—let the maidens be brought hither with all speed, unless thou wouldst sojourn in this land by no free choice;—and this I tell thee from my soul, as with my lips.

ξείνων L, A, and most MSS. In ἀστοῖς the first hand of L has made στ from ντ.

929 ἀσχύνης] εἰ made from η in L.

931 τοῦ νοῦ] φρενῶν Nauck.

934 θέλει Vat.

936 τῷ νῷ MSS.: τοῦ νοῦ Meineke: νοῶ Hartung: φρονῶ

928 ξένον, for whom the first rule should be, ἀστοῖς ἴσα μελετᾶν (171, cp. 13). Cp. Aesch. *Suppl.* 917 (the Argive king to the Egyptian herald who threatens to drag off the Danaïdes by force), ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

929 ἀξίαν οὐκ οὔσαν, *inmeritam*; Dem. or. 21 § 217 εἰμί δ' οὐ τούτων ὑμῶν ἄξιος, 'I do not deserve such (harsh) treatment at your hands': cp. ἀξιοῦν τινά τιως, *to condemn* one to a punishment, *O. T.* 1449 (n.).

930 τὴν αὐτὸς αὐτοῦ: cp. 1356, *Ai.* 1132 τοὺς γ' αὐτὸς αὐτοῦ πολεμίους: Aesch. *P. V.* 921 ἐπ' αὐτὸς αὐτῷ: *ib.* 762 πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων. In this hyperbaton αὐτὸς merely adds emphasis to the reflexive. If αὐτὸς is meant to stand out with its full separate force, it precedes the prep., as αὐτὸς πρὸς αὐτοῦ twice in Soph. (*Ant.* 1177, *Ai.* 906).

930 f. ὁ πληθύνων χρόνος, the growing number of thy years; cp. on 377 and 7. τοῦ νοῦ, which is just what old age ought to bring: fr. 240 καίπερ γέρων ὦν ἄλλα τῷ γήρᾳ φιλεῖ | χῶ νοὺς ὑμάρτευν καὶ τὸ βουλευναι αἰ δέ: Aesch. fr. 391 γήρας γὰρ ἥβης ἐστὶν ἐνδικώτερον.

933 τινά, simply 'some one': not here a threatening substitute for σέ (as in *Ai.* 1138, *Ant.* 751). Indifference as to the *agent* strengthens insistence on the *act*.

934 The essence of the notion conveyed by μέτοικος, in ordinary Attic usage, was a voluntary sojourn, terminable at the will of the sojourner. Hence the irony here. With a similar force the Attic poets apply it to one who has found his 'last, long home' in foreign earth.

Aesch. *Cho.* 683 εἴτ' οὖν κομίζεω δόξα νικήσει φίλων, | εἴτ' οὖν μέτοικον, εἰς τὸ πᾶν αἰεὶ ξένον, | θάπτεω: 'whether his friends decide to bring his ashes home, or to bury him among strangers, an alien utterly for ever': so a Persian whose corpse was left at Salamis is σκληρὰς μέτοικος γῆς ἐκεῖ (*Pers.* 319): Eur. *Her.* 1033 μέτοικος αἰεὶ κείσομαι κατὰ χθονὸς (the Argive Eurystheus buried in Attica). Cp. *O. T.* 452 n.

935 βία τε κοῦχ ἐκ. as *O. T.* 1275 πολλάκις τε κοῦχ ἀπαξ. κοῦχ ἐκῶν, not καὶ μὴ ἐκῶν, though dependent on εἰ, since οὐχ ἐκῶν = ἄκων: cp. *Ai.* 1131 εἰ τοὺς θανόντας οὐκ-ἔᾱς θάπτεω: *Lys.* or. 13 § 62 εἰ μὲν οὖν οὐ-πολλοὶ ᾔσαν.

936 The words τῷ νῷ have been suspected by recent criticism. They seem to me sound. The sense is, 'these things, which I say to you, are *purposed* by my mind as really as they are uttered by my tongue.' With τῷ νῷ a verb meaning 'I intend' (e.g. *διανοοῦμαι*) should strictly have been used; but the verb appropriate to ἀπό γλώσσης is made to serve for both. For a similar Zeugma cp. *O. T.* 116 οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ | κατεῖδ', where the verb appropriate to ἄγγελος, viz. ἦλθε, has to be supplied from κατεῖδ'. To Meineke's τοῦ νοῦ (governed by ἀπό) it may be objected that ἐκ would be the right prep., as in ἐκ θυμοῦ, ἐκ ψυχῆς. ἀπό γλώσσης usu. = 'by word of mouth' (as opp. to 'by letter'), as in *Thuc.* 7. 10.—For the antithesis cp. *Plat. Sympr.* 199 A ἡ γλῶττα οὖν ὑπέσχετο, ἡ δὲ φρὴν οὐ (alluding to Eur. *Hipp.* 612).

- ΧΟ. ὀράς ἔν' ἤκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἰ φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
- ΚΡ. ἐγὼ οὐτ' ἀνανδρον τήνδε τὴν πόλιν *νέμων, ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φής, 940
τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
ζήλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
ἦδη δ' ὀθούνεκ' ἀνδρα καὶ πατροκτόνον
κᾶναγνον οὐ δεξιοιάτ', οὐδ' ὅτ' γάμοι 945
ξυνόντες ἠύρεθήσαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
ἐγὼ ξυνῆδη χθόνιον ὄνθ', ὃς οὐκ ἔα
τοιοῦσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει.
ὦ πίστιν ἰσχων τήνδ' ἐχειρούμην ἄγρην. 950

Schneidewin, and so Wecklein. 938 δρῶν τ' L, L², F: δρῶν δ' the rest.—ἐφευρίσκει L, ἐφ' εὐρίσκει F, εὐρίσκει (sic) L². 939 ἐγὼ οὐτ' L, F: ἐγ' οὐτ' T, Farn.: ἐγὼ μὲν οὐτ' L²: ἐγὼ οὐκ A, B, R, Vat.—νέμων Schneidewin: λέγων A, B, R, Vat.: λέγω L, F, L². 940 ἄβουλον] ἀνολβον Nauck. 941 τόδ' B, T, Vat., Farn.: τότ' L²: τόν' L, R, F, Ald. 942 αὐτοὺς L, and so the rest, except L², which has αὐτοῖς, a reading conjectured by Scaliger and received by Heath, Brunck, Hartung, Blaydes. 944 ἦδη (with ν written above) ὅθ' οὐνεκ' L. ἦδη (sic) most MSS., and Ald.: ἦδειν or ἦδειν T, Farn.—ἀνδρα καὶ] καὶ is wanting in A, R.

937 f. ὀράς ἔν' ἤκεις; an indignant reproach, as *O. T.* 687. ἀφ' ὧν=ἀπὸ τούτων, ἀφ' ὧν (cp. on 274): 'judging by the folk from whom thou art sprung (the Thebans, cp. 919), thou seemest just'—i.e., a member of a just race. For ἀπό of judging by a thing, cp. on 15. The Greek sense of the prep. with the relative here is really the same as with the supplied antecedent. It is our idiom which makes them seem different.

939 f. ἐγὼ οὐτ': so 998: *O. T.* 332 ἐγὼ οὐτ' ἐμαντὸν: *Ant.* 458 ἐγὼ οὐκ ἐμελλον: *Ph.* 585 ἐγὼ εἰμ' Ἀτρεΐδαις.—L's λέγω, of which λέγων was a correction, came in by mistake from 936. Schneidewin's νέμων has been generally received, and is clearly right: cp. on 879. While ἀνανδρον answers to κένανδρον ἢ δούλην in 917, ἄβουλον (940), which implies the lack of a guiding mind, answers to κάμ' ἴσον τῷ μηδεὶν in 918.—Creon's speech is as clever as it is impudent. He has only anticipated what the Athenians themselves would have wished. Indeed, he has acted in reliance on the Areiopagus

(950). If his *method* has been rough, he was provoked by the violence of Oedipus.

942 αὐτοὺς, the people implied in τὴν πόλιν (939). Cp. Eur. *Bacch.* 961 κόμισε διὰ μέσης με Θηβαίας χθονός, | μόνος γὰρ αὐτῶν εἰμ' ἀνὴρ τολμῶν τάδε. So in *Her.* 5. 63 αὐτοὺς after Θεσσαλίας, and 8. 121 αὐτῶν after Κάρυστον. ἐμπέσοι has here the constr. of ἔλοι: cp. Eur. *I. A.* 808 δεινὸς ἐμπέπτωκ' ἔρως | τῆσδε στρατείας Ἑλλὰδ', οὐκ ἀνευ θεῶν. This is decisive against here reading αὐτοῖς, the commoner constr.

943 ξυναίμων, *Oed.*, *Ant.*, and *Ism.*: Creon refers first to the *general* claim of kindred; then to the *special* reasons against detaining Oed.

945 κᾶναγνον. Cp. *O. T.* 821 λέχη δὲ τοῦ θανόντος ἐν χερσὶν ἐμαῖν | χραίνω, δι' ὧν περ ὤλετ' ἄρ' ἐφυν κακός; | ἄρ' οὐχὶ πᾶς ἀναγνος; So here, too, ἀναγνον refers to the taint of murder, aggravated by union with the wife of the slain. 'Both a parricide, and, in a complex sense, impure,—yea, guilty of incest.'

CH. Seest thou thy plight, O stranger? Thou art deemed to come of a just race; but thy deeds are found evil.

CR. Not counting this city void of manhood, son of Aegeus, nor of counsel,—as thou sayest,—have I wrought this deed; but because I judged that its folk could never be so enamoured of my kinsfolk as to foster them against my will. And I knew that this people would not receive a parricide,—a polluted man,—a man with whom had been found the unholy bride of her son. Such the wisdom, I knew, that dwells on the Mount of Ares in their land; which suffers not such wanderers to dwell within this realm. In that faith, I sought to take this prize.

945 κἄναγρον A, R: κἄνανδρον the rest.—δεξίολατ' is ascribed by Campbell to L, which, however, like the other mss., has δεξιάλατ' (as Duebner states): δεξίολατ' was conjectured by Elmsley.

946 ἀνόσιοι τέκνων MSS., except that L² has ἀνοσιώτατοι (without τέκνων). For τέκνων Benedict and Reiske conject. τέκνω (cp. schol. παρ' ὅσον αὐτός ἐστι τέκνον μητέρα γεγαμηκώς): Musgrave and Hartung, τοκέων, which Blaydes receives. Nauck proposes to delete τέκνων, and to write, κἄναγρον οὐ δεξίολατ' <οὐδέν'>, οὐδ' ὄτω | ξυνόντες εὐρέθησαν ἀνόσιοι γάμοι. 948 ξυν-ηίδειν L, and so (or ξυνήδευ) the rest: ξυνήδη Brunnck.

δεξίολατ': cp. on 44. The fut. optat. after a secondary tense, as *O. T.* 538 f., 792, 796, 1271 ff.

946 ἡγρέθησαν. Attic inscriptions nearly as old as the poet's time confirm ἡγ- against εὐ-: cp. *O. T.* 546 n. τέκνων has been suspected. The literal meaning of ἀνόσιοι γάμοι τέκνων can be nothing but 'unholy nuptials with children' (such as Iocasta's with Oed.). But here the sense should be, 'unholy nuptials with parents': cp. 978 μητρός...γάμους. Can τέκνων, then, be defended? Thus, I think. ξυνόντες suggests the consort. Hence ἀνόσιοι γάμοι τέκνων is said, with poetical boldness and also with a certain designed obscurity, in this sense:—'a woman who has made an unholy marriage with her son.'

Wecklein takes τέκνων as 'relative' gen. with ἀνόσιοι, in the sense of παιδουργίας, σποράς: 'a marriage unholy in respect of its offspring.' This seems forced. Musgrave's τοκέων would be more specious if the gen. of a noun in -εύς anywhere else suffered synizesis in this place of the verse. (In 1361 φονέως is in the 4th place.) Soph. has γονέων *El.* 146, 241, and τοκέων *ib.* 187, Eur. the latter *H. F.* 915, *Or.* 815, and in these 5 places (all lyric) the words are scanned as trisyllables: a fact which, so far as it goes, is against τοκέων here. Neither τέκνους nor τέκνω is a probable remedy; nor is φίλων.

In my belief τέκνων is sound.

947 τοιοῦτον, introducing a reason for a preceding statement, as *Ai.* 164 (τοιοῦτων), 218 (τοιαῦτ'), 251 (τοίας), 562 (τοίων).—εὐβουλων suggests the title of the Court, ἡ ἐξ Ἀρείου πάγου βουλή. If the Council of the Areiopagus (Creon assumes) became aware that a polluted person, such as Oedipus, was in Attica, it would take steps for his expulsion. Such a proceeding would doubtless have come within the limits of the general moral censorship actually possessed by the Areiopagus, at least in the earlier days of the Athenian democracy. Indeed that court is found exercising authority of a like kind (though only by special warrant) even after the reforms of Pericles and Ephialtes. Cp. Deinarchus or. 1 § 58, where the Ecclesia commissions the Areiopagus to inquire into the conduct of a merely suspected person, and the Areiopagus, having done so, reports to the Ecclesia (τοῦ δήμου προστάξαντος ζητῆσαι τὴν βουλήν...καὶ ζητήσασαν ἀποφῆναι πρὸς ὑμᾶς, ἀπέφηνεν ἡ βουλή, etc.). See also Plut. *Sol.* 22, Isocr. or. 7 §§ 36—55, and my *Attic Orators* vol. II. p. 211.

948 χθόνιον=ἐγχώριον, a use found in *Ai.* 202 χθονίων ἀπ' Ἐρεχθεϊδᾶν (=αὐτοχθόνων), and fr. adesp. (Nauck²) χθονίους Ἰναχίδας.

- καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἤρατο καὶ τῶμῳ γένει·
 ἀνθ' ὧν πεπονθὼς ἡξίουν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆρας ἔστιν ἄλλο πλήν
 θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἶον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὧν, ἀντιδρᾶν πειράσομαι.
 ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος ἢ σαντοῦ, τόδε;
 ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
 ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μνηίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἁμαρτίας ὄνειδος οὐδέν, ἀνθ' οὔτου
 τάδ' εἰς ἐμαντὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησιμοῖσιν ἰκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970

954 f. These two vv. are bracketed by Nauck and Blaydes.—γῆρας ἔστιν MSS., except A and R, which have ἔστι γῆρας. 961 τόδε MSS.: τάδε Elms., Blaydes.

954 f. θυμοῦ, the anger which moved Creon to make the seizure: cp. 874 οὔτοι καθέξω θυμόν. Theseus had said that Creon's violence disgraced his years (931). Creon replies, 'There is no old age for anger, except death'; i.e., 'anger, under gross insult, ceases to be felt only when a man is dead, and can feel nothing.' Schol.: τοῦτο δὲ καὶ παροιμακῶς λέγεται, ὅτι ὁ θυμὸς ἐσχατον γηράσκει. Cp. Aesch. *Theb.* 682 οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Here, too, γῆρας is figurative,—'decay,' 'abatement,' of anger; while θανεῖν has its literal sense, the subject being τινά understood.—θανόντων: *El.* 1170 τοὺς γὰρ θανόντας οὐχ ὅρῳ λυπουμενούς: *Tr.* 1173 τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίνεται.

957 ff. καὶ here=εἰ καὶ: cp. 661.—σμικρὸν: cp. 148 (σμικροῖς), 880 (βραχύς), where see n.—πρὸς...τὰς πράξεις, 'against your deeds,' i.e., any measures that you may take to deprive me of my

captives. Cp. Arist. *Pol.* 6. 5. 3 πρὸς ταῦτα ἀντιπράττειν. He hints that, though he cannot resist now, he will take steps, when he returns to Thebes, for obtaining redress by force of arms: cp. 1036 οἰκοὶ δὲ χῆμεις εἰσόμεσθ' ἃ χρὴ ποιεῖν.—Note the repeated ἀντιδρᾶν (953, 959) and ὅμως (957 f.): cp. 554 n.

960 τοῦ. Which is more disgraced,—the involuntary sufferer, or the author of deliberate insults to an unhappy kinsman?

962 f. μοι, dat. of interest, 'for my reproach,' διῆκας, sent through thy mouth, —poured forth: cp. *El.* 596 ἢ πᾶσαν ἡς γλώσσαν: fr. 844. 3 πολλὴν γλώσσαν ἐκχέας μάτην. In *Tr.* 323 διήσει γλώσσαν is Wakefield's correction of διοίσει.

964 ἄκων: cp. on 521.—θεοῖς: the synizesis as in *O. T.* 1519, and about 26 other places of dialogue in Soph.: he admits it also in lyrics, as *O. T.* 215.

965 ἂν cannot go with μνηίουσιν.

Nor had I done so, but that he was calling down bitter curses on me, and on my race; when, being so wronged, I deemed that I had warrant for this requital. For anger knows no old age, till death come; the dead alone feel no smart.

Therefore thou shalt act as seems to thee good; for, though my cause is just, the lack of aid makes me weak: yet, old though I am, I will endeavour to meet deed with deed.

ΟΕ. O shameless soul, where, thinkest thou, falls this thy taunt,—on my age, or on thine own? Bloodshed—incest—misery—all this thy lips have launched against me,—all this that I have borne, woe is me! by no choice of mine: for such was the pleasure of the gods, wrath, haply, with the race from of old. Take me alone, and thou couldst find no sin to upbraid me withal, in quittance whereof I was driven to sin thus against myself and against my kin. Tell me, now,—if, by voice of oracle, some divine doom was coming on my sire, that he should die by a son's hand,

965 τάχ' ἄν | Elms. conject. τάχ' οὖν.—τάχ' ἀντιμνηνιούσων Vat.—πάλαι | πάλιν Vat., Farn., T (the last with αι written above). 970 ἰκνοίτ' B, T, Vat., Farn.:

since the partic. does not represent an apodosis, as ἂν φέρων does in 761 (n.). On the other hand, ἂν does not here give any conditional force to ἦν, which is a simple statement of fact. Rather τάχ' ἄν is here felt as one word, = 'perhaps,' 'It was dear to the gods,—perhaps because they were wrath.' The origin of this usage was an ellipse: θεοὺς ἦν φίλον, τάχα (δ') ἂν (φίλον εἶη) μνησκουσιν, 'and perhaps (it would be dear) because they were wrath': where the supplied εἶη expresses a conjecture about a past fact, as in Her. 1. 2 εἶησαν δ' ἂν οὔτοι Κρήτες. Cp. O. T. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦναιδος τάχ' ἂν | ὀργῇ βιασθέν, 'this reproach came under stress, perchance, of anger.' See Appendix.

966 ff. ἐπεὶ καθ' αὐτόν γ'. 'My fate must have been a divine judgment upon me for the sins of ancestors. For you could not discover against me (ἐμοί, dat. of interest, cp. 962),—taken by myself (καθ' αὐτόν, apart from those ancestors),—any charge of sin, in retribution for which (ἀνθ' ὅτου) I proceeded to sin (impf. ἡμάρτανον) against myself and my kindred.' If any *voluntary* crime on his part had preceded his *involuntary* crimes, the latter might have been ascribed to an ἄτη sent on him by angry gods. But he had committed *no* such voluntary crime. For αὐτόν = ἐμάντων see on 852 f.

Others take ἀνθ' ὅτου as = 'in that,' 'because,' and understand:—'For you cannot charge any guilt on me *personally* (καθ' αὐτόν), in that I sinned against myself and my kindred.' But (1) καθ' αὐτόν could not naturally express this contrast between the badness of the acts and the innocence of the agent. It contrasts the man with the γένος. (2) ἀνθ' ὅτου regularly (if not always) = 'in return for which,' 'wherefore': e.g. *El.* 585 διδάξον ἀνθ' ὅτου τανὺν | ἀσχεῖστα πάντων ἔργα δρώσα τυγχάνεις: *Eur. Alc.* 246 οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεί: *I. T.* 926 ἡ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν; So *Hec.* 1131, 1136.

969 f. ἐπεὶ δίδαξον: 'for *else*—if this is *not* so—tell me': the controversial ἐπεὶ, on which see O. T. 390 n. Note the early repetition (after 966): see on 554: cp. ἀλλ' 985, 988.

εἰ τι θέσφατον: 'if, by oracles (χρησμ., instrum. dat.), some divine doom was coming on my sire, that he should die,' etc.: ἰκνεῖτο, *impf.*, because the doom was impending from the moment at which the Delphic oracle spoke: that moment itself, on the other hand, is marked by the *aor.* in O. T. 711 χρησμός γάρ ἦλθε Λαῖψ ποτ'... | ὥς αὐτόν ἦξοι μοῖρα πρὸς παιδὸς θανεῖν. See *Intro.* to the O. T. p. xix.—The simple inf. θανεῖν could have depended on

πῶς ἂν δικαίως τοῦτ' ὄνειδίζεις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίου πατρός,
 οὐ μητρός εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
 εἰ δ' αὖ φανείς δύστηνος, ὥς ἐγὼ 'φάνην,
 ἐς χείρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνιείς ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς ἂν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις;
 μητρός δέ, τλήμων, οὐκ ἐπαισχύνει γάμους
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγῆσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ' ἔτικτεν, ὦμοι μοι κακῶν,
 οὐκ εἰδότη οὐκ εἰδυῖα, καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
 ἀλλ' ἔν γὰρ οὖν ἔξοιδα, σέ μὲν ἐκόντ' ἐμέ 985
 κείνην τε ταῦτα δυσστομεῖν· ἐγὼ δέ νιν

ικνεῖτ' the rest.

971 ὄνειδίζεις A, R: ὄνειδίσεις L, with the rest. 972 οὔτε
 MSS., edd.: οὐ τι Brunc. — πῶς γενεθλίου (ου made from α by S) L. πῶς A, T,
 Farn.: πῶς R, B, Vat.: πῶ F. 973 ἔσχον B, T, Vat., Farn.—ἦ L, with εἶα ἦ
 written in marg. by S. In v. 1366 also L has ἦ, but elsewhere always ἦν. See on
 O. T. 1123. 977 πῶς γ' ἂν MSS.: πῶς ἂν Elms. and most of the recent edd.:
 πῶς τῶν Fritzsche: πῶς δᾶν Doederlein, Campbell.—τό γ'] In L γ has been made
 from θ', and about four letters have been erased before ἄκον. τότ' L².—πράγμ']
 In L the letter μ' has been added by S. 978 τλήμων L, B, F, Vat., Nauck,

θέσφατον, but ὥστε is added, as below
 1350; Plat. *Prot.* 338 c ἀδύνατον ἡμῖν
 ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα
 ἐλέσθαι: Eur. *Hipp.* 1327 Κύπρις γὰρ
 ἦθελ' ὥστε γίγνεσθαι ταῦδε: Thuc. i. 119
 δεηθέντες ὥστε ψηφίσασθαι: 8. 45
 πείσαι ὥστε συγχωρήσαι.—παίδων, al-
 lusive plur. for sing., cp. 295 ἀνακτας (n.).

972 f. οὔτε...οὐ: cp. *Ant.* 249 οὔτε
 του γενῆδος ἦν | πληγῇ, οὐ δὲκέλλης ἐκ-
 βολή: Eur. *Or.* 41 ὦν οὔτε σῖτα διὰ δέρης
 ἐδέξατο, | οὐ λούτρ' ἔδωκε χρωτὶ: *ib.* 1086
 μήθ' αἰμά μου δέξατο κάρπιμον πέδον, |
 μὴ λαμπρὸς αἰθῆρ: Her. 8. 98 οὔτε νιφε-
 τός, οὐκ ὄμβρος, οὐ καῖμα, οὐ νύξ. But of
 the converse, οὐ...οὔτε, there is no certain
 example.—βλάστας, plur., O. T. 717:
 πατρός and μητρός, gen. of origin with
 βλ. γεν. εἶχον as=ἐβλαστον: he was not
 yet begotten or conceived.

974 φανείς δύστηνος, having been
 born to misery (as being fated to slay his

sire): so 1225 ἐπεὶ φανῇ, when one has
 come into the world. This is better here
 than, 'having proved unfortunate.' ἐγὼ
 'φάνην: for the prodelision of the tem-
 poral augment in the 6th place, cp. *Ant.*
 457: Eur. *Helen.* 263 (εἰθε) ἀσχιον εἶδος
 ἀντὶ τοῦ καλοῦ 'λαβον (Porson's correction
 of λαβεῖν): *Al.* 557 ἐξ οἴου 'τράφης.

975 ἐς χείρας: cp. on 835.

976 μηδὲν is adjective with ὦν (=τού-
 των ἂ), and adverb with (τούτους) εἰς οὓς.

977 The MSS. have πῶς γ' ἂν, but γ'
 should probably be omitted. In L, at
 least, there is a perceptible tendency to
 insert γ', τ', etc., superfluously (cp. cr. n.
 on 260); and here the first γ' would
 weaken the second, while πῶς needs no
 strengthening. In O. T. 1030, where L
 and most MSS. have γ'...γε, we should read
 δ'...γε. There is, however, no objection
 to a doubled γε where each of two words
 in the same sentence is to be emphasised

how couldst thou justly reproach me therewith, who was then unborn,—whom no sire had yet begotten, no mother's womb conceived? And if, when born to woe—as I was born—I met my sire in strife, and slew him, all ignorant what I was doing, and to whom,—how couldst thou justly blame the unknowing deed?

And my mother—wretch, hast thou no shame in forcing me to speak of her nuptials, when she was thy sister, and they such as I will now tell—for verily I will not be silent, when thou hast gone so far in impious speech. Yea, she was my mother,—oh, misery!—my mother,—I knew it not, nor she—and, for her shame, bare children to the son whom she had borne. But one thing, at least, I know,—that thy will consents thus to revile her and me; but not of my

Wecklein: *τλήμων* A, R, T, and most of the recent edd.: *τλήμων* (*sic*) Farn. 979 ἀ-ναγκάζειν F, with *ω* written above. 982 ὦμοι μοι] L has ἔτικτεν· ὦμοι μοι·

κακῶν (*sic*). Ellendt would write ὦμοιμοί, since Apollonius prescribed οἰμομοί. Blaydes, with Elms., οἰμοι μοι. 984 αὐτῆς A, αὐτῆς L and most MSS. 986 δυστομεῖν

L and most MSS.: *δυστομεῖν* R, L² (a *v. l.* indicated in A by *ι* written over *υ*), and Ald.: *δυστομεῖν* Brunck, and so most of the recent edd. The form *δυστομεῖν* is defended by Elms., who compares *δύστηνος*, assuming that it comes from *στήναι* (cp. *ἄστηνος*, *Ἐγγμ. M.* 159. 11, as = *δύστηνος*); but that etymology is doubtful. Cp. cr. n. on v. 30.

(Her. 1. 187).—ἀκον=ἀκούσιον: see on 240.

978 L's *τλήμων* might be either (a) predicate with the verb, or (b) nom. for voc., as 185 ὦ *τλάμων*, where see n. But (a) would be rather weak; and a direct address, rather than a half-comment (as in 185), is fitting here. *τλήμων*, then, seems most probable.

980 οὖν here='indeed'; in 985 'at all events.'

981 εἰς τόδ' ἐξελθ. ἀνόσιον στόμα, having gone to such lengths of impious speech, *i.e.* having outraged the most sacred ties of kinship by these public taunts. Cp. 438 ἐκδραμόντα (n.). ἀνόσιον στόμα agrees with τόδ', depending on εἰς. Since στόμα was familiar to poetry in the sense of λόγος (cp. *O. T.* 426), this version is clearly preferable to taking εἰς τόδ' separately and ἀνόσ. στ. as accus. of respect.

982—984 He has just said, 'why force me to speak of Iocasta's marriage, when it was *such as I will tell?*' (980). In these three vv. he tells of what sort it was,—viz., incestuous, but unconsciously so;—a double reason why Creon should have spared the taunt.

ἔτικτεν='she was my mother'—she, who was becoming my bride—though

neither of us knew it at the time of the marriage. Cp. Eur. *Ion* 1560 ἦδε τί κτει σ', 'she is thy mother'; and *O. T.* 437, 870. αὐτῆς ὄνειδος, because, although she was morally guiltless in the marriage, yet such a union was, in fact, shameful: cp. *O. T.* 1494, 1500. Yet Nauck condemns these vv. because (1) they do not explain the μητρός γάμους of 978, and (2) ὄνειδος is illogical after οὐκ εἰδνία. Kaibel, who also condemns them, compares (*Deutsche Literaturz.*, 1886, p. 733) Eur. *Her.* 224f. *ικέτας ἀλήτας συγγενεῖς, οἰμοι κακῶν, | βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βία*: where the only points of likeness are οἰμοι κακῶν and the iteration. Rhetoric of a similar cast, and prompted by the same thought, occurs in *O. T.* 1403 ff., 1496 ff.

986 δυστομεῖν (only here) with acc., as *El.* 596 τὴν μητέρα | κακοστομοῦμεν. Those who still write *δυστομεῖν* have some eminent modern critics with them; but on the other side it should be borne in mind that the MSS. (rarely older than the 11th or 10th cent.) which vouch for such forms as *δυστατεῖν* or *δυστίβευστος* vouch also for such spellings of compounds with πρὸς as *προστέιχω*, *προστανυρώ*, *προστέλλω*, where *προσ* is unquestionably right.

ἄκων ἔγλημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὕτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν οὐθ' οὐς αἰὲν ἐμφορεῖς σύ μοι
 φόνους πατρώους ἐξονειδίζων πικρῶς. 990
 ἐν γάρ μ' ἄμειψαι μόνον ὦν σ' ἀνιστορῶ.
 εἴ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε
 κτείνοι παραστάς, πότερα πυνθάνοι' ἂν εἰ
 πατήρ σ' ὁ καίνων, ἢ τῖνοι' ἂν εὐθέως;
 δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995
 τῖνοι' ἂν, οὐδὲ τοῦνδικον περιβλέποις.
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
 τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.

987 ἄκων τ' ἔγλημα Vat., Meineke.

988 ἀκούσομαι MSS.: ἀλώσομαι Wecklein (who ascribes it to K. Walter) and Mekler (ascribing it to Herwerden).

989 ἐμπερεῖς L, with o written over e by an early hand: ἐμπερεῖς F (first hand), B, T, Farn.: ἐμφέρεῖς A, R, F (from corrector): ἐμφορᾶς L². ἐμφέρεῖς Elms., Herm., Wunder, Hartung, Blaydes: ἐμφορεῖς Dindorf, Nauck, Wecklein, Camp-

987 ἄκων. A single τε linking whole sentences is not rare in Soph. (e.g. 1437, O. T. 995); but ἄκων τ' (Vat.) may be right here.

988 ἄλλ' οὐ γὰρ. Distinguish two uses of this formula. (1) With an ellipse, as here,—'but (your charges are untrue), for.' In this, γὰρ may be represented by 'in fact,' or 'indeed.' Cp. on 755. (2) When there is no ellipse, as O. T. 1409 ἄλλ' οὐ γὰρ αὐδ' ἔσθ' ἃ μὴδὲ δρᾶν καλόν, ...καλύψατ'. Then γὰρ = 'since.'

The ms. ἀκούσομαι κακὸς = 'will be pronounced evil' (in the report of fair-minded men): cp. Ph. 1074 ἀκούσομαι μὲν ὡς ἔφην οἴκτου πλέως | πρὸς τοῦδ': 'I shall be reproached, as full of pity, by you man': ib. 607 ὁ πάντ' ἀκούων αἰσχροῦ καὶ λωβήτ' ἔπη. But the conjecture ἀλώσομαι has certainly more force and point: cp. O. T. 576 οὐ γὰρ δὴ φονεὺς ἀλώσομαι: Ant. 46 οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.

989 f. ἐμφορεῖς (ingeris), 'heapest on me,' 'urges against me,' is supported, as against ἐμφέρεῖς, by the common use of the word in later Greek, as Plut. Pomp.

3 πολλὰς ἐνεφόρει πληγὰς τοῖς στρώμασιν: Alciphro 1. 9 ἐπὶ τῷ σφετέρῳ κέρδει εἰς τοὺς ἀπράγμονας ἐμφοροῦσιν ὕβρεις, 'for their own gain they heap insults on quiet people.'—φόνους: the rhetorical pl., as 962.

991 ἄμειψαι: cp. on 814 ἀνταμείβει.

992 f. εἴ τις...κτείνοι, should attempt to slay; cp. Od. 16. 432 παῖδά τ' ἀποκτείνεις, 'and art seeking to slay his son': Antiph. or. 5 § 7 ὅταν δ' ἄνευ κινδύνων τι διαπράσσωνται, are seeking to effect. (For the parallel use of the imperf., see 274.) The optat. in putting the imaginary case, as 776: cp. on 927. αὐτίκα (not, 'for instance,' but) with ἐνθάδε, at this moment and on this spot, cp. nunc iam illico (Ter. Ad. 2. 1. 2).—τὸν δίκ.: for the ironical article cp. Ant. 31 τὸν ἀγαθὸν Κρέοντα.

995 δοκῶ μὲν, 'I should think so,' with the emphasis on the verb, not on the 1st pers.: El. 61 δοκῶ μὲν, οὐδὲν βῆμα σὺν κέρδει κακόν: fr. 83 δοκῶ μὲν, οὐδεῖς. Cp. Plat. Phaed. 68 B οὐκ ἄσμενος εἶπον αὐτόσδε; οὐεσθαί γε χρεῖ. So Crito 53 D, 54 B: also οἶμαι ἔγωγε Crito 47 D.

free will did I wed her, and not of free will speak I now.

Nay, not in this marriage shall I be called guilty, nor in that slaying of my sire which thou ever urgest against me with bitter reviling. Answer me but one thing that I ask thee. If, here and now, one should come up and seek to slay thee—thee, the righteous—wouldst thou ask if the murderer was thy father, or wouldst thou reckon with him straightway? I think, as thou lovest thy life, thou wouldst requite the culprit, nor look around thee for thy warrant. But such the plight into which *I* came, led by gods; and in this, could my sire come back to life, methinks he would not gainsay me.

Yet *thou*,—for thou art not a just man, but one who holds all things meet to utter, knowing no barrier betwixt speech and silence—*thou* tauntest me in such wise, before yon men.

bell. L. Dindorf conject. ἀμφέρεϊς.

the rest (R has αἰ written above).

996 περιβλέποις L, A: περιβλέπεις
998 ἐγὼ οὐδὲ] ἐγὼ οὐδὲ L, the υ having been inserted by S: the first hand had written ἐγὼ δὲ, as it is in F. ἐγ' οὐδὲ or ἐγ' οὐδὲ L², T, Farn.: ἐγὼ οὐδὲ the rest.

999 ἐμοί] ἔχειν Nauck (a conject.

996 περιβλέποις. This compound occurs nowhere else in Soph., nor does he use *περιβλεπτος*. But Eur. uses them five times (*Andr.* 89, *H. F.* 508, *Ion* 624, *I. A.* 429, *Ph.* 551), and Ar. has the verb once (*Ecll.* 403). In all six places, as here, the υ is made long. On the other hand, the ι of *περιδρομή* and its cognates is usually, if not always, short (Eur. *El.* 458, *Helen.* 776, *Tro.* 1197, fr. 1068. 2: Aesch. *Suppl.* 349: Ar. *Vesp.* 138, *Eg.* 56, etc.): and Aesch. *Ch.* 207 has *περιγραφή*. In Ar. *Pax* 879 *περιγράφεις* is ambiguous in the comic trimeter.

997 ff. εἰσέβην suits the imagery of *ἀγόντων* (see on 253): cp. Aesch. *Suppl.* 470 *ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὔπορον* | *τὸδ' ἐσβέβηκα*.

After *ἀντειπεῖν* and like words the *person* gainsaid is denoted by the dat.; the *argument*, by *περί τινος* or *πρός τι*. Here we begin with a neut. dat. οἷς (instead of *πρός ἃ* or *περί ὧν*), which implies a personification of the λόγος. Then, at the end of the sentence, ἐμοί is pleonastically added, by a sort of afterthought. This double dative, though irregular, does not seem to warrant the change of ἐμοί into ἔχειν. ἐμοί gives greater vividness to the thought of the dead brought face to face with the living.

—ἀν with *ἀντειπεῖν*.—ἐγὼ οὐδὲ: cp. 939.

πατρός ψυχὴν...ζῶσαν = 'my father's life, if it could live again,' = simply *πατέρα ζῶντα*: not, 'his departed spirit, if it could visit this world.' *ψυχή* in the trag. never means 'a departed spirit' (*Il.* 23. 104 *ψυχὴ καὶ εἰδωλον*), but always the *anima* of the living: cp. Aesch. *Ag.* 1456 (of Helen) *μία τὰς πολλὰς... | ψυχὰς ὀλέσας* | *ὑπὸ Τροίᾳ*. For the periphrasis here cp. *El.* 1126 *ὦ φιλτάτου μνημῖον ἀνθρώπων ἐμοί | ψυχῆς Ὀρέστου λοιπὸν: Ant.* 559 *ἢ δ' ἐμὴ ψυχὴ πάλοι | τέθνηκεν*.

1000 f. ἅπαν, 'anything,' cp. on 761: *καλὸν* with *λέγειν*, *dictu honestum*, cp. on 37.—*ῥητὸν ἄρρ.*: Dem. or. 18 § 122 *βοῆς ῥητὰ καὶ ἄρρητα ὀνομάζων*: or. 21 § 79 *πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κακὰ ἐξείπον*. Remark that in neither place does Dem. place a *καὶ before ῥητὰ*, or a *τε* after it. The form which he gives was doubtless the familiar one. On the other hand, in a phrase of different meaning, Dem. or. 1 § 4 *τὸ γὰρ εἶναι πάντων ἐκείνων ἔνα ὄντα κύριον καὶ ῥητῶν καὶ ἀπορήτων*, 'of what is to be published or to be kept secret.' *O. T.* 300 *διδακτὰ τε | ἄρρητὰ τ' (n.)*. Verg. *Aen.* 1. 543 *deos memores fandi atque nefandi*: Hor. *Epod.* 1. 7. 72 *dicenda tacenda locutus*.

- καί σοι τὸ Θησέως ὄνομα θωπεύσαι καλόν,
καὶ τὰς Ἀθήνας ὡς κατώκηνται καλῶς·
κᾶθ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005
ὁθούνε' εἴ τις γῆ θεοὺς ἐπίσταται
τιμαῖς σεβίζειν, ἥδε τῷδ' ὑπερφέρει·
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμέ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἶχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
καλῶν ἱκνούμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἄρωγους ξυμμάχους θ', ἔν' ἐκμάθης
οἶων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.
- ΧΟ. ὁ ξείνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἀξιαὶ δ' ἀμυναεῖν. 1015
- ΘΗ. ἄλιν λόγων· ὡς οἱ μὲν *ἐξειργασμένοι

made also by Blaydes), and so Mekler.

L.—ὄνομα] ὄμμα L².—καλόν] φίλον Tournier.

1003 καὶ σοι made from καὶ σοὶ in L.—θωπεύσαι] ὄμμα L².—καλόν] φίλον Tournier. 1007 τιμαῖς made from τιμαῖς in L.; τιμαῖς the other MSS.: τιμαῖς Turnebus. In v. 1006 F has ὧν written above θεοὺς, and this conjecture (θεῶν) was evidently meant to justify the common reading τιμαῖς.—ἥδε] ἥδε L (the η in an erasure), L²: ἡ δὲ A, R: ἥδε the rest.—τῷδ'] τοῦδε L and most MSS.: τοῦθ' A (with δ' written above), L², Brunck, Elms., and most edd.: τῷδ' Kuhnhardt, Dindorf, Wecklein.

1009 αὐτόν τε χειροῦ (sic) L, with no smooth breathing on ε, as though αὐτόν τε χειροῦ were meant; and so most MSS.: αὐτόν τ' ἐχειροῦ F. 1010 τάσδε θεὰς L first hand (the corrector has

1003 τὸ Θ. ὄνομα θωπ., 'to pay court to the great name of Th. (to the renowned Th.)' Creon had been courteous to Theseus, as Theseus towards Thebes, and nothing more: there is no θωπεία in 940. But Oed. is incensed by the contrast between the rough words spoken of himself (944 ff.) by Creon, and the fair words to Theseus. θωπεύσαι: cp. 1336. —καλόν, not as in 1000, but = 'seasonable': cp. O. T. 78 εἰς καλόν...εἶπας (n.): El. 384 νῦν γὰρ ἐν καλῷ φρονεῖν.

1004 ὡς κατώκηνται καλῶς, lit., 'that it has been administered well,' the perf. here denoting that a good administration is thoroughly established in it (cp. on τέτροφεν, 186). The political senses of κατοικέω and κατοικίζω should be carefully distinguished. (1) ἡ πόλις καλῶς κατοικεῖται = the city is dwelt-in on good principles, 'is well administered': see Plat. Legg. 683 A. (2) ἡ πόλις καλῶς κατ'οικισται = the city has been established on good principles, 'has a good constitution': see

Legg. 752 B. In this verse the poetical peculiarity is the use of the perf. where a prose-writer would have said either κατοικοῦνται or else κατοικισμέναι εἰσὶ. Oed. refers to Creon's implied praise of Athenian loyalty (941 ff.), and esp. to his mention of the Areiopagus (947 ff.).

1005 κᾶθ': cp. on 914.—πολλά with ὧδ'.

1006 εἴ τις γῆ θεοῦς: see on 260.

1007 τῷδ', referring to what has just preceded (cp. on 787), as Ant. 464, 666, Ai. 1080. The dat., marking the point in which the excellence is shown, is the usu. constr.: so Thuc. has προέχειν δυνάμει (1. 9), ναυτικῷ (1. 25), πλήθει...καὶ ἐμπειρίᾳ (1. 121), γνώμῃ (2. 62), etc.: Xen. An. 3. 2. 19 ἐν δὲ μόνῳ προέχουσιν ἡμᾶς: Lac. 15. 3 πλοῦτῳ ὑπερφέρεω: Her. 8. 138 ῥόδα δόμῃ ὑπερφέροντα: 8. 144 χώρα καλλεῖ καὶ ἀρετῇ μέγα ὑπερφέρουσα: 9. 96 κάλλει καὶ μεγάλῃ ὑπερφέρων. Surely, then, usage is strongly for τῷδ' as against τοῦθ'.

And thou findest it timely to flatter the renowned Theseus, and Athens, saying how well her state hath been ordered: yet, while giving such large praise, thou forgettest this,—that if any land knows how to worship the gods with due rites, this land excels therein; whence thou hadst planned to steal me, the suppliant, the old man, and didst seek to seize me, and hast already carried off my daughters. Wherefore I now call on yon goddesses, I supplicate them, I adjure them with prayers, to bring me help and to fight in my cause, that thou mayest learn well by what manner of men this realm is guarded.

CH. The stranger is a good man, O King; his fate hath been accurst; but 'tis worthy of our succour.

TH. Enough of words:—‘the doers of the deed

changed *τάσδε* to *τάσδε*, but left *θεᾶς*): *τάσδε θεᾶς* Vat.: *τάσδε γυν θεᾶς* L²: *τάσδε τὰς θεᾶς* the rest.

1011 f. Nauck would delete this v. (holding *κατασκήπτω* to be a mark of spuriousness), and in v. 1012 would read, *ἐλθεῖν ἀρώμαι ξυμμάχους, ὧν ἐκμάθης*. After *ξυμμάχους* (Vat. *συμμάχους*), θ' is wanting in L and the other MSS. (except that in F it is written above the line): Reisig restored it.

1015 ἀμυνάθειν MSS., as *εἰκάθειν* below (1178, 1328) and *παρεικάθειν* (1334): Elms. altered the accent.

1016 ἐξηρπασμένην L (-ην made from -οι, a v. l. to which the gloss refers, *οἱ θεράποντες Κρέοντος*), and so most MSS.: ἐξηρπασμένοι A, R:

1008 κλέψας, in purpose (so far as Oed. himself is concerned), though not in fact: *Αἰ. 1126 δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με*; Eur. *Ion* 1500 *ἐκτεινά σ' ἄκουσ'* (Creusa to her living son), ‘doomed thee to perish.’ We could hardly detach κλέψας from τὸν ἱκέτην, and render: ‘from which having stolen (the maidens), thou didst seek to seize me, after carrying off my daughters.’

1009 ἔχειροῦ, impf. of endeavour: see 274: cp. 950. οἷχει: see on 867.

1011 κατασκήπτω λιταῖς, ‘enjoin on you with prayers,’ is an unexampled use of this compound. On the other hand ἐπισκήπτω was often used in entreaty, as Aeschin. or. 3 § 157 *κλαίοντας, ἱκετεύοντας, ... ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν... ἀλιτήριον στεφανοῦν*. Wecklein supports his attractive conjecture *κάξεπισκήπτω* (*Ars Soph. em.* p. 99) by *Ph.* 668 *κάξεπέυξασθαι*.

1014 f. ξείνος: cp. 33. Elsewhere, with the exception of fr. 726. 4, Sophocles uses in dialogue only the vocative of the Ionic form.—*αἰ δὲ σ.*: while he is innocent, his fortunes have been appalling, *ἄξια δ' ἄμ., but* (all the more) deserve sympathy.

1015 ἄξια... ἀμυνάθειν, worthy that one should succour them. The forms in

-θον have not always an aoristic force, e.g. in *El.* 1014 *εἰκαθεῖν* has no such force (cp. on *O. T.* 651): but here, at least, as 461 *ἐπάξιος... κατοικτίσαι* shows, an aorist inf. is not less fitting than a present. For the act. inf., see on 461.

1016 f. The contrast with *παθόντες*, and the impossibility (as I think) of justifying *ἐξηρπασμένοι*, confirm F. W. Schmidt's *ἔχειργασμένοι*. Since E also represented H in the older Ionic alphabet, the origin of the vulgate is at once explained if it is supposed that in *ΕΞΕΡΓΑΣΜΕΝΟΙ* the Γ became Π,—one of the slightest and easiest of all errors in uncial writing.

ἐξηρπασμένοι must be explained in one of two ways. 1. ‘The captured ones are speeding.’ Here (a) *σπεύδουσιν* is most strange as ‘are being carried off’: it should imply eagerness. (b) The masc. plur. is strangely used when *two girls* are definitely meant. It is different when a woman, speaking of *herself* in the plur., uses the masc. (*El.* 399),—when the masc. sing. is used by the leader of a female Chorus (Eur. *Hipp.* 1105),—or when the masc. sing. is used in an abstract statement, though with allusion to a woman (*El.* 145). 2. ‘The captors are hurrying away.’ There is no

σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.
 ΚΡ. τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποεῖν;
 ΘΗ. ὁδοῦ κατάρχων τῆς ἐκεῖ, πομπὸν δ' ἐμέ
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020
 τὰς παῖδας ἡμῶν, αὐτοὺς ἐκδείξῃς ἐμοί.
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χώρας φυγόντες τῇσδ' ἐπεύξωνται θεοῖς.
 ἀλλ' ἐξυφηγού· γινώθι δ' ὥς ἔχων ἔχει 1025
 καὶ σ' εἶλε θηρῶνθ' ἢ τύχη· τὰ γὰρ δόλω
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῶζεται.

ἐξεργασμένοι F. W. Schmidt.

1018 τί δῆτ' τί ταῦτ' Vat.—ἀφανρῶ Turnebus. 1019 πομπὸν] Wecklein conj. σκοπὸν.—δέ με MSS.: δ' ἐμέ Herm., and so Blaydes, Campb.: δέ μοι Heath, Elmsley, Hartung: δ' ἐμοί Bruck.

1021 ἡμῶν Elms.: ἡμῶν MSS.: εἰλῶν Herm.: ἐλθῶν Wecklein: τὰς τοῦδε παῖδας Dindorf.—ἐκδείξῃς MSS.: 'margo Turnebianae ἐνδείξῃ, quod e nullo ms. enotatum habeo,' Elms.—ἐμοί] ἐνί Mekler (to be taken with the gen. ἡμῶν).

other instance of ἤρπασμαι, simple or in comp., as a perf. middle, while the pass. use is common. This may be an accident, for there are several instances of perfect forms which can be either passive or middle,—e.g. ἐργασμαι, τετιμώρημαι (pass. in Thuc. 7. 77, midd. in Antiph. Tetr. 3. β. § 8), μεμύμημαι (pass. in Her. 2. 78, midd. *ib.* 169 etc.). But it is a fact which increases the difficulty of assuming a middle sense here.

1017 ἔσταμεν: the same form in O. T. 1442, Tr. 1145. In *El.* 21, too, I would restore ἵν' ἔσταμεν for the corrupt ἐνταῦθ' ἐμέν.

1018 ἀμ. φωτὶ, i.e. Creon himself. The tone is half sulky, half whining. He has given up the game. ἀμαυρῶ here 'feeble' (cp. 880 βραχύς, 958 σμικρόν), but in 182 'dim' (where see n.). Cp. 391 τοιοῦδ' ὅπ' ἀνδρός, said by Oed. of himself; and so 1109 φωτός.—Others render: 'for the blind man' (Oed.), i.e. a dat. of interest with ποεῖν. This seems harsh.

1019 ε. τῆς ἐκεῖ=τῆς ἐκεῖσε: Her. 9. 108 ἐκεῖ...ἀπῖκετο: Thuc. 3. 71 τοὺς ἐκεῖ καταπεφηνότας. Cp. *El.* 1099 ὁδοιποροῦμεν ἐνθα (=οἱ) χρῆζομεν: Ph. 256 μηδαμοῦ διήλθε.

πομπὸν δ' κ.τ.λ. Three views of this clause require notice. I place first the view which seems to me right. 1. The

construction is:—(προστάσω σέ μὲν) κατάρχων ὁδοῦ τῆς ἐκεῖ, ἐμέ δὲ πομπὸν χωρεῖν: 'my pleasure is,—that you should show the way thither (i.e., to where the maidens are), and that I should go as your escort.' The governing verb which is supplied, προστάσω, contains the general notion δοκεῖ μοι, 'it seems good to me,' 'it is my pleasure.' For ἐμέ with inf. where ἐγώ is subj., cp. *Od.* 8. 221 τῶν δ' ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι. Schaefer well cites *Il.* 3. 88 ἄλλους μὲν κέλεται... | τεύχεα κάλ' ἀποθέσθαι..., | αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον | ...μάχεσθαι, where αὐτόν, referring to the subject of κέλεται, is parallel with ἐμέ here: 'Paris urges that the others should lay their arms aside, but that he and Menelaus should fight.' The word πομπὸν (used in 723 of Creon's own followers) has here a touch of grim irony: cp. *Il.* 13. 416 ἐπεὶ ῥά οἱ ὦπασα πομπόν, 'given him a companion,'—i.e., sent his slayer to the shades along with him. πομπὸν could not well mean, 'as an escort for the maidens on their return.' On this view δ' ἐμέ is better than δέ με.

2. Reading μοι:—'that you should go as my guide': cp. *Od.* 4. 826 τοῖη γάρ οἱ πομπὸς ἄμ' ἔρχετα (Athena conducting Telemachus). The following clause ἵν'...ἐκδείξῃς ἐμοί makes this somewhat weak.

are in flight, while we, the sufferers, stand still.

CR. What, then, wouldst thou have a helpless man to do?

TH. Show the way in their track,—while I escort thee,—that, if in these regions thou hast the maidens of our quest, thou thyself mayest discover them to me; but if thy men are fleeing with the spoil in their grasp, we may spare our trouble; the chase is for others, from whom they will never escape out of this land, to thank their gods.

Come,—forward! The spoiler hath been spoiled, I tell thee—Fate hath taken the hunter in the toils; gains got by wrongful arts are soon lost.

1023 ἄλλοι] Nauck conject. ἄλλis or πολλοί.—σπεύδοντες] Mekler conj. σπεύ-
σοντες.

1024 τῇσδ'] τοῖσδ' F, R.—ἐπεύχονται L, F, R: ἐπέχωνται A (cor-
rected from -ονται), Vat., Farn.: and so (but with ξ written above) B, T.—θεοῖς]
R. Shilleto suggested θεοί (with a comma after ἐπεύχωνται), or θεούς.

1025 ἐξ ὑφηγοῦ L. Blaydes conject. εἰ' ὑφηγοῦ. **1026** θηρώντα ἢ τύχη L.
For εἶλε θηρώνθ' Meineke conject. εἶλεν αἰροῦνθ': for ἡ τύχη, Doederlein ἡ Δίκη,

3. Governing με by πομπόν: 'that you should guide me on the way.' Cp. *Ant.* 786 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδέis, where σε is governed by the adj. This was the view of Erfurdt and Reisig: it was also held by Shilleto. But the supposed construction, always rare, is extremely harsh here, where πομπόν would naturally be taken as agreeing with με.

1021 ἡμῖν, 'for us,' i.e. so that we may find them: ethic dat. (cp. 81). Campbell defends the MS. ἡμῶν as if ἔχεις...ἡμῶν = 'hast taken from us,' comparing 821 τὴν παῖδ' ἔχεις μου, where, however, the gen. is possessive, and *O. T.* 1522, where μου depends on ἔλθ. τὰς παῖδας ἡμῶν could mean only 'our maidens,'—which is hardly to be justified as the language of a paternal government.

1022 ἐγκρατεῖς, sc. τῶν παιδῶν: φεύγ-
ουσιν, sc. οἱ ἐξειργασμένοι (1016), Creon's guards. Theseus is not sure whether these guards have merely carried the sisters to some spot in Attica, at which they are to await Creon himself, or are already in full flight with them to Boetia.

1023 f. ἄλλοι: the horsemen who at 900 were told σπεύδειν ἀπὸ ῥυτῆρος.

οὓς χώρας τῆσδε φυγόντες οὐ μή ποτε ἐπεύχονται θεοῖς, 'from whom having escaped out of this land, never shall they make grateful (ἐπ-) vows to the gods.' φεύγω can take a gen. of separation, denoting the thing, or the region, from which one escapes: *Od.* 1. 18 οὐδ' ἐνθα πεφνημένος ἦεν ἀέθλων. This gen. is here combined with an acc., as in Eur. *Suppl.*

148 Τυδεὺς μὲν αἶμα συγγενὲς φεύγων χθονός, flying from the land, from (the penalties of) a brother's murder: cp. *Or.* 1506 ποῦ 'στιν οὗτος δς πέφηνε τοῦμὸν ἐκ δόμων ξίφος: ἐπεύχονται implies a vow of thank-offerings for safety: cp. Xen. *Anab.* 3. 2. 9 εὐχασθαι τῷ θεῷ τοῦτω θύσειν σωτήρια ἔπου ἂν πρῶτον εἰς φίλαν χώραν ἀφικώμεθα. Aesch. *Theb.* 276 (θεοῖς) ἐπ-
εύχομαι | θῆσειν τρόπαια. The partic. φυγόντες expresses the cause to which ἐπὶ in the compound refers: cp. *Ant.* 483 δεδρακυῖαν γελᾶν. (Distinguishing the different sense of the verb in Plat. *Soph.* 235 C οὔτε ἄλλο γένος οὐδὲν μήποτε ἐκφυγόν ἐπεύχεται τὴν...μέθοδον, glory in having eluded.)

1025 ἀλλ', 'nay'; cp. 237. In ἐξ-
υφηγοῦ (only here), ἐκ refers to the moment of starting, while ὑπό = 'onward,' as in ὑπάγω.

ἔχων ἔχει, cp. our phrase, 'the biter bitten.' Aesch. *Ag.* 340 οὐ τὰν ἐλόντες αὖθις ἀνθαλοῖεν ἄν. Hor. *Ep.* 2. 1. 156 capta ferunt victorem cepit. Isaiah xiv. 2 and they shall take them captives, whose captives they were.

1026 f. θηρώνθ' recalls the metaphor used by Creon himself, τήνδ' ἐχειρούμην ἄγραν (950). ἡ τύχη = Destiny: see on *O. T.* 977 τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης | κρατεῖ. The 'irony of fate' is better denoted by τύχη than by the proposed substitute Δίκη (*El.* 528 ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνῃ).

τά...δόλω κτήματα = τὰ δόλω κατακτη-
θέντα, the instrum. dat. with the noun as

- κουκ ἄλλον ἕξεις εἰς τόδ'· ὡς ἕξειδά σε
 οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσήνδ' ὕβριν
 ἤκοντα τόλμης τῆς παρεστῶσης τανῦν, 1030
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε.
 ἂ δέ μ' ἀθρήσαι, μηδὲ τήνδε τὴν πόλιν
 ἑνὸς ποῆσαι φωτὸς ἀσθενεστέραν.
 νοεῖς τι τούτων, ἣ μάτην τὰ νῦν τέ σοι
 δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμχανῶ; 1035
 KP. οὐδὲν σὺν μεμπτόν ἐνθάδ' ὦν ἐρεῖς ἐμοί.
 οἴκοι δὲ χῆμεις εἰσόμεσθ' ἂ χρη ποεῖν.
 ΘΗ. χωρὼν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
 ἦν μὴ θάνω γὰρ πρόσθεν, οὐχὶ παύσομαι 1040
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.
 ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

and so Nauck, Hartung, Blaydes, Wecklein.

1028 *εἰς τὰδ'* (a made from o by S) L, with most MSS.: *εἰς τόδ'* A, R, Ald., as in v. 1031 also they have *τόδε*, where L and the other MSS. have *τάδε*.

1031 After *ἔδρας* two letters have

with the cognate partic.: *Tr.* 668 τῶν σῶν Ἡρακλεῖ δωρημάτων: Plat. *Legg.* 631 C *εἰς τε δρόμον καὶ εἰς τὰς ἄλλας πάσας κινήσεις τῷ σώματι*: *Soph.* 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσαν δηλωμάτων. τῷ μὴ δικαίῳ: cp. 73.

1028 ff. *κουκ ἄλλον ἕξεις εἰς τόδ'*, and you will not have another (to aid you) with a view to this (i.e. to the removal of the captives). For this use of *ἔχειν* cp. *Andoc.* or. 1 § 63 *ἕξεις ἡμᾶς ἐπιτηδείους*: for *εἰς τόδ'* cp. 507. *ὡς ἕξειδα*, '(I speak of 'another,') for I know,' etc.: *ὡς* causal; cp. 45.

οὐ ψιλόν: see on 866. *ἄσκειον*: *EL.* 36 *ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ*. The allusion is not, of course, to Creon's guards, but to some Attic accomplices, whose secret aid had emboldened him to make the attempt (1031). The ancient Greek was quick to explain disaster by treason; thus it instantly occurs to Oedipus that some Theban must have been concerned in the murder of Laius (*O. T.* 124). After Aegospotami, 'the general belief...held that the Athenian fleet had been sold to perdition by some of its own commanders' (*Grote* VIII. 300). Theseus had no definite ground for his suspicion, but its utterance serves to place him (for

a Greek audience) on the proper level of wary sagacity.

1029 f. *ἐς τοσήνδ' ὕβριν...τόλμης*. The τόλμα is the audacious spirit manifested in the ὕβρις, or outrageous action. The gen. τόλμης seems best taken as partitive, *ἐς τοσήνδ' ὕβριν ἤκοντα* being equiv. to *ἐς τοσοῦτον ἤκοντα*: cp. *Isocr.* 8 § 31 *εἰς τοῦτο γὰρ τινας ἀνοίας ἐληλύθασιν* (and n. on *O. T.* 771): 'you have come to such a point of violence in the daring which now possesses you.' If the gen. is taken as possessive, *ὑβρις τόλμης* nearly = *ὑβρις τολμηρά*: but the addition of τῆς παρεστῶσης τανῦν makes this awkward.

1031 *ἀλλ' ἔσθ' ὅτῳ*. Cp. *Ar. Nuῖ.* 1347 *ὡς οὗτος, εἰ μὴ τῷ πεποίθειν, οὐκ ἂν ἦν | οὕτως ἀκόλαστος*: | *ἀλλ' ἔσθ' ὅτῳ θρασύνεται*. *πιστὸς*, active: *Aesch. P. V.* 916 *θαρσῶν καθήσθω τοῖς πεδαροῖσι κτύποις | πιστός*. So *μεμπτός*, 'blaming' (*Tr.* 446); *ὑποπτος*, 'suspecting' (*Eur. Hec.* 1135); *ἀφόβητος*, 'not fearing' (*O. T.* 885); *ἄψανστος*, 'not having touched' (*id.* 969); *ἀμφίπληκτος*, 'beating around' (*Ph.* 688).

1034 f. *τι τούτων*, ironical for ταῦτα: *O. T.* 1140 *λέγω τι τούτων, ἣ οὐ λέγω πεπραγμένον*;

And thou shalt have no ally in thine aim, for well wot I that not without accomplice or resource hast thou gone to such a length of violence in the daring mood which hath inspired thee here: no,—there was some one in whom thou wast trusting when thou didst essay these deeds. And to this I must look, nor make this city weaker than one man. Dost thou take my drift? Or seem these words as vain as seemed the warnings when thy deed was still a-planning?

CR. Say what thou wilt while thou art here,—I will not cavil: but at home I, too, will know how to act.

TH. For the present, threaten, but go forward.—Do thou, Oedipus, stay here in peace, I pray thee,—with my pledge that, unless I die before, I will not cease till I put thee in possession of thy children.

OE. Heaven reward thee, Theseus, for thy nobleness, and thy loyal care in my behalf!

[*Exeunt* THESEUS and attendants, with CREON, on spectators' left.

been erased in L.

1033 ἐνός] Nauck conject. ξένου.

1036 ὦν...έμοι]

Blaydes conject. ὄντ'...έμοι; Wecklein, ὄντ'...έμοι.

1037 δέ χήμεις] δέχημεις

L, εἰ in an erasure.

1038 νῦν MSS. and most edd.: νυν Elms.

τὰ νῦν is slightly better than τανῦν.

(1) With τὰ νῦν the sense is:—‘Or do the things said just now seem to you no less vain than (the things said) at the time when you were plotting these deeds?’ alluding to the remonstrances and menaces of the Chorus, 829 ff. τὰ νῦν τε ᾧτε is then like τὰμὰ κάκεινων (606), one article doing double duty. (2) With τανῦν: ‘Or do these things (ταῦτα, supplied from τούτων) seem to you to have been said in vain, both now, and when you were plotting these deeds?’ But it is natural that Theseus should refer to his own words—by τὰ νῦν—rather than to thoughts which the Chorus had suggested before him.

1036 ἐνθάδ’ ὦν has been generally suspected, because the qualification, ‘while here,’ seems to suit Creon better than Theseus. But, though ἐνθάδ’ ὄντ’ ἐρείς ἐμέ lies near, the vulgate is right. ‘While here,’ said of Theseus, means, ‘since this is your own realm, in which you have force at command.’ μεμπτόν ἐμοί, predicate; ‘you will say nothing to my dissatisfaction’: i.e. ‘you can say what you please,—I shall not dispute it.’ It is vain to argue with a master of legions.

1038 χωρῶν ἀπειλεῖ νῦν, ‘threaten (if

you will) now—only set out.’ The enclitic νυν (‘well then’) would be weak here: νῦν takes point from 1037. For the partic. expressing the leading idea of the sentence, cp. Tr. 592 ἀλλ’ εἰδέναί χρη δρώσαν: Andoc. or. 3 § 34 φημι...στρατηγὸν...λανθάνοντα δεῖν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἐξαπατῶντα ἀγεῖν ἐπὶ τοὺς κινδύνους, ‘he must elude their notice, and beguile them, if he is to lead them,’ etc.: Thuc. 1. 20 Ἰππαρχὸν οἴοντα τύραννον ὄντα ἀποθανεῖν, ‘was reigning when he was killed’: 4. 11 τὰς σφετέρας ναῦς, βιαζομένους τὴν ἀπόβασιν, καταγρύναί ἐκέλευε: ‘he cried, ‘Wreck your ships, if you must—but force your way ashore.’

1039 πιστωθείς, as Od. 21. 218 ὄφρα μ’ εἴ γνῶτον πιστωθήτον γ’ ἐνὶ θυμῷ, that ye twain may be assured in your minds: but elsewhere ἐπιστώθην is said of him who gives the pledge (Eur. I.A. 66 etc.): cp. on 650.

1042 ὄναιο, a blessing, usu. with simple gen., as Eur. I.A. 1359 ὄναιο τῶν φρενῶν, ‘bless thee for thy kindness,’ or a defining partic., as Or. 1677 γήμιας ὄναιο: but there is no reason to suspect χάριν, for which Blaydes suggests τρόπον. Cp. 569 τὸ σὺν γενναῖον.

στρ. α'. ΧΟ. εἶην ὅθι δαΐων

2 ἀνδρῶν τάχ' ἐπιστροφαί

1045

3 τὸν χαλκοβόαν Ἄρη

4 μέξουσιν, ἣ πρὸς Πυθίαις

5 ἣ λαμπάσιν ἀκταῖς,

6 οὐ πότνιαι σεμνὰ τιθηνοῦνται τέλη

1050

7 θνατοῖσιν, ὧν καὶ χρυσέα

8 κλῆς ἐπὶ γλώσσαι βέβακε

9 προσπόλων Εὐμολπιδᾶν.

1045 τάχ' ἐπιστροφαί] τάχα συστροφαί Nauck.

1050 σεμνὰ MSS.: σεμνὰ Valckenaer.—τιθηνοῦνται] After τιθή about five letters have been erased in L: then

1044—1095 Second στάσιμον.—1st strophe (1044—1058)=1st antistr. (1059—1073). 2nd strophe (1074—1084)=2nd antistr. (1085—1095).—The Chorus utter their longing to be at the scene of the fight between the Theban captors and the Attic rescuers. They predict the speedy victory of the latter, and invoke the gods to help.

1044 εἶην ὅθι: cp. *Ai.* 1218 (Chorus) γενόμην ὡς ὕλαεν ἔπεσσι πόντον | πρόβλημ', etc.: Eur. *Hipp.* 732 (Chorus) ἀλιβάτοις ὑπὸ κευθμῶσι γενόμην, | ἴνα etc.

1045 ἐπιστροφαί, the wheeling-about of Creon's guards, carrying off their captives, when overtaken by the Attic pursuers. For the military use of the word see on 536. ἀνδρῶν ἐπιστροφαί=ἄνδρες ἐπιστρεφθέντες: cp. *El.* 417 εἰσιδεῖν πατρός...δευτέραν ὁμιλίαν: Eur. *Her.* 581 ὑμεῖς δ', ἀδελφῶν ἣ παροῦσ' ὁμιλία: *Alc.* 606 ἀνδρῶν Φεραίων εὐμενῆς παρουσία.

1046 ff. χαλκοβόαν cannot be resolved into two separate epithets, 'brass-clad,' and 'clamorous': rather it seems to mean, 'with noise of brass,'—the clatter of shields and swords in battle. Cp. *O. T.* 190, where the Death-god (the plague) is an Ares who is ἀχαλκος ἀσπίδων, yet περιβάτος. χαλκεόφωνος, 'with voice as of brass,' is not really similar: it is the epithet of Stentor (*Il.* 5. 785) and of Cerberus (*Hes. Theog.* 311).—μέξουσιν: cp. *Il.* 15. 510 ἣ αὐτοσχεδῆ μῆλαι χεῖρας τε μένος τε. The Attic spelling in the age of Sophocles was μεῖζω (not μῖζω), μεῖζα, verb. adj. μεκτός: and so in the proper names Μεζίας, Μεζίππος, etc.: see Meisterhans pp. 25, 87. There is no epigraphic evidence for the pres.; but, as

Curtius remarks (*Gr. Verb.* p. 111 Eng. tr.), μεῖζννμι: μῆγ :: δέκννμι: δῆκ.

ἣ πρὸς Πυθίαις ἣ λαμπάσιν ἀκταῖς. The Chorus here imagine the Athenians as pursuing the Thebans through the pass of Daphnē, over Mount Aegaleos, towards Eleusis. Two points are mentioned as possible scenes for a fight.

(1) Πύθιαι ἀκταί, the Pythian shores; the shore of the bay of Eleusis just beyond the pass of Daphnē on the N.W., near the salt-springs called Πέτραι (*Thuc.* 2. 19). The distance from Colonus is about six miles. Πύθιαι alludes to the Πύθιον, an Ionic temple of Apollo (some fragments from which are among the Elgin marbles in the British Museum), situated on the site of the present monastery of Daphnē, in the narrowest and highest part of the pass. (Cp. Leake, *Demes* pp. 144 f.; Paus. 1. 37. 6.) Others take the Πύθιαι ἀκταί to mean Oenoe, where also there was a temple of Apollo. But (a) Oenoe was about 12 miles N.W. of Eleusis, near the pass of Dryoscephalae over Cithaeron. ἀκταί could not be said of such an inland place, and the distance imagined is too great. (b) The order of mention indicates the Πύθιαι ἀκταί as nearer than Eleusis to Colonus.

(2) λαμπάδες ἀκταί, 'the torch-lit shores' (cp. Harpocr. 184, quoted on 56, ἐορὰς λαμπάδας): the coast of the same bay of Eleusis at a point about 5 miles W.N.W. of the former point, viz. at Eleusis itself. The yearly celebration of the great Eleusinia began on or about the 16th of Boedromion (September). On the 20th of that month an image of Iacchus was borne in a torch-light procession along the ἱερὰ ὁδὸς from Athens to Eleusis.

CH. Oh to be where the foeman, turned to bay, will soon^{1st} join in the brazen clangour of battle, haply by the shores loved^{strophe.} of Apollo, haply by that torch-lit strand where the Great Goddesses cherish dead rites for mortals, on whose lips the ministrant Eumolpidae have laid the precious seal of silence;

νοῦνται τέλη form the next verse.
θ in L.

1052 κληῖς] κλη. ἡσ L, with one or two letters erased after κλη.—
βέβακε] A letter (μ?) has been erased after βε in L.

1051 θνατοῖσιν] a has been erased after

This procession is indicated by the χορὸς μυστῶν in Ar. *Ran.* 316 ff.: see *ib.* 340 ἔγειρε φλογέας λαμπάδας, ἐν χερσὶ γὰρ ἡκεῖς τινάσσων, | "Ιακχ', ὦ "Ιακχε, | νυκτέρου τελετῆς φωσφόρος ἀστήρ. The search of Demeter for Persephone was also represented at Eleusis in a παννυχίς of torch-bearing mystae. Cp. Aesch. fr. 376 (speaking of Eleusis) λαμπραῖσιν ἀστραπαῖσι λαμπάδων σθένει. Ar. *Th.* 1151 ὄργια σεμνὰ θεαῖν, ἵνα λαμπάσι φαίνετον ἀμβροτον ὄψιν.

1050 πότνιαι, Demeter and Persephone (Cora), who in Ar. *Th.* 1156 are called Θεσμοφόρω πολυποτνία. Cp. 683. τιθηνοῦνται, as the spiritual nurturers of their faithful votaries. Simonides, too, has this word in a fig. sense, fr. 150. 7 εὐ δ' ἐπιθνήετο γλυκερὰν ὅπα Δωρίους Ἀρίστων | Ἀργεῖος ('cultivated'). τέλη: Plat. *Rep.* 560 ε τελουμένου ψυχὴν μεγάλουσι τέλεσι: Eur. *Hipp.* 25 σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων: Aesch. fr. 377 μυστικοῦ τέλους: in prose usu. τελεταί.

1051 θνατοῖσιν, esp. fitting here, since the highest value of the Eleusinia consisted in opening a prospect of bliss after death. Soph. fr. 753 ὡς τρίς ὀλβιοι | κείνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη | μόλωσ' ἐς "Αἶδου· τοῖσδε γὰρ μόνους ἐκεῖ | ζῆν ἔστι, τοῖς δ' ἄλλουσι πάντ' ἐκεῖ κακά. Pindar fr. 114 ὀλβιος ὅστις ἰδὼν κεύν' εἰσ' ὑπὸ χθον'· οἶδε μὲν βίου τελευτάν, οἶδεν δὲ δῖοςδοτον ἀρχάν. Isocr. or. 4 § 28 ἥς (τελετῆς) οἱ μετασχόντες περὶ τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰῶνος ἡδίστους τὰς ἐλπίδας ἔχουσιν.

ὦν καὶ χρυσέα κ.τ.λ.: ὦν refers to θνατοῖσιν: καὶ ('also') has the effect of limiting the reference to those persons on whom the pledge of secrecy has been imposed;—'those mortals on whose lips has been set the divine seal of the ministrant Eumolpidae': i.e. those who have been duly initiated by the Eumolpid Hierophant at Eleusis, and have been bound by him to secrecy. κληῖς Εὐμολπιδῶν

(possessive gen.), the silence which they impose. Perhaps we should read βέβακ' ἐκ. The Eumolpidae figure here as interpreters between the Two Goddesses and mortals, not as guardians of a secret which they may not communicate. Hence the above version is better than either of the following:—(1) ὦν referring to πότνιαι: 'whose seal has been set on the lips of the Eumolpidae': (2) ὦν referring to τέλη: 'the seal whereof has been set on the lips of the E.'

1052 κληῖς, 'that which closes,' cannot well be rendered 'key' here, any more than in Aesch. fr. 309 ἄλλ' ἔστι κάμοι κληῖς ἐπὶ γλώσση φύλαξ. The apparent boldness of a Greek metaphor is sometimes thus mitigated by the poet's consciousness of the literal sense; as when Pindar calls an inspiring thought an ἀκόνη,—literally, 'sharpener,' conventionally 'whetstone'; or when he calls the master, who tempers a chorus into harmony, a κρατήρ (*Ol.* 6. 82, 91: cp. my paper in *Journ. Hellen. Stud.* III. 171).—Cp. the βοῦς ἐπὶ γλώσση (Aesch. *Ag.* 36), perh. a mere metaphor from a heavy weight,—parodied by Menander Ἀλκίς fr. 1 παχὺς γὰρ ὅς ἐκειν' ἐπὶ στόμα. *Anthol. Pal.* 10. 42 ἀρρήτων ἐπέων γλώσση σφραγὶς ἐπικείμεθω. Eur. *Med.* 660 καθαρὰν ἀνοιξίαντα κληῖδα φρενῶν, 'having unlocked his heart in sincerity.' κληδοῦχος was said either of a tutelary deity or of a priestess, and on the vases the symbolic key, adorned with woollen threads, is sometimes borne by the priestess (Passeri III. 294, Welcker *Altē Denkm.* III. 450 ff. etc.): but there is no evidence for the Eleusinian Hierophant actually putting a key to the lips of the initiated. χρυσέα, divine, precious,—because of the truths revealed: O. T. 157 χρυσέας τέκνον Ἐλπίδος.

1053 προσπόλων Εὐμολπιδῶν. The Eleusinia had four chief ministrants. 1. The ἱεροφάντης. This office was hereditary in the Eumolpid gens; Plut. *De Exil.* 17

- 10 ἔνθ' οἶμαι τὸν ἐγρεμάχαν
 11 Θησέα καὶ τὰς διστόλους
 12 ἀδμητᾶς ἀδελφᾶς
 13 αὐτάρκει τάχ' ἐμμείξειν βοᾷ
 14 τοῦσδ' ἀνὰ χάρους·

1055

ἀντ. α'.

- ἧ που τὸν ἐφέσπερον
 2 πέτρας νιφάδος πελώσ'
 3 Οἰάτιδος *εἰς νομόν,

1060

1054 ἐγρεμάχαν L (with γρ. δρειβάταν in marg.), and so most MSS.: δρειβάταν A, R: δρειοβάταν F. Hermann combines the two readings, deleting Θησέα καὶ, so that ἐνθ' οἶμαι τὸν δρειβάταν | ἐγρεμάχαν τὰς διστόλους = antistr. vv. 1069 f., ἀμπυκτῆρια πωλικὰ (so Herm. for πῶλων) | ἀμβασίς, οἱ τὰν Ἰππίαν. Gleditsch also deletes Θησέα καὶ, but instead of τὸν δρειβάταν gives δρεῖταν: then ἐνθ' οἶμαι δρεῖταν | = 1069 -πυκτῆρια πῶλων, and the syllable ἀμ- closes v. 1068, as in the MSS.—Nauck conject. ἐνθ' οἶμαι λεὼν δρειβάταν |, which requires greater changes in v. 1069. See comment.

1055 For Θησέα καὶ Dindorf conject. Αἰγείδαν: Halm, ῥυσόμενον. For Θησέα

Εὐμολπος ἐμύησε καὶ μυεῖ τοὺς Ἕλληνας (as the earliest hierophant, and the ancestor of his successors). 2. The δαδοῦχος: hereditary in the gens of Callias and Hipponicus, which traced itself from Triptolemus. 3. The ἱεροκήρυξ: hereditary in the gens of the Κηρυκίδαι (or Κήρυκες). 4. The altar-priest, ἱερεὺς ὁ ἐπὶ βωμῷ, or ἐπιβώμιος, who offered the sacrifice. It is not known whether this office was hereditary. As some relationship seems to have existed between the Eumolpidae and the two other gentes, προσπόλων here possibly includes (2) and (3), but is more naturally taken of the ἱεροφάντης only. A hydria found at Cumae, and belonging to a Campanian collection now at St Petersburg, exhibits an Eleusinian group of deities and priests, among whom the ἱεροφάντης is distinguished by a long white stole, partly embroidered with gold, a myrtle wreath, and the thyrsus. (It is reproduced by Baumeister, *Denkmäler des kl. Alt.*, p. 474, pl. 520.)

1054 I incline to believe that the MS. words ἐνθ' οἶμαι τὸν ἐγρεμάχαν are sound, and that the variant δρειβάταν may have arisen by corruption from ἐγρεμάχαν. See Appendix on this passage. The fact that the antistrophic passage is certainly unsound in the MSS. has increased the doubt: see on 1069. ἐγρεμάχαν, 'rousing the fight,' is a fit epithet for the champion who overtakes the captors, and forces

them to a contest. Elsewhere we find only the fem. ἐγρεμάχη, as epithet of Pallas, *Hom. Hymn.* 5. 424. Cp. Bacchyl. 12. 100 [= 13. 67 of Kenyon's ed.] ἀερσιμάχους.

1055 Θησέα has the final α long in 1458, but short here: cp. Eur. *Hec.* 882 ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι, = 870 ed. Porson, who adds Philemon *ap. Athen.* 7. 307 Ε κεστρέ' ὀπτόν. Is the MS. καὶ after Θησέα genuine? If so, ἐμμείζειν is here intrans., like ἐπι-, προσ-, συμμηνύναι: and the sense is, 'Theseus and the two maidens will soon meet amid a battle-cry of confident prowess.' Thus with ἐμμείζειν we are to understand ἀλλήλους. The verb is fitting, because the maidens, though their sympathies are with Theseus, are in the midst of the hostile force. αὐτάρκει βοᾷ is dat. of circumstance. This I believe to be the right view. Not, 'Th. and the maidens will join battle with the foe,' sc. τοῖς πολεμοῖς: for the maidens are in the hands of the foe. Such a phrase is not defensible merely because in spirit they are with Theseus.

Many critics, however, now regard καὶ as spurious: for Θησέα καὶ Dindorf proposes Αἰγείδαν: for Θησέα καὶ τὰς Wecklein Θησέα παῖδας. The sense would then be:—'Theseus will soon bring the sisters into (i.e., will soon raise around them) a battle-cry of confident prowess,'—by attacking their captors. This is possibly right: but a change of καὶ τὰς into παῖδας is hardly likely. In *Ph.* 79 παῖ, which

where, methinks, the war-waking Theseus and the captives twain, the sister maids, will soon meet within our borders, amid a war-cry of men strong to save!

Or perchance they will soon draw nigh to the pastures on the west of Oea's snowy rock, ^{1st anti-}strophe.

καὶ τὰς Wecklein gives Θησέα παῖδας.—διστόλους L and most MSS.: διαστόλους B, Vat. In L this *v. l.* is indicated by a superscript *a*.

1056 ἀδμήτας L, F, L²: ἀδμήτας A and most MSS.—ἀδελφεὰς A, R, etc., which Herm. preferred, though supposing it to be pronounced as a trisyllable: ἀδελφὰς first hand in L (where S has inserted *ε* before *ας*), T, L², etc.

1057 αὐτάρκει] ἀνταρκεί Meineke, πανταρκεί Dindorf. **1059** ἤ] ἡ L.—ἐφέσπερον L first hand, corrected by S to ἐφ' ἔσπερον (schol. in marg. ἐπὶ τὸν ἔσπερον).

1060 νιφάδος] λιχάδος ('steep') Meineke.—πελώσ' MSS.: γρ. πελάζουσι L marg.: περῶσ' Hartung, and so Nauck, Wecklein.

1061 Οἰάτιδος] Nauck formerly conject. Οἰνάτιδος: see comment.—ἐκ νομοῦ MSS.:

Erfurdt changed to καί, is clearly sound. διστόλους = 'two journeying' sisters, —as borne off by their captors: see on 17 πικνύπτεροι. Not, 'separately carried off,' with ref. to two bands of Thebans (cp. 818).—αὐτάρκει, 'self-sufficing,' and so 'self-reliant,' giving confident promise of victorious rescue. τοῦσδ' ἀνά χ.: i.e. in Attica, before the border can be passed.

The poet has left the details of the rescue indistinct. Creon's guards first carried off the girls (844), and Theseus sent mounted Athenians in pursuit (897). Afterwards, Theseus commands Creon to lead him to where the girls are; if they are 'in these regions' (1020 ἐν τόποισι τοῖσδ'), Theseus himself will recover them: if, however, the guards are already flying with them, then Theseus has nothing to do; the mounted Athenians, who have already started, will pursue (1020 ff.). But from the words of Theseus in 1148 it is plain that they have been rescued by his personal prowess, of which he forbears to boast (κομπεῖν, 1149): and the same inference must be drawn from Antigone's words (1117). How are these facts to be reconciled? We can only suppose that the mounted Athenians, who started first, halted to watch the διστομοὶ ὁδοί (900), while Creon's guards also halted somewhere in concealment, to await their master. Theseus, with Creon, was thus enabled to overtake his Athenians before the struggle. The fact is that Sophocles did not care to think out these points,

about which an Athenian audience in the theatre would not trouble themselves. Cp. on O. T. 758.

1059 ff. Hartung's εἰς νομόν for the ms. ἐκ νομοῦ is certain. With the latter, we could only render: 'they will approach (the region) to the west of the snowy rock, out of (leaving) the pastures of the Oeatid territory.' The rare acc. with πελάζω could be supported by Eur. Andr. 1167 δῶμα πελάζει: but the ellipse of χώρον with τὸν ἐφέσπερον is surely impossible. νομοῦ, being always masc., could not agree with Οἰάτιδος, and the latter, without art., could not stand for Οἰάτιδος γῆς: while Οἰατέος is most improbable. πελώσ', if sound, must be fut. of πελάζω, as πελᾶν clearly is in El. 497. The evidence for a pres. πελάω is scanty (Hom. Hymn. 7. 44 πελάαν: poet. ap. Plut. Mor. 457 c imperat. πέλαι: Oppian Cyn. 1. 514 πελάει: cp. Veitch Irreg. Verbs). The fut. seems defensible here, as = 'they will (presently) approach': though Hartung's περῶσ' may be right. Construe, then:—ἡ που πελώσ' εἰς ἐφέσπερον πέρ. νιφ. Οἰάτιδος νομόν: 'or perchance they will presently approach the pastures to the west of the snowy rock of Oea.'

The place meant is not certain. See note and map in Appendix. But the scholium here deserves at least thus much weight: it is our one ancient warrant for a definite view. Like the other old scholia in L, it probably dates (in substance) from the later Alexandrian age, which possessed many Attic writings,

- 4 πάλοισιν ἡ ῥίμφαρμάτοις
 5 φεύγοντες ἀμίλλαις.
 6 ἀλώσεται· δεινὸς ὁ προσχώρων * Ἀρης, 1065
 7 δεινὰ δὲ ᾠησιδᾶν ἀκμά.
 8 πᾶς γὰρ ἀστράπτει χαλινός,
 9 πᾶσα δ' ὀρμάται * καθεῖς
 10 ἀμπυκτήρια <στομίων>
 11 ἄμβασις, οἱ τὰν ἱππίαν 1070
 12 τιμῶσιν Ἀθάνα
 13 καὶ τὸν πόντιον γαῖαόχον
 14 Ῥέας φίλον υἱόν.

εἰς νομὸν Hartung, Nauck, Wecklein.

1062 ῥίμφαρμαρτος (ο from υ) L first hand, corrected to ῥίμφαρμάτοις by the same, or by S.—ῥίμφαρμάτας...ἀμίλλαις B.

now lost, on the topography of Attica. The scholiast takes the *νιφὰς πέτρα* to be a rock or crag of Mount Aegaleos;—the same which was called *λεῖα πέτρα*, 'the smooth rock,' by Istros, a writer on Attica, c. 240 B.C., whom he quotes. The schol. then explains *Οἰάτιδος* by the fact that Aegaleos ἐπ' ἐσχάτων ἐστὶ τοῦ δήμου τούτου, 'skirts that deme,'—namely, of Ὀζη. It cannot reasonably be doubted that this statement about Ὀζη, if it did not rest on the scholiast's own knowledge, was derived from Istros, or from some other old writer on Attic topography.

The meaning will then be:—'Or perhaps the captors did not take the road through the pass of Daphnè, which goes by the sea-coast to Eleusis. Perhaps they went round the N. end of Aegaleos, and will soon be emerging on the Thriassian plain, to the west of Aegaleos, near the deme of Oea.' This is also Leake's view (*Demi of Attica* p. 154). The route supposed would be in the general line of that taken by Archidamus and the Peloponnesians in 431 B.C., when they moved from Oenoe E.S.E. to Acharnae, ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος, —i.e. keeping it to the S.,—διὰ Κρωπιάς, a deme in the valley between the N. end of Aegaleos and the S.W. end of Parnes. Hartung, referring to the *λεῖα πέτρα* of Istros, conjectures *λιτάδος*, as = 'smooth,' for *νιφάδος*: but though late poets could use *λιτός* for *λιτός*, the *ι* is most improbable for Soph.

1062 f. ῥίμφαρμάτοις ... ἀμίλλαις

= ἀμίλλαις ῥίμφα φερομένων ἀρμάτων (see on 710 αὐχμα...εὐίππων), emulous careers of swift chariots, as *El.* 861 χαλαργοῖς ἐν ἀμίλλαις, races of swift steeds: cp. *Ant.* 1065 τροχὸς ἀμιλλητήρας ἡλίου, rapid courses of the sun.

1065 ἀλώσεται, sc. ὁ Κρέων, 'he will be worsted' (not, 'captured,' since he was already in the hands of Theseus): cp. *Thuc.* 1. 121 μᾶ...νικῇ...ἀλίσκονται, they are sure to be overthrown by one victory of ours. For the ellipse of the subject, where the mind could readily supply it, cp. *Xen. Cyr.* 2. 4. 24 πορεύσονται διὰ τοῦ πεδίου εὐθὺς πρὸς τὰ βασιλῆα. καὶ ἦν μὲν ἀντιστήται, 'and if the enemy (the king) resist,' &c.—This is better than (1) 'the fugitive will be captured,' supplying ὁ φεύγων from φεύγοντες: (2) 'a capture will be made,'—taking the verb as impers.: or (3) 'the battle will be won,' ἀλώσεται ὁ ἀγών, as Elms. takes it, comparing 1148 ἀγὼν ἡρέθη.

1065 f. προσχώρων, the neighbours of the grove, the Coloniates (cp. 493); not, 'our neighbours the Thebans,' for the Chorus are predicting an easy victory, not a tough fight. Colonus and its neighbourhood had furnished a contingent to the party of rescue (897). ᾠησιδᾶν, schol. Ἀθηναίων: cp. Κεκροπίδαι, Ἐρεχθεῖδαι, Aeneadae, etc.: here, followers of Theseus from Athens, as distinct from the Coloniates. We could not well understand, with Ellendt, 'the Coloniates, and the followers of Theseus generally,' as if ᾠησιδᾶν included προσχώρων. ἀκμά,

borne on horses in their flight, or in chariots racing at speed.

Creon will be worsted! Terrible are the warriors of Colonus, and the followers of Theseus are terrible in their might. Yea, the steel of every bridle flashes,—with slack bridle-rein all the knighthood rides apace that worships our Queen of Chivalry, Athena, and the earth-girdling Sea-god, the son of Rhea's love.

1066 δεινὰ δέ] δέ is wanting in A, R.—Θησιδᾶν] θησιδᾶν L, F. **1068** **κ** κατ' ἀμπυκτήρια φάλαρα πῶλων | MSS.: Bothe gives, κατὰ | ἀμπυκτήρια πῶλων, deleting φάλαρα: Hermann, χαλῶσ' | ἀμπυκτήρια πωλικὰ |; Wecklein, κατὰ | ἀμπυκτήρια στομίῳν (so that -α στομίῳν = ἐγρεμάχαν in 1054): Dindorf, κατὰ | ἀμπυκ-

vigour, might: Pind. *Isthm.* 3. 68 ἀλλ' ὄνοτος μὲν ιδέσθαι, | συμπεσείν δ' ἀκμᾷ βαρύς, 'dread to grapple with in his strength.'

1068 **κ**. We require ~ — instead of the MS. κατ'. Bothe gets this by supposing non-elision of κατὰ before ἀμπυκτήρια. This, though rare, is possible: cp. *Αἰ.* 425 χθονὸς μολόντ' ἀπὸ | Ἑλλανίδος: *Τρ.* 510 Βακχίας ἀπο | ἤλθε. But I cannot believe κατὰ | ἀμπυκτήρια to be Greek, as meaning either (1) 'according to the full speed given by the head-gear,' i.e. by shaking the reins,—Paley: or (2) 'in the direction of the bridles,'—i.e. 'every horseman gives his steed its head,' Campbell. Instead of κατ', Hermann gives χαλῶσ': Schneidewin proposed καθεῖσ' (cp. Eur. *Bacch.* 695 καθείσαν εἰς ὤμους κόμας). This, if it had become κατεῖσ', might easily have shrunk to the MS. κατ', through the rest of the word being taken for εἰς.

ἀμπυκτήρια φάλαρα πῶλων is the MS. reading. Hesychius s.v. has: ἀμπυκτήρια· τὰ φάλαρα. Σοφοκλῆς Οἰδίποδι ἐν Κολωνῷ. This proves what the metre (on any view of 1054) already hinted,—that φάλαρα is a gloss. ἀμπυκτήριον here = 'bridle,' as ἀμπυκτήρ in Aesch. *Theb.* 461 ἵππους δ' ἐν ἀμπυκτήρσιν ἐμβριωμένους: where the schol. (minor) expressly says that ἀμπυξ (properly the head-band) was similarly used: κυρίως οἱ περὶ τὴν κεφαλὴν ἱμάντες τοῦ χαλινοῦ ἀμπυξ καλοῦνται; and so Quintus Smyrnaeus uses ἀμπυξ, 4. 511. It is but a slight poetical extension of meaning to use ἀμπυκτήρια as including the bridle-reins. The MS. πῶλων is against the metre, unless 1054 f. are very boldly altered (see Metrical Analysis). When the gloss φάλαρα had crept into the text, πῶλων (suggested by 1062) may have been tacked on to it. Wecklein's

conjecture, ἀμπυκτήρια στομίῳν ('the reins of the bits') gives an exact correspondence with 1054 ἐνθ' οἶμαι τὸν ἐγρεμάχαν. Nothing better has been suggested.

1070 ἀμβασίς, in such a context, needs not to be defined by πῶλων. For the apocope, cp. *Ant.* 1275 ἀντρέπων, n. οῦ, as if ἀναβάται had gone before: cp. *Αἰ.* 235 ὦν after ποίμνην: Her. 8. 128 περιέδραμε ὄμιλος, ... οἷ etc. Cp. 942 n. (αὐτοῖς after πῶλων). τὰν ἱππίαν: see on 55.

1072 **κ**. γαῖάσχοιν, in the Homeric use, is most simply explained as 'earth-embracer,' with ref. to the Homeric idea of Ὠκεανὸς flowing round the earth: though some understand 'reigning on earth' (as Zeus in heaven, and Hades in the nether world *Il.* 15. 190). Some take it here as = 'guarding our land,' like γ. Ἀρτεμιν in *O. T.* 160: and this certainly has more special point here. But would the constant Homeric epithet of Poseidon be applied to him in a sense different from the Homeric? All Greek hearers would think of the γαῖόχοος Ἐννοσίγαιος. 'Ρέας, here a monosyllable, as in *Il.* 15. 187,—the only instance of this form in *Il.* or *Od.*, but a dissyllable in *Hom. Hymn.* 5. 459, τὴν δ' ὦδε προσέειπε 'Ρέη λιπαροκρήδεμνος. Elsewhere in the *Hymns* the form is always 'Ρέη, as in *Il.* 14. 203. In Hes. *Th.* 634 'Ρεία is read.

Rhea, in the Greek theogony, is daughter of Uranos and Gaia, wife of Cronus, and 'mother of the gods.' The cult was that of the 'Phrygian Mother' Cybele in a special phase, and came very early to Greece from Lydia: in Attica it was intimately connected with the Eleusinian cult of Demeter (cp. *Hom. Hymn.* 5. 442, Eur. *Helen.* 1301 ff.). The Μητρώον at Athens, the temple of Rhea Cybele, contained a celebrated statue of the goddess, by Pheidias or his pupil Agoracritus.

- στρ. β. ἔρδουσ' ἢ μέλλουσιν; ὥς 1074
 2 προμνήσται τί μοι
 3 γνώμα τάχ' *ἀντάσειν
 4 τὰν δεινὰ τλασᾶν, δεινὰ δ' εὐρουσᾶν πρὸς αὐθαίμων
 πάθῃ.
 5 τελεῖ τελεῖ Ζεὺς τι κατ' ἄμαρ.
 6 μάντις εἴμ' ἐσθλῶν ἀγώνων. 1080
 7 εἴθ' ἀελλαία ταχύρρωστος πελειᾶς
 8 αἰθερίας νεφέλας κύρσαιμ' *ἄνωθ' ἀγώνων
 9 *αἰωρήσασα τοῦμόν ὄμμα.

τήρι' ~ ~ ~. For κατὰ Schneidewin conjectured καθεῖω'. Mekler suggests ταχεῖ' | ἀμπυκτήρια πάντα χαλῶσ'. 1074 ἔρδουσιν ἢ μέλλουσιν; ὥς | L. So the other MSS., except that some have ἔρδουσιν. Elmsley gives ἔρδουσ' (*sic*) ἢ μέλλουσιν; ὥς = 1085 ἰὼ Ζεὺ πάνταρχε θεῶν. Hermann, ἔρδουσιν ἢ μέλλουσ'; ὥς | (and so Dindorf, Blaydes); but in his ed. of 1841 ἔρδουσιν ἢ μέλλουσιν; ὥς | : cp. on vv. 1085 f.—Wecklein writes ἔρδουσ', οὐ (for ἢ) μέλλουσιν, with K. Walter. 1076 f. τάχ' ἂν δώσειν | τὰν δεινὰ τλάσαν δεινὰ δ' εὐρούσαν πρὸς αὐθομαίων πάθῃ MSS.—ἀντάσειν] Buecheler's correction of ἂν δώσειν. Musgrave conject. ἀνδῶσειν (the lemma of the schol. in L has ἀνδῶσειν, *sic*), which Campb., Paley and others receive: Turnebus, ἐνδῶσειν, approved by Elms. and most of the recent edd.: Blaydes, ἀνῶσειν: Halm,

1074 ἔρδουσ': 'are they (the pursuers) in action, or on the point of being so? for (ὥς) I have a foreboding, etc.' μέλλουσιν, sc. ἔρξειν: cp. Tr. 74 Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν, | ἐπιστρατεύειν αὐτὸν ἢ μέλλειν ἔτι: Ph. 567 ὥς ταῦτ' ἐπίστω δρᾶμεν', οὐ μέλλοντ' ἔτι: ib. 1255 ἀλλὰ κάμει τοι | ταῦτόν τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι.

1075 f. γνώμα μοι my mind προμνήσται τι (adv.) somehow pleads for the belief, presages. προμνήσθαι means (1) to woo for another, κόρην τινί: (2) fig., to seek to obtain anything for another, e.g. δῶρά τινι. The bold use here comes through the notion of *pleading*, or *speaking persuasively*, as the προμνήστρια to the maiden on behalf of the lover. This use is bolder than the fig. use in Plat. Menex. 239 c, where the question is of themes which have already been 'married to immortal verse', as distinguished from others in respect of which Poetry ἔτι ἔστιν ἐν μνηστεία, is still in the stage of courtship. Of these latter, says the orator, I will speak—ἐπαινοῦντά τε καὶ προμνῶμενον ἄλλοις ἐς ὧδας...αὐτὰ θεῖναι, commending them, and *wooing them for others* (i.e. for the poets), with a view to their putting them into verse. (A passage which has often been misunderstood as if προμν.

ἄλλοις meant 'pleading *with* others':—so Lidd. and Scott, with Ast.)

1076 ἀντάσειν (Buecheler),—a conjecture which had occurred independently to myself,—seems the most probable correction of ἂν δώσειν. The Chorus express a presentiment that they will soon again be brought face to face with the maidens who were dragged away before their eyes; and this prepares for the approaching entrance of Antigone and Ismene, 1097 τὰς κόρας γὰρ εἰσορώ. ἀντάω usu. takes a dat. of *meeting a person*, but sometimes a gen., as Il. 16. 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος (in battle). With the gen., ἀντάω also=κυρεῖν, τυγχάνειν: Od. 3. 97 ἤντησας ὀπωπῆς: Her. 2. 119 ξενίων ἤντησε μεγάλων. Cp. Soph. Ant. 982 ἀντάω' Ἐρεχθεῖδαν, she *attained unto* them (traced her lineage back to them). Here the idea of *obtaining back* is blended with that of being brought *face to face*. It is not, then, a valid objection that the Chorus do not *move to meet* the maidens.

To ἀνδῶσειν the objections are: (1) it could not possibly mean ἀποδῶσειν, 'give back.' In Pind. fr. 133. 3, the sole passage quoted for this sense, ἀνδιδόει ψυχὰν πάλιν is not 'gives back,' but 'sends up,' to the sunlight,—like γῇ ἀναδίδωσι καρπόν. We must not be confused by our

Is the battle now, or yet to be? For somehow my soul woos^{2nd} me to the hope that soon I shall be face to face with the maidens^{strophe} thus sorely tried, thus sorely visited by the hand of a kinsman.

To-day, to-day, Zeus will work some great thing: I have presage of victory in the strife. O to be a dove with swift strength as of the storm, that I might reach an airy cloud, with gaze lifted above the fray!

εὔσιαν. For τάχ' ἂν δώσων Nauck proposes τύχαν λῶω.—τᾶν...τλασάν...εὔρουσάν] Reisig made this correction (suggested as possible by the scholiast in L) of τὰν...τλάσαν...εὔρουσαν. He is followed by Elms., and by the others who read ἐνδῶσιν.—αὐθαίμων] Bothe's correction of αὐθομαίμων.

1083 αἰθερία 'κ νεφέλας Meineke.—κύρσαιμ' ἄνωθ' ἀγώνων Hermann: κύρσαιμ' αὐτῶν δ' ἀγώνων MSS. (αὐ made from αἰ in L): κύρσαιμι τῶνδ' ἀγώνων Wunder. 1084 αἰωρήσασα]

θεωρήσασα MSS. (in L a mark x is set against it): θεωρήσουσα Blaydes: ἐωρήσασα Wunder; which Dindorf receives, adding, however, 'Praestat fortasse αἰωρήσασα, non obstante syllaba brevi versus antistrophi 1095' (μολεῖν); and so Wecklein writes, who had himself suggested αἰωρούμεν' ὅμματ' ἴσχων. Nauck proposes θέα τέρψασα: Hartung, θέα πλήσασα: Tournier, θεωρὸν θέϊσα.—δύμμα] αἶμα Vat.: Meineke conject. ἐωρήσασα τοῦμὸν οἶμα.

'give up.' (2) To supply 'Creon' or 'the enemy' as subject is extremely awkward. (3) The *sing.* τὰν...τλάσαν, etc., which this requires, cannot well be defended on the ground that Antigone is chiefly thought of.

With ἐνδῶσιν we have to render:—'that the sufferings of those who have endured dread things, and found dread sufferings at the hands of kinsmen, will remit,'—become milder. Hippocrates (*Progn.* 43) uses the intrans. ἐνδιδόναι of a malady which *remits* its force. But is πάθη...ἐνδῶσιν tolerable here, where the question is not of the sisters' sufferings being *mitigated*, but of their triumphant deliverance from the hands of the enemy? If, again, ἐνδῶσιν = 'give up,' it incurs the 2nd and 3rd objections to ἀνδῶσιν.

1079 κατ' ἄμαρ here = κατ' ἡμέρα...τὸ νῦν (*Ai.* 753), as μοῖρα καθαμέρια (*El.* 1414) = 'the doom of to-day.'

1081 ἀελλαία: *O. T.* 466 ἀελλάδων | ἔππων. ταχύρροστος goes closely with it in sense, 'with a swift, strong impetus, as of the storm,' ταχέως ῥωομένη, ὡς ἀελλα: cp. *Il.* 23. 367 ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.

1083 ff. Hermann's ἄνωθ' for the αὐτῶν δ' of the MSS., with αἰωρήσασα for θεωρήσασα, gives the most probable correction of the passage. ἄνωθε, for ἄνωθεν, though it does not occur elsewhere in trag., is once used by Ar. *Eccl.* 698 (ἄνωθ' ἐξ ὑπερφῶν), and we can hardly

doubt that a tragic poet would have admitted it,—at least in lyrics,—when metre required. Note these points. (1) If we read τῶνδ' with Wunder, the gen. τῶνδ' ἀγώνων must be governed in one of two ways: (a) by κύρσαιμι, when αἰθερίας νεφέλας must mean, 'from a cloud.' This is possible (cp. *O. T.* 808 ὄχον...καθ' ἴκερο n.): but it is awkward. It is much more natural to take αἰθερ. νεφέλας with κύρσαιμι. (b) By something substituted for θεωρήσασα. Wecklein makes the gen. depend on αἰωρήσασα, as = 'having lifted above': but the gen. would mean 'from,' as *Ant.* 417 χθονὸς | ...ἀείρας: and the rise here is not from the fight below. He has since conjectured (*Neue Philol. Rundschau*, 1886, p. 386) αὐτῶν ἄνωθεν: which is near to the letters of L (see cr. n.): but αὐτῶν (referring to ἀγώνων in 1080) seems a little weak; and in any case I should prefer ἄνωθεν αὐτῶν. θέα τέρψασα, πλήσασα, etc., have no palaeographic likelihood, and are further condemned by the aorist tense where we should require the present. I had thought of τῶνδ' ἀγώνων | ὑπερθ' ἄρασα, but prefer Herm.'s remedy.—θεωρήσασα cannot be defended by Campbell's version, 'having gone as a spectator with mine eye.' θεωρήσουσα is read by Blaydes, who renders, 'to give my eye a sight.' This, as Paley says, is not Greek.—αἰωρεῖν, not ἑωρεῖν, is the classical Attic form: cp. on *O. T.* 1264.

- ἀντ. β'. ἰὼ θεῶν πάνταρχε, παντ- 1085
 2 ὅπτα Ζεῦ, πόροις
 3 γᾶς τᾶσδε δαμούχοις
 4 σθένει 'πινικεῖω τὸν εὐαγρον τελειῶσαι λόχον,
 5 σεμνά τε παῖς Παλλὰς Ἀθάνα. 1090
 6 καὶ τὸν ἀγρευτὰν Ἀπόλλω
 7 καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
 8 ὠκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς
 9 μολεῖν γὰρ τᾶδε καὶ πολίταις. 1095
 ὦ ξεῖν' ἀλλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
 ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
 τὰσδ' ἄσσον αὖθις ὧδε προσπολουμένας.

1085 f. ἰὼ Ζεῦ πάνταρχε θεῶν | παντόπτα πόροις MSS. (except that T and Farn. have the corrupt ὦ Ζεῦ τε παντάρχα θεῶν). Dindorf, ἰὼ πάνταρχε θεῶν, | παντόπτα Ζεῦ, πόροις: Hermann (ed. 1841) ὦ Ζεῦ θεῶν πανταρχέτα (= 1074 ἔρδουσιν ἢ μέλλουσιν; ὥς), | παντόπτα, πόροις.—Blaydes, ὦ Ζεῦ, θεῶν πάνταρχ', | ὦ παντόπτα, πόροις.—Meineke conject. παντόπτ' ὦ.—I place θεῶν before (instead of after) πάνταρχε, and Ζεῦ after

1085 f. In the MS. order of the words, ἰὼ Ζεῦ, πάνταρχε θεῶν (monosyll.) = 1074 ἔρδουσ' ἢ μέλλουσιν; ὥς, and παντόπτα, πόροις = 1075 προμῆναι τί μοι. This requires the final α of the voc. παντόπτα to be long, which is impossible, though some edd. tacitly assume it. Meineke's remedy, παντόπτ' ὦ, is not probable: and παντόπτας (nom. for voc.) could not stand here. The simple transposition which I have made in the text removes the difficulty. In 1088 the MSS. have ἐπινικεῖω σθένει: yet it is certain that the order of the words should be the reverse.

1087 δαμούχους (cp. on 458), the people of Attica.

1088 σθένει: cp. *Tr.* 497 μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας αἰέ. ἐπινικεῖω for ἐπινικίω. cp. *Ant.* 358 ὑπαίθρεια (Boeckh, for αἰθρία). τὸν εὐαγρον τελειῶσαι λόχον (grant to the Athenians) to accomplish the successful surprise,—the way-laying of Creon's guards, by which the Athenians will secure their quarry (ἄγρα), viz. the maidens. τὸν εὐαγρον, proleptic: cp. *Tr.* 477 τῆσδ' οὐνεχ' ἢ πολυφθορος | καθήρεθ' πατρὸς Οἰχαλία δδρει. λόχον, 'ambuscade,' seems here to have the more general sense, 'scheme of capture' (cp. *Od.* 4. 395 φράξεν σὺ λόχον θέλιο γέροντος, a way to take him): though there is nothing

in the scanty references to the pursuit which necessarily excludes the idea of a literal ambush. Taking λόχον as = 'company,' we could render, 'grant this to our folk,—that thou shouldst crown the successful band with victory' (τελειῶσαι): cp. *El.* 1508 ὦ σπέρμ' Ἀτρεῶς... | τῇ νῦν ὁρμῇ τελεωθέν, 'crowned with peace by this day's effort': but the construction thus supposed is less simple, while the frequent poetical association of λόχος with capture points to the other sense.

1090 σεμνά τε παῖς, sc. πόροι (from πόροις, 1086).

1091 τὸν ἀγρευτὰν, the hunter. Cp. Aesch. fr. 195 (Heracles, in the Προμηθεὺς Λυόμενος, when aiming his shaft at the eagle) Ἀγρεὺς δ' Ἀπόλλων ὀρθὸν ἰθύνει βέλος. Paus. (1. 41. 3) saw at Megara a temple dedicated to Ἀγροτέραν Ἀρτεμιν καὶ Ἀπόλλωνα Ἀγραιῶν. Xenophon, in his treatise on hunting, bids the hunter pray τῷ Ἀπόλλωνι καὶ τῇ Ἀρτέμει τῇ Ἀγροτέρα μεταδόναι τῆς θήρας (*Cyneg.* 6. 13).—Note the change from vocative (Ζεῦ), and 3rd pers. (παῖς) with optat., to the constr. of acc. and infin. with στέργω. Cp. *O. T.* 204 Δύκει' ἄναξ... 209 τὸν χρυσομίτραν τε κικλήσκω: Aesch. *P. V.* 88 ὦ διὸς αἰθήρ etc.... καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

1092 f. ὀπαδὸν... ἐλάφον, as follow-

Hear, all-ruling lord of heaven, all-seeing Zeus! Enable the guardians of this land, in might triumphant, to achieve the capture that gives the prize to their hands! So grant thy daughter also, our dread Lady, Pallas Athena! And Apollo, the hunter, and his sister, who follows the dappled, swift-footed deer—fain am I that they should come, a twofold strength, to this land and to her people.

Ah, wanderer friend, thou wilt not have to tax thy watcher with false augury,—for yonder I see the maidens drawing near with an escort.

παντόπτα: see comment.

1088 σθένει' πινικίῳ Hermann: ἐπινικίῳ σθένει L, F: ἐπινικίῳ (or ἐπινικίῳ) σθένει the other MSS.

1093 ὠκυπόδων] ὠκυπόρων B, Vat.

1094 ἄρωγός MSS.: ἄρωγός Wecklein.

1096 τῷ σκοπῷ MSS.: τὸν σκοπὸν Elms., Wecklein. **1098** προσπολουμένας MSS.: Bergk conject. προσπωλουμένας: Wecklein, πρὸς σ' ὀρμωμένας: Hartung, προσπελωμένας: Mekler, ναυστολουμένας: Nauck, τῷ κόρα... τῷδ' ἄσπον ὧδ' ἴοντε προσπόλων μέτα.—If any change were needed, an easier one would be πρὸς σ' ὀδουμένας.

ing them in the chase. Artemis Ἀρροτέρα had a temple at Athens in the suburb Ἄγραι, on an eminence by the Ilissus; and to her, as 'smiter of deer,' the festival of the Ἐλαφηβόλια was held in the month thence named (Mar.—Apr.). *Hom. Hymn.* 27. 2 ἐλαφιβόλον, ἰοχέαιραν, ... | ἥ κατ' ὄρη σκίοντα καὶ ἄκριας ἡμερόεσσας | ἄγρη τερπομένη παγχρῆσσα τόξα τιταίνει. She is also ἔλλοφόνος, *Corp. Inscr.* 5943 (ἔλλος, a faun), *θηροκτόνος*, *θηροφόνος*, etc.—*πυκνοστίκτων*: cp. Eur. *Hipp.* 215 εἶμι πρὸς ὕλαν | καὶ παρὰ πεύκας, ἵνα θηροφόνου | στείβουσιν κύνες, | βαλταῖς ἐλάφοις ἐγχεριπτομένα *Alc.* 584 ποικιλόθριξ | νεβρός.

1094 στέργω, 'I desire.' Schol. σημαίνει μὲν οἷον προσέειμαι· τελευτᾷ δὲ εἰς ἴσον τῷ προκαλοῦμαι, "the (literal) sense is nearly, 'I approve' (or 'consent'); but the ultimate (or virtual) sense is, 'I invoke'." The scholiast saw the impropriety of rendering, 'I am content that the gods should come to help us,' and so imagined this transition of meaning. His only fault lay in starting from the special and derivative sense of στέργειν, 'to be content,' and not from its primary sense, 'to love,' whence poetry could easily draw the neighbouring sense, 'to desire.' So in *O. T.* 11 στέρξαντες = 'having formed a desire.' Hermann and others take στέργω here as = 'I entreat,'—getting the idea of 'praying' through that of 'revering' (as implied in the

στοργή of children for parents, etc.). Hermann so takes the word in the Orphic *Argonautica* 772 μελιχίοις στέρξου τε παραιφάμενος ἐπέεσσιν ('entreat him'), where Ruhnken conjectured θέλξου.

διπλὰς ἄρωγός, two aids (abstract for concrete), Apollo and Artemis. Cp. *O. T.* 164 τρισσοὶ ἀλεξιμοροι προφάνητέ μοι (Zeus, Apollo, Artemis).

1096—1210 Third ἐπεισόδιον. The maidens are restored to their father by Theseus; who also brings word that an unknown suppliant has placed himself at the altar of Poseidon, praying to speak with Oedipus.

1096 τῷ σκοπῷ μὲν, 'to thy watcher at least' (cp. 802 ἐμοὶ μὲν). The Chorus, left alone with the blind man, has acted as his watchman. μὲν implies, 'if my mere *presage* (1075) did not persuade, my eyes, at least, may be trusted.'

1098 προσπολουμένας has been much suspected (see cr. n.). The verb προσπολεῖν elsewhere occurs only in the act. as = to be a πρόσπολος (with dat., Eur.). So δορυφορεῖν = to be a body-guard, ραβδουχεῖν to be a lictor. And if the passives δορυφορεῖσθαι (Plat., etc.) and ραβδουχεῖσθαι (Plut. *Num.* 10) can mean to be escorted by δορυφόροι or ραβδόχοι, it is not plain why the pass. προσπολεῖσθαι should not mean to be escorted by πρόσπολοι. The attendants are the ὀπάονες (1103) of Theseus. The version 'moving hither' (Schaefer) is wrong.

- ΟΙ. ποῦ ποῦ; τί φής; πῶς εἶπας; AN. ὦ πάτερ πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
ΟΙ. ὦ τέκνον, ἥ πάρεστον; AN. αἶδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.
ΟΙ. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε. 1105
AN. αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
ΟΙ. ποῦ δῆτα, ποῦ 'στόν; AN. αἶδ' ὁμοῦ πελάζομεν.
ΟΙ. ὦ φίλτατ' ἔρνη. AN. τῷ τεκόντι πᾶν φίλον.
ΟΙ. ὦ σκῆπτρα φωτός. AN. δυσμόρου γε δύσμορα.
ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110
θανῶν ἂν εἶην σφῶν παρεστῶσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
ἐμφύντε τῷ φύσαντι, *κᾶναπνεύσατον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.

1099 ὦ πάτερ ὦ πάτερ L and most MSS.: the second ὦ is omitted by B, T, Vat., Farn. 1100 τόνδ'] τῶνδ' L, L². 1102 πάρεστον made from πάρεστιν in L. 1103 φιλτάτων ὀπαόνων L first hand: τ' was added by the same, or by S. The other MSS. have τ'.

1104 πρόσσελθ' L, L² (which adds σου after πατρί), F: προσέλθετ' the rest.—μηδαμὰ L, with most MSS.: μηδαμὰ B, Vat. 1105 This v. was omitted in the text of L, and was added in the margin either by the first hand, or (as seems more probable) by S, with τότε instead of δότε. This τότε is in L², T, Farn.: the rest have δότε. 1109 δυσμόρου τε MSS.: δυσμόρου γε Reiske. 1110 ἔτ' ἂν] ὅταν L. 1111 θανῶν] Blaydes conject. τανῶν, or τὰ λοιπ', or οὐδ' ὥς: Mekler, αἰῶν ἂν εἴη.

1100 f. τίς ἂν...δοίη, 'who would give?' = 'oh that some one would give!' Aesch. *Ag.* 1448 τίς ἂν... | μόλοι φέρονσ' ἐν ἡμῖν | μοῖρ' ἀπέλευτον ὕπνον. So more often πῶς ἂν. Δοίη, by a sudden gift of sight to the blind eyes.

1103 φιλτάτων τ'. The omission of τ' by the first hand in L was clearly a mere slip. From 1117, and from the words of Theseus himself (1148), it is manifest that he is supposed to have aided personally in the rescue. Cp. on 1054 ff.

1104 f. μηδαμὰ, οὐδαμὰ are used by the poets when the final must be short; μηδαμῇ, οὐδαμῇ, when it must be long. Where, as here, either form is possible, L is not a safe guide in choosing between them. The μη-adverb occurs 5 times in Soph.: here L has μηδαμὰ: in *Ph.* 789 (a like case) μηδαμῇ. Above, 517, where μηδαμὰ is necessary, L has μηδαμὰ: in

1698 (a like case), μηδαμῇ. The οὐ-adv. occurs 4 times in Soph., and L has always οὐδαμὰ, which is necessary only in *Ant.* 874, while οὐδαμὰ is necessary *ib.* 830: either could stand *ib.* 763, *Tr.* 323. Thus L's perispomenon form has displaced a necessary -ά in 3 places, while only one place of all 9 requires the long form.

τὸ μηδαμὰ ἐλπισθὲν ἤξειν, the generic μή, one which was never expected, etc.,—and which, therefore, is the more welcome. Cp. *O. T.* 397 ὁ μηδὲν εἰδώς, n.—βαστάσαι δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφήσαι (*Suidas s. v.*): Eur. *Alc.* 917 φίλλας δλόχου χεῖρα βαστάζων.

1106 ἃ τεύξει need not be explained as an attraction for ὦν τεύξει, since the neut. plur. acc. of pronouns and adjectives can stand after τυγχάνειν and κυρεῖν, rather as a cognate or adverbial acc. than as directly governed by the verb: cp. Aesch. *Cho.* 711 τυγχάνειν τὰ πρόσ-

OE. Where—where? How? What sayest thou?

Enter ANTIGONE and ISMENE, with THESEUS and his attendants, on the spectators' left.

AN. O father, father, that some god would suffer thine eyes to see this noble man, who hath brought us here to thee!

OE. My child!—ye are here indeed? AN. Yea, for these strong arms have saved us—Theseus, and his trusty followers.

OE. Come ye hither, my child,—let me embrace you—re-stored beyond all hope!

AN. Thy wish shall be granted—we crave what we bestow.

OE. Where, then, where are ye? AN. Here approaching thee together.

OE. My darlings! AN. A father loves his own.

OE. Props of mine age! AN. And sharers of thy sorrow.

OE. I hold my dear ones; and now, should I die, I were not wholly wretched, since ye have come to me. Press close to me on either side, children, cleave to your sire, and repose from this late roaming, so forlorn, so grievous!

1112 πλευρὰν ἀμφιδέξιον (*sic*) L, L²: πλευρὸν ἀμφὶ δεξιὸν most MSS.: πλευρὸν ἀμφιδέξιον Mudge. ἀμφιδέξιον Madvig. **1113** ἐμφύσᾳ L, with an acute accent also on *v*. The first hand wrote (I think) ἐμφύσᾳ, meaning that, notwithstanding the accent, the *a* was short: the first corrector changed *ύ* to *υ*, and a later hand restored the acute accent, but without deleting the circumflex. Gl. in mg. by S, ἀντὶ τοῦ ἐμφύσαι. (Duebner thinks that the first hand wrote ἐμφύτε.) ἐμφύτε A, R: ἐμφύσα most MSS. (ἐμφύσα second Juntine ed.): ἐμφύντε Mudge.—κἀναπνεύσατον is my emendation. κἀναπαύσατον L (made from κἀναπαναστέον), with most MSS.: κἀναπαύσατον B, T, Vat., Farn.

1114 τοῦ πρόσθ' ἐρήμου τοῦδε (τε superscript) δυστήνου πλάνου L: τοῦ τε (not τοῦδε) A and most MSS. τὸν πρόσθ' ἐρημον Sehrwald, and so Wecklein: τοῦ πρόσθ' ἐρήμον τόνδε δύστηνον πλάνου Herwerden.

φορά, and see on O. T. 1298.—σὺν πόθῳ ... ἡ χάρις, the grace shown (by granting thy wish) is combined with a desire (on our own part).

1108 ἔρην, like θάλας (which, however, was used only in nom. and acc. sing.).—τῷ τεκόντι as Aesch. *Cho.* 690: so the allusive *πλυν.*, O. T. 1176. πάν, sc. τεχθέν.

1109 σκηπτρα: see on 848. φωτός: cp. 1018.

1111 θανὼν can mean only, 'having died,'—'after my death': but the reading, which has been suspected, seems sound. The sense is:—'were I to die now, I could not after my death be said to have been altogether unhappy, when my last hours had been thus cheered.'

1112 ἐρέσατε... πλευρὸν ἀμφιδέξιον, 'press each her side (to mine) on right and left'—Antigone on his one hand, Ismene on the other. Cp. O. T. 1243

ἀμφιδέξιοις ἀκαίς, with the fingers of both hands, where see n.

1113f. ἐμφύντε, clinging close, like the Homeric ἐν δ' ἄρα οἱ φύ χειρὶ (*Il.* 6. 253), ἐφιν ἐν χερσὶν ἕκαστος *Od.* 10. 397, *clasped* my hands, each and all. For the paronomasia with φύσαντι cp. O. T. 878 (χρησίμῳ χρήται) n.: for the masc. ending, see on 1676 ἰδόντε.

With κἀναπαύσατον (note that L has κἀναπαναστέον) the words are usu. taken to mean, 'and give me relief from this hapless wandering, desolate before,'—*i.e.* since Antigone was carried off (844). πλάνον, then, must mean, 'wanderer's doom,' for we cannot explain it merely of restless movements on the scene since his daughter's departure. But this seems forced. Wecklein explains it *figuratively*, of the insecurity felt by a blind man who has no guide ('Haltlosigkeit und Unsicherheit, wie sie der Blinde ohne Führer

- καί μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρὸς ἔξαρκεὶ λόγος.
- AN. ὃδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
οὐ *κάσσι τοῦργον· τοῦμόν ᾧδ' ἔσται βραχύ.
- OI. ᾧ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς 1120
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.
ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην·
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ'. ἐπεὶ τό γ' εὐσεβὲς 1125
μόνοις παρ' ὑμῖν ἡῦρον ἀνθρώπων ἐγὼ
καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.

1116 ταῖς τηλικαῖσδε] τοῖς τηλικαῖσδε Nauck. **1118** καὶ σοὶ τε τοῦργον τοῦμόν
ἔσται βραχύ L. So the other MSS., except that L² has καὶ σοὶ γε: T and Farn.
ἔσται δὴ βραχύ, prob. a conject. of Triclinius. Hermann: καὶ σοὶ τε τοῦργον τοῦτ'
ἔμοι τ' ἔσται βραχύ. Wex: οὐ κάσσι τοῦργον· τοῦμόν ᾧδ' ἔσται βραχύ. Spengel:
καὶ σοὶ γε τοῦργον τοῦμόν εἰρηται βραχύ. Wecklein: καὶ σοὶ τε κάμοι τοῦμόν ἴσταται
βραχύ. Enger: κείσει σὺ τοῦργον, τοῦτ' ἐμόν δ' ἔσται βραχύ. Mekler: εἰσει τε
τοῦργον· τοῦμόν ἐστάτω βραχύ. Arndt: καὶ σοὶ τόδ' ἔργον τοῦμόν ἡνυσται βραχύ.
Blaydes: καὶ σοὶ τε χῆμιν τοῦργον ᾧδ' ἔσται βραχύ. **1119** This v. is written

fühlt'). But how could πλάνου alone denote this mental state? Neither τὸν πρόσθ' ἔρημον τοῦδε δυστήνου πλάνου nor τοῦ πρ. ἐρήμου τόνδε δύστηνον πλάνου mends matters. Schneidewin (rightly, I think) referred πλάνου to the carrying away of the maidens by Creon's guards, rendering, 'repose from your late forlorn and hapless wandering.' But ἀναπαύσαστον could not thus stand for the midd.: when the act. seems to do so, there is an acc. to be mentally supplied, as Thuc. 4. 11 ἀναπαύοντες ἐν τῷ μέρει, (not 'resting,' but) 'relieving (their comrades) in turn': Xen. H. 5. 1. 21 ἐπειδὴ δὲ ἀπείχε πέντε ἢ ἑξ στάδια τοῦ λιμένος ἡσυχίαν εἶχε καὶ ἀνέπαυε (sc. τὰς ναῦς). I would read κἀναπνεύσαντο: for the gen. cp. Aἰ. 274 ἔλῃζε κἀνέπνευσε τῆς νόσου: Il. 11. 382 ἀνέπνευσαν κακότητος: 15. 235 ἀναπνεύσωσι πόνον. At such a moment it is surely natural that the father should have a word of sympathy for the late terror and distress of his helpless daughters, instead of dwelling solely on the pain to himself of being left without their support. The εἰ in L is a trace of the truth.

1116 ταῖς τηλικαῖσδε: i.e. it is not fitting for young maidens to make long speeches in such a presence. The epithet need not be pressed as implying extreme youthfulness (cp. 751). We seem to hear a covert criticism on some drama in which this maxim had been neglected. (A similar allusion has been supposed in El. 1289 ff., but is doubtful: see n. there.) So Eur., in Ph. 751, ὄνομα δ' ἐκάστου διατριβὴ πολλὴ λέγειν, glances at Aesch. Theb. 375—652, and in fr. 165 at Soph. Ant. 563 f.—Cp. 1148.

1117 ᾧδ'...τοῦδε: cp. El. 981 τοῦτω φιλεῖν χρὴ, τῷδε χρὴ πάντα σέβειν· | τῷδ' ἐν θ' ἑορταῖς etc.: Ant. 384 ἡδ' ἔστ' ἐκείνη..., | τήνδ' ἐλλομεν etc.

1118 Hermann's change of the ms. τοῦμόν into τοῦτ' ἔμοι τ' has been accepted by many edd. But the sense is most unsatisfactory. If τοῦργον means the deed of rescue, as is most natural, the meaning will be: 'this deed will be a short story both for thee and for me': i.e. 'I shall not have to relate it, and you will be so much interested in listening to Theseus that you will not find it

And tell me what hath passed as shortly as ye may; brief speech sufficeth for young maidens.

AN. Here is our deliverer: from him thou shouldst hear the story, father, since his is the deed; so shall my part be brief.

OE. Sir, marvel not, if with such yearning I prolong my words unto my children, found again beyond my hope. For well I wot that this joy in respect of them hath come to me from thee, and thee alone: thou hast rescued them, and no man beside. And may the gods deal with thee after my wish,—with thee, and with this land; for among you, above all human kind, have I found the fear of heaven, and the spirit of fairness, and the lips that lie not.

between v. 1120 and v. 1121 in L, but the first hand has pointed out the right order by placing β', α', γ' in the margin. **1120** εἰ φανέντ'] ἐμφανέντ' A.—μηκυνῶ Elms.

1121 τὴν ἐς τάσδε μοι] σὴν (from σὴν) ἐς τὰς δέ μοι L. σὴν is in all MSS.: τὴν Musgrave.

1124 πόροιεν L. The first hand wrote πορείε. S added ν, to make πόροιεν, but, instead of writing οἱ over the εἰ (written ᾠ), tried to alter the latter. πορείεν F: πορείαν L². παρείεν Meineke.—ὡς] οἳ? Hartung.

1125 τό γ'] τοῦτό γ' L, F: τόδ' L².

tedious.' But is this tolerable,—to say nothing of the somewhat ungracious suggestion that the account of their deliverer's exploit would otherwise be fatiguing? The alternative version would be worse still: 'this task (viz. that of reciting, or of hearing) will be short both for thee and me.' I cannot but think, then, that this popular correction, though palaeographically easy, is untenable.

I have little doubt that Wex is right, or nearly so, in his οὐ κάστι τοῦργον. The λόγος should be his to whom belongs the ἔργον. This supposes an accidental loss of οὐ, after which κάστι grew into καί σοί τε. The words τοῦμόν ὧδ' ἔσται βραχὺ then mean, 'my part will thus be brief' (as you desire it to be, 1115)—consisting simply in referring Oed. to Theseus.

1119 Take πρὸς τὸ λιπαρὲς with μηκύνω λόγον: 'do not wonder if with eager insistence I prolong my words to my children, now that they have appeared unexpectedly': πρὸς τὸ λ.=λιπαρῶς, as πρὸς βίαν=βιαίως, πρὸς ἡδονήν=ἡδύως: A². 38 πρὸς καιρὸν=καιρῶς: El. 464 πρὸς εὐσέβειαν (λέγει)=εὐσεβῶς. It is possible to join πρὸς τὸ λ. with θαυμάζει, as Schneidewin and others do, comparing Tr. 1121 φοβεῖ πρὸς τοῦτο: but such a constr. for θαυμάζειν is without example. τέκνα, acc. governed by

μηκύνω λόγον as=διὰ μακρῶν προσηγορῶ: see on 223: cp. 583, 1150. ἀέλπτα, adv.: cp. 319.

1121 τὴν ἐς τάσδε, having reference to them, i.e. caused by their return. Cp. εἰς in τό γ' εἰς ἐαντόν (O. T. 706 n.), Eur. Or. 542 ἡτύχησεν ἐς τέκνα.

1122 μηδενός, instead of οὐδενός, gives the emphasis of strong assurance: cp. on 797.

1124 ὡς instead of ὅ or οἷα: cp. the phrase διδόναι εὖ (642). Schneidewin cp. Hom. Hymn. 5. 136 δοῖεν...τέκνα τεκέσθαι | ὡς ἐθέλουσι τοκῆες: Ant. 706 ὡς φῆς σύ, κοῦδέν ἄλλο, τοῦτ' ὁρθῶς ἔχειν.

1125 αὐτῷ τε κ.τ.λ.: see 462 n., and cp. 308.

1125f. τό γ' εὐσεβές: see on 260. μόνους: on 261.

1127 τοῦπικέες: an equitable and humane disposition. Arist. Eth. N. 5. 10 τὸ ἐπικέες δίκαιον μὲν ἔστιν, οὐ τὸ κατὰ νόμον δέ, ἀλλ' ἐπ' ἀνθρώπου νομίμου δίκαιον. Her. 3. 53 τῶν δικαίων τὰ ἐπικέεστερα προτιθείσι, 'prefer the more equitable course to the letter of their right.' Soph. fr. 699 ὅς οὔτε τοῦπικέες οὔτε τὴν χάριν | οἶδεν, μόνην δ' ἔστερξε τὴν ἀπλῶς δίκην (speaking of Hades). Cp. Isocr. or. 15 § 300; Athens might be called the ἄστυ τῆς Ἑλλάδος both for other reasons καὶ μάλιστα διὰ τὸν τρόπον τῶν ἐνοικοούντων (the Athenian character): οὐδένas γὰρ εἶναι πραοτέρους οὐδὲ κοινο-

εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε·
 ἔχω γὰρ ἄχω διὰ σέ κούκ ἄλλον βροτῶν.
 καὶ μοι χέρ', ὠναξ, δεξιὰν ὄρεξον, ὥς
 ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
 καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγὼς
 θιγεῖν θελήσαιμ' ἀνδρὸς ᾧ τίς οὐκ ἐνι
 κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
 οὐδ' οὖν ἐάσω· τοῖς γὰρ ἐμπεύροις βροτῶν
 μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
 σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
 μέλον δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

1130

1135

ΘΗ. οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
 τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω,
 οὐτ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη·
 βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

1140

1129 ἄλλον] ἄλλον L (made from ἄλλον), R, Vat. **1130** καὶ μοι χαῖρ' ὠναξ· δεξιὰν τ' ὄρεξον ὥς L. καὶ χαῖρέ μ' ὦ ναξ B: καὶ μοι χαῖρέ μ' ὦ ναξ Vat.: καὶ μοι χέρ', ὦ ναξ A, R, L². **1131** τ' ἢ (sic) θέμις L: θ' ἢ θέμις B, T, Vat., Farn., and so Elms.: τ' εἰ θέμις A, R, L². **1132** πῶς δ' ἂν ἄθλιος γεγὼς MSS. (Hermann πῶς σ' for πῶς δ'): Dindorf conject. πῶς ἂν ἀγνὸν ὄντα σε: Mekler, πῶς δ' ἂν ἔρνος Αἰγέως.

τέρους οὐδ' οἷς οικειώτερον ἂν τις τὸν ἅπαντα βίον συνδιατρίψειεν: 'no people are gentler, or of larger sympathies, or more kindly associates throughout life.'

1128 εἰδὼς δ' ἀμύνω κ.τ.λ., 'and I have experienced these qualities which I requite (acknowledge) with these words': cp. *Ph.* 602 (the gods) ἔργ' ἀμύνουσιν κακά, requite evil deeds. The stress is on εἰδὼς, which is interpreted by the next v., ἔχω γάρ etc. Better thus than, 'and I am conscious that I requite these merits (merely) with these (feeble) words.' For that sense we should need something like φαύλοις δ' ἀμύνων οἶδα τοῖς λόγοις τάδε.—Others render: 'And as one who has had experience I thus support these sayings (about Athens),' τὰδε being an adverbial cogn. acc., as *O. T.* 264 τὰδ' ὥσπερ ἐλ τοῦμοῦ πατρός | ὑπερμαχοῦμαι. But τοῖσδε τοῖς λόγοις would then refer to what others say of Athens, whereas it plainly refers to what he himself has just said.

1131 f. ψαύσω, sc. αὐτῆς. εἰ θέμις, 'if it is lawful,'—a reverential or courteous formula usu. employed when the speaker believes that the act is lawful,

as fr. 856. 14 εἰ μοι θέμις, θέμις δὲ τάληθῆ λέγειν, | Διὸς τυραννεῖ πλευνόμενων,—if it is lawful to say so,—and it is lawful to say the truth,—she (Aphrodite) sways the heart of Zeus: so *Tr.* 809 f., etc. Here, however, the impulse of Oed. is abruptly checked by the thought that he is defiled:—καίτοι τί φωνῶ; 'but what am I saying?'

1132 ff. πῶς σ'. Hermann's change of δ' to σ' is necessary, since otherwise the sense would be, 'and how could I wish to touch a man,—I who,' etc.; when ἀνδρὸς would be unendurably weak. But the words ἄθλιος γεγὼς are clearly sound. ἄθλιος being a euphemism like συμφορά said of a defilement or crime (*O. T.* 99). There is no justification for the bold change πῶς ἂν ἀγνὸν ὄντα σε (Dind.), or the still bolder πῶς δ' ἂν ἔρνος Αἰγέως (Mekler). Cp. the words of Heracles (when stained with blood-guilt) to Theseus, Eur. *H. F.* 1233 φεύγ', ὦ ταλαίπωρ', ἀνόσιον μίαισιν ἐμὴν.

τίς οὐκ=πᾶσα: cp. *O. T.* 1526 οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν; (n.): fr. 871 ὅπου τίς ὄρνις οὐχὶ κλαγγάνει;—κηλὶς κακῶν, *O. T.* 833 κηλὶδ'.

I know these things, which with these words I requite; for what I have, I have through thee, and no man else.

Stretch forth thy right hand, O king, I pray thee, that I may touch it, and, if 'tis lawful, kiss thy cheek.—But what am I saying? Unhappy as I have become, how could I wish thee to touch one with whom all stain of sin hath made its dwelling? No, not I,—nor allow thee, if thou wouldst. They alone can share this burden, to whom it hath come home.—Receive my greeting where thou standest; and in the future still give me thy loyal care, as thou hast given it to this hour.

TH. No marvel is it to me, if thou hast shown some mind to large discourse, for joy in these thy children, and if thy first care hath been for their words, rather than for me; indeed, there is nought to vex me in that.

1133 τίς L (not τις), but the accent has been added by S. **1135** βροτῶν MSS.: Nauck, who brackets the word, proposes κακῶν: Dindorf, ἐμῶν. **1136** τάδε] Nauck conject. κακά. **1137** σὺ δ'] σύ τ' L, with δ' written above. **1139** οὐτ' εἴ τι] οὐτοι τι A: οὐτοι τι R. **1141** οὐτ' Elms.: οὐδ' MSS.—προὔλαβες] προὔβαλες Vat. **1142** Nauck brackets this v.—βάρους] βέλος Vat.

ἐμαντῶ συμφορᾶς ἀφιγμένην. ξύνουκος: Plat. *Phileb.* 63 D ἀρ' ἐτι προσδεῖσθ' ὑμῶν τὰς μεγίστας ἡδονὰς ξύνουκος εἶναι...; cp. on *O. T.* 337.—οὐκ ἔγωγέ σε, sc. θέλω θιγέιν: οὐδ' οὖν, nor indeed will I allow it (εἰ καὶ σὺ θέλεις).

Oedipus is indeed *τερός* (287), as the suppliant of the Eumenides, and *εὐσεβής* (*ib.*), as obeying the word of Apollo; but at this moment he feels that, in the eye of religious law, he is still formally what Creon has just called him—*πατροκτόνος* and *ἀναγνος* (944). Contrast the more passionate strain of his words in *O. T.* 1413, when he urges the Thebans to cast him forth—*ἔτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγέιν*. To touch him—he there says—can defile no one, because his unique doom places him apart.

1135 βροτῶν is changed by Nauck to κακῶν, and by Dindorf to ἐμῶν ('my affairs'), on the ground that *ἐμπεροῖς* needs definition. But if the preceding words leave any need for such definition, it is supplied in the next v. by *συνταλαίπωρεῖν τάδε*. Only those who, like his daughters, are already involved in the family sorrows can show him the offices of affection without fear of a new stain from the contact.

1137 αὐτόθεν, i.e., 'from where thou now art,'—without drawing near to receive an embrace. Cp. *Il.* 19, 76 τοῖσι δέ

καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων | αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς,—from where he sat, without rising.

1138 ἐς τόδ' ἡμέρας: cp. *El.* 14 τοσόνδ' ἐς ἡβης: *ib.* 961 ἐς τοσόνδε τοῦ χρόνου (to this time of thy life).

1139 f. οὐτ' εἴ τι κ.τ.λ.: lit., 'if you have used somewhat great (πλέον) length of speech': *ἔθου*=ἐποίησω. Cp. *Thuc.* 5. 89 οὔτε μετ' ὀνομάτων καλῶν...μήκος λόγων ἄπιστον παρέξομεν. *τυ* (adv., *O. T.* 969) courteously softens the phrase.—*θαυμάσας ἔχω*=*τεθαύμακα*: cp. 817: Plat. *Phaedr.* 257 c τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω, and *ib.* 258 B οὐχ ὥς ὑπερφρονούντες, ... ἀλλ' ὥς τεθαυμακότες. For the perfect, see on 186 τέτροφεν.

1141 οὐτ': see cr. n. and cp. on 450. *πρὸ τοῦμοῦ προὔλαβες* κ.τ.λ., received their words first, in preference to speech with me. We need not supply *ἔπος* with *τοῦμοῦ*, which='my part,' 'what I had to say'; cp. *Ty.* 1068 εἰ τοῦμόν ἀλγείς μάλλον. The verb *προλαμβάνει* nowhere = *προαιρεῖσθαι τί τινος*, to prefer one thing to another. It is *πρὸ τοῦμοῦ* which here suggests preference, while *προὔλαβες* merely expresses priority in time.

1142 γάρ='indeed,' conveying an assurance.

- οὐ γὰρ λόγοισι τὸν βίον σπουνδάζομεν
 λαμπρὸν ποεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
 δείκνυμι δ'· ὦν γὰρ ὤμοσ' οὐκ ἐψευσάμην 1145
 οὐδέν σε, πρέσβυ· τάσδε γὰρ πάρειμ' ἄγων
 ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
 χῶπως μὲν ἄγων ἡρέθη, τί δέι μάτην
 κομπεῖν, ἃ γ' εἴσει καὶ τὸς ἐκ τούτων ξυνών;
 λόγος δ' ὃς ἐμπέτωκεν ἀρτίως ἐμοὶ 1150
 στεῖχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
 σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι·
 πράγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
 ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
 ὥς μὴ εἰδότης αὐτὸν μηδὲν ὦν σὺ πυνθάνει. 1155
 ΘΗ. φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
 οὐκ ὄντα, συγγενῇ δέ, προσπεσόντα πῶς
 βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
 θύων ἔκυρον ἡνίχ' ὠρμώμην ἐγώ.

1148 χῶπως μὲν ἄγων οὗτος ἡρέθη, τί δέι μάτην MSS. and Ald.: in F the corrector has deleted μάτην, and so Schaefer. χῶπως μὲν δδ' ἄγων Brunck: χῶπως μὲν ἄγων Heath. Meineke suggests χῶπως μὲν οὐτος (omitting ἄγων).—For ἡρέθη Naber conject. διεκρίθη. **1149** εἴσει] οἴση Vat.—τούτων] ταύταιν MSS. See comment. on v. 445.

1145 δείκνυμι δ': cp. on 146 δηλῶ δ'.

1145 f. The usu. constr. is ψεύδειν τινά τιος, while ψεύδειν τινά τι is comparatively rare: and so here οὐδέν seems to be adv., while ὦν (=τούτων ᾧ) is gen. after ἐψευσάμην. So I should take Plat. *Legg.* 921 A τὴν τιμὴν τῶν ἔργων ὀφειλέτω ὦν ἂν τὸν ἐκδόντα ψεύσῃται, 'of which he has disappointed the contractor,'—though an attraction of acc. into gen. is equally possible. ὤμοσα: 1040.

1147 For the gen. with ἀκραιφνεῖς cp. 1519: Eur. *Hipp.* 949 κακῶν ἀκήρατος.

1148 ἡρέθη: cp. Her. 9. 35 οὕτω δὴ πέντε σφί...ἀγῶνας τοὺς μεγίστους...συγκαταίρει, helps them to *conquer* in five of the most important contests. Nauck formerly conjectured ἄγων='the captor' (Creon).—Cp. on 1116.

1150 f. λόγος, by inverse attraction, instead of an acc. λόγον governed by συμβαλοῦ γνώμην as=συνδιάσκεψαι (cp. on 223). Cp. Eur. *Phoen.* 940 ἐκ γένους δὲ δεῖ θανεῖν | τοῦδ', δὲ δράκοντος γένους ἐκπέφυκε παῖς. When the antecedent is thus drawn into the case of the relat.,

the case is more often the acc.: see on 56 τόπον. λόγος here=a subject for consideration (cp. our 'argument' in the old sense of 'theme'). ἐμπέτωκεν, has presented itself to me: so Plat. *Prot.* 314 C περὶ τίνος λόγου διελεγομένας ὃς ἡμῖν κατὰ τὴν ὁδὸν ἐνέπεσεν.

συμβαλοῦ γνώμην, not 'collect your thoughts' (Blaydes), but 'contribute your opinion,' i.e. help me to decide what should be done. Her. 8. 61 (Adeimantus in the council of Greek leaders) πόλιν...τὸν Θεμιστοκλέα παρεχόμενον οὕτω ἐκέλευε γνώμας συμβάλλεσθαι, 'he said that T. should have a city to represent before he contributed his views.' Plat. *Polit.* 298C (if we should decide) ξυλλέξαι...ἐκκλησίαν..., ἐξεῖναι δὲ καὶ τῶν ιδιωτῶν καὶ τῶν ἄλλων δημιουργῶν περὶ τε πλοῦ καὶ περὶ νόσων γνώμην ξυμβαλέσθαι.

1152 εἰπεῖν θαυμάσαι: for the inf. act., cp. on 37, 461. So O. T. 777 (τύχη) θαυμάσαι μὲν ἀξία, | σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.

1153 ἄνθρωπον, emphatic (as O. T. 977, cp. *ib.* 1528 θνητὸν ὄντ'). A mortal

Not in words so much as deeds would I make the lustre of my life. Thou hast the proof; I have failed in nothing of my sworn faith to thee, old man; here am I, with the maidens living,—yea, scathless of those threats. And how the fight was won, what need that I should idly boast, when thou wilt learn it from these maidens in converse?

But there is a matter that hath newly chanced to me, as I came hither; lend me thy counsel thereon, for, small though it be, 'tis food for wonder; and mortal man should deem nothing beneath his care.

OE. What is it, son of Aegeus? Tell me;—I myself know nought of that whereof thou askest.

TH. A man, they say,—not thy countryman, yet thy kinsman,—hath somehow cast himself, a suppliant, at our altar of Poseidon, where I was sacrificing when I first set out hither.

1150 λόγος MSS.: λόγον Ald., Brunck: λόγου H. Estienne.—ἐκπέπτωκεν A, B, R: ἐκπέπτωκεν L, F, T, Vat., Farn. **1151** στίχων τι L, F: στείχοντι the other MSS.—γνώμην] γνώμη Suidas. **1153** οὐδέν', made from οὐδέν, L: οὐδέν' B, T, Vat., Farn.: οὐδέν A, F, R, L².—ἀνθρώπων MSS.: ἄνθρωπον schol. **1155** ὥς (sic) μ' εἶδόν' L, F. **1156** σοὶ μὲν ἔμπολον] Nauck conject. σοὶ γ' ὁμόπολον. **1159** ὁρώμην L, L², F: ὠρώμην the other MSS.

cannot read the future, and therefore can never be sure that an incident, seemingly trivial, will not prove momentous.

1154 f. τί δ' ἔστι; cp. 311.—δίδασκέ με ὥς μὴ εἶδόν'. The μὴ is due to the imperative: cp. *Ph.* 253 ὥς μὴδὲν εἶδόν' ἴσθι μ' ὦν ἀνιστορεῖς: *ib.* 415 ὥς μὴκέτ' ὄντα κείνον ἐν φάει νόει: *Plat. Rep.* 327 C ὥς τοίνυν μὴ ἀκουσομένων οὕτω διανοείσθε. ὥς οὐ, instead of ὥς μὴ, sometimes stands, however, with the partic. (esp. in gen. or acc. absol.), although the verb is imperative: *Eur. Med.* 1311 ὥς οὐκέτ' ὄντων σὺν τέκνων, φρόντιζε δῆ: *Lys. or.* 27 § 16 μὴ...ἀξημίους ἀφίετε...ὥς περ τοῦ ὀνείδους ἀλλ' οὐ τῆς γῆρας αὐτοῖς μέλον. And, when the verb is *not* imperative, ὥς οὐ in such cases is normal, as *Xen. Mem.* 2. 3. 3 τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥς περ ἐκ πολιτῶν μὲν γιγνομένων φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένων: *Thuc.* 4. 5 ἐν ὀλιγωρίᾳ ἐποιοῦντο, ὥς...οὐχ ὑπομενοῦντας: 6. 24 ἔρως ἐνέπεσε τοῖς πᾶσιν...ἐκπλεῦσαι...ὥς...οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν. This is against referring μὴ εἶδόν' here to a cause independent of the imperative, viz. to the mental conception implied by ὥς: for though (e.g.) εἰδίδας ὥς μὴ εἶδόντα could mean, 'you instructed me on the supposition that I knew not,' usage indicates that ὥς οὐκ εἶδόντα would then have

been preferred.

1156 f. ἡμῖν, ethic dat. (81).—ἔμπολον: cp. 637. As Theseus was returning from the rescue, word had been brought him that a stranger had seated himself as a suppliant on the steps of the altar of Poseidon at Colonus (see on 55). This man said merely that he was a kinsman of Oedipus; and that he wished to speak a few words to him (1162). The fact that he was not from Thebes, but from Argos (1167), seems to have been inferred from something in his dress, for Theseus says that he does not *know* whence the man had come (cp. 1161). Polyneices took this precaution of becoming a *κέτης* because he did not know what power might now be at the command of the paternal anger which he foresaw (cp. 1165).

προσπεσόντα πως: lit., 'having somehow rushed to' the altar: *i.e.* he had come in the absence of those Colonians who had hurried from the sacrifice to the rescue (899), and no one had witnessed his arrival. (Cp. 156 προπέτης, 915 ἐπεισπεσων.) πως could not mean, 'for an unknown reason.'

1158 f. βωμῷ with προσπεσόντα, rather than locative dat. with καθίσθαι: with the latter cp. 1160 θάκημα, 1163 ἔδρα (*O. T.* 15 προσήμεθα, *ib.* 20 θακεί,

- ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι; 1160
 ΘΗ. οὐκ οἶδα πλὴν ἐν· σοῦ γάρ, ὡς λέγουσί μοι,
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
 ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν *μόνον
 αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
 ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;
 ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς
 ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.
 ΟΙ. ὦ φίλτατε, σχές οὐπερ εἶ. ΘΗ. τί δ' ἔστι σοι;
 ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγε. 1170
 ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.
 ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;
 ΟΙ. παῖς οὐμός, ὠναξ, στυγνός, οὗ λόγων ἐγὼ
 ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
 ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175

1160 προσχρήζοντι L.

1164 f. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' αἰτεῖν ἀπελθεῖν ἀσφαλῶς τῆς δεῦρ' ὁδοῦ MSS. I read with Vauvilliers, who corrects μολόντ' to μόνον, and adds τ' after ἀπελθεῖν. Other conjectures are: (1) Musgrave, μόνον τ' for μολόντ'. (2) Heath, μολόντ' | αἰτεῖν ἀπελθεῖν τ'. (3) Nauck (formerly) θέλοντ' | αἰτεῖν ἀπελθεῖν.

1168 προσχρήζει B, T, R, Vat., Farn.

and *ib.* 2 n.).—**ἔκυρον**. In Eur. *Hipp.* 746 κύρων was restored by Heath from MS. κύρων (*v. l. ναίων*); elsewhere Attic poets have only κυρέω. *Il.* 23. 821 has κύρον: *Hom. Hymn.* 5. 189 κύρε: and the form was used by the Alexandrian poets. It seems unnecessary, then, to conjecture κυρών *ἐθνον* (Blaydes).—**ἥνιχ' ὀρμώμην**, 'when I first set out,' lit., 'when I proceeded to set out': *i.e.* when he left the sacrifice, summoned by the cry of the Chorus, 887.

1160 τῷ θακήματι, instrum. dat.: προσ- as in *προσαυτεῖν* (cp. on 122).

1161 f. σοῦ seems to be an objective gen. with μῦθον, a colloquy with thee (cp. *ἐμὴν λέσχαν*, 167). We find αἰτῶ τινα, παρά τινος, πρὸς τινος, etc., but never the simple gen. αἰτῶ τινος (like *δέομαι τινος*).—**οὐκ ὄγκου πλέων**, on a subject of no great pretensions,—*i.e.* not so important as to demand any great exertion from the old man. Cp. Eur. *Ph.* 717 *ἔχει τιν' ὄγκον τάργος Ἑλλήνων πάρα*. This seems better than to take ὄγκου here as 'effort,' a sense which it bears (in a different context) below, 1341 βρα-

χεί σὺν ὄγκῳ (*non magna mole*). If we rendered, 'of no great compass' (*i.e.* length), **οὐκ ὄγκου πλέων** would merely repeat **βραχύν**.

1164 f. Heath's insertion of τ' after ἀπελθεῖν is necessary, unless we adopt Nauck's ἐλθεῖν θέλοντ', *i.e.* 'they say that, wishing to confer with you, he asks that he may retire safely from his journey hither' (his journey to Attica from Argos): but this throws too much stress on the *return*. Vauvilliers seems clearly right in restoring μόνον from the MS. μολόντ'. The latter would go with ἐλθεῖν: 'they say that he asks that, having approached, he may confer with you': but this is weak; and it would be even worse to take μολόντ' as 'after his arrival' (at Colonus). μόνον fits the tone of the context. The suitor prefers his request in as modest a strain as possible.

1167 f. κατ' Ἄργος. This brings the first flash of light to Oed.,—he remembers Ismene's words (378). Cp. on 1156. τοῦτο is best taken as acc. after τυχεῖν: cp. 1106 n., and *O. T.* 1155 τί προσχρήζων μαθεῖν; But it might, of course, be

OE. Of what land is he? What craves he by the supplication?

TH. I know one thing only; they say, he asks brief speech with thee, which shall not irk thee much.

OE. On what theme? That suppliant posture is not trivial.

TH. He asks, they say, no more than that he may confer with thee, and return unharmed from his journey hither.

OE. Who can he be who thus implores the god?

TH. Look if ye have any kinsman at Argos, who might crave this boon of thee.

OE. O friend! Say no word more! TH. What ails thee?

OE. Ask it not of me— TH. Ask what?—Speak!

OE. By those words I know who is the suppliant.

TH. And who can he be, against whom I should have a grief?

OE. My son, O king,—the hated son whose words would vex mine ear as the words of no man beside.

TH. What? Canst thou not listen, without doing what thou

1169 ὦ φίλτατ' ἴσχεις οἷ (i from ὅ) περ εἰ L.—ἴσχεις B, F, Vat.: ἴσχε L²; ἐπίσχεις A, R: εἴχεις T, Farn.—ὦ φίλτατε, σχές Heath: ὦ φίλτατ', ἴσχε σ' Doederlein.—οὐπερ A, with most MSS.: οὐπερ L (made from οὐπερ): ἦπερ (sic) T, Vat. **1171** προστάτης] πρόστροπος Hartung. **1172** ὅν γ' ἐγὼ] ὅν ἂν ἐγὼ Vauvilliers.

acc. after προσχρήζοι, τυχεῖν being epexegetic inf.

1169 σχές οὐπερ εἰ, 'stop where thou art,' i.e. 'say no more'—do not go on to urge that I should receive this visitor. Cp. Eur. *I. A.* 1467 σχές, μή με προλήψης: *Hērō.* 1354 σχές, ἀπειρηκὸς σὼμ' ἀναπαύσω. This correction (Heath's) of the MS. ἴσχεις is much better than Doederlein's ἴσχε σ'. While the intrans. ἴσχε is common as 'hold!' (Plat. *Prot.* 349 E etc.), we never find ἴσχε σε in that sense.—**τ(δ') ἐστι σοι**; 'what is the matter with thee?' Cp. 311.

1170 πράγματος πόλου; The construction δέομαι σοῦ τινοσ, though less freq. than δέομαι σοῦ τι, occurs in good prose, as Xen. *Cyr.* 8. 3. 19 δέομενοι Κύρου ἄλλος ἄλλης πράξεωσ.

1171 ἀκούων τῶνδ', hearing these words (1167): cp. 418: for τῶνδ' referring to what precedes, 787.—ὅς=ὅστις: *O. T.* 1068 μήποτε γνοίης δς εἰ: *Ai.* 1259 μαθὼν δς εἰ. Plat. *Meno* 80 D περὶ ἀρετῆς, δ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. *Her.* 9. 71 γηνομένης λέσχης δς γένοιτο αὐτὸν ἄριστος.

προστάτης, one who presents himself before a god as a suppliant: so 1278: schol. ὁ ἱκέτης, ὁ προσεσσηκὼς τῷ βωμῷ. Elsewhere the word always='protector'

or 'patron' (as *O. T.* 303, 411, 882, *Tr.* 209). Cp. *El.* 1377 ἡ σε (sc. τὸν Ἀπόλλωνα) πολλὰ δὴ | ἀφ' ὧν ἔχοιμι λιπαρεῖ προσστην χερσί, 'have oft come before thee with offerings of my best in suppliant hand.'

1172 ὅν γ' ἐγὼ ψέξαιμι, who is he, to whom I could possibly have any objection? See note in Appendix on 170; and cp. Aesch. *P. V.* 292 οὐκ ἐστίν ὄτω | μείζονα μοῖραν νείμαιμι ἢ σοί. Distinguish 561 ὁποίας ἐξαφισταίμην, which is not strictly similar (see n. there).

1173 f. στυγνός has greater force through its position: 'my son, king—a son whom I hate': cp. 1615 σκληράν. **λόγων**: for the gen. cp. 418. **ἄλγιστα ἀνδρῶν**,=ἄλγιον ἢ παντός ἄλλου ἀνδρὸς (λόγων), more reluctantly than the words of any one else. The usage is similar to that by which a Greek could say, πυραμίδα ἀπελίπετο ἐλάσσω τοῦ πατρός (*Her.* 2. 134), instead of τῆς τ. π., or ἦν ὁ πατήρ. Cp. *O. T.* 467 n. More often the words would mean, ἄλγιον ἢ πᾶς ἄλλος ἀνὴρ (so οἶμαι κάλλιστ' ἀνθρώπων λέγων, Plat. *Ion* 530 C).

1175 ἃ μὴ: 'such things as thou dost not wish' (*quae non cupias*): cp. 1186, 73 n.

- χρήζεις; τί σοι τοῦδ' ἐστὶ λυπηρὸν κλύειν;
 ΟΙ. ἔχθιστον, ὧναξ, φθέγμα τοῦθ' ἥκει πατρί·
 καὶ μή μ' ἀνάγκη προσβάλης τάδ' εἰκαθεῖν.
 ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει·
 μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. 1180
 ΑΝ. πάτερ, πιθοῦ μοι, κεῖ νέα παραινέσω.
 τὸν ἄνδρ' ἔασον τύνδε τῇ θ' αὐτοῦ φρενὶ
 χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται,
 καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.
 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
 γνώμης, ἃ μή σοι συμφέροντα λέξεται.
 λόγων δ' ἀκοῦσαι τίς βλάβη; τά τοι *κακῶς
 ἡρμημέν' ἔργα τῷ λόγῳ μηνύεται.
 ἔφυσας αὐτόν· ὥστε μῆδὲ δρῶντά σε
 τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ, 1190

1176 τοῦδ' Elms.: τοῦτ' MSS. 1178 εἰκαθεῖν Elms.: εἰκάθειν MSS.: cp. on v. 1015.
 1181 πείθου F.—καὶ εἰ L, L².—νεα without accent L. 1183 θεῷ δ', with θ written above, L. 1184 νῶν] νῦν R.—τὸν τὸν L, with three dots over the first: cp. v. 353. 1187 ἀκού'σαι τίς βλάβη· L. The first hand seems to have written ἀκούσαι, meaning ἀκουσαι (imperat. aor. midd.); and when this was corrected, the accent was left: cp. 1113, 1124.—καλῶς MSS. (καλὰ B, Vat.): κακῶς Herm. 1188 ἡρμημέν'] εἰρημέν' L².—ἔργα] ἔργω (sic), B, Vat.—Blaydes conject. εὐρημέν' ἔργω καὶ λόγῳ.

1176 The emphasis is on κλύειν, not on τοῦδ': 'why is it painful to thee to give this man a *hearing*?' Theseus has no need to ask, 'why is it painful to thee to hear *this man*?'—for he knows already how Oed. has been treated by his sons (599). The sense is thus the same as if we kept the MS. τοῦτ': 'why is this thing painful to thee,—namely, to hear?' (Cp. *Ph.* 1121 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότιγ' ἀπόσῃ: and *O. T.* 1058.) But, when the question has already been put in an abstract form (οὐκ ἀκούειν ἐστὶ etc.), it would be tame to reiterate it in the same form. By τοῦδε it is adapted to the particular case. Cp. 1117 τοῦδε χρὴ κλύειν.

1177 φθέγμα τοῦθ' (art. omitted, as 629), 'that voice'—his son's. The blind man could not express loathing more vividly: cp. 863. ἥκει, has come to be: *O. T.* 1519 θεοῖς γ' ἔχθιστος ἦκα. (Not, 'has come hither'.)

1178 μὴ μ' ἀνάγκη προσβάλης, 'do not force me to the necessity' of yielding,—the ἀνάγκη being, as it were, a rock on which his course is driven: cp.

Aesch. *Eum.* 564 τὸν πρὶν δλβον | ἔρματι προσβαλὼν...ὤλετ'. We cannot properly call this 'an inverted expression' for μὴ μοι ἀνάγκην προσβάλης, which would suggest a wholly different image: cp. *Tr.* 255 ὅρκον αὐτῷ προσβαλὼν: *id.* 41 ἐμοὶ πικρὰς | ὠδῖνας...προσβαλὼν.—εἰκαθεῖν: cp. 862, 1015.

1179f. τὸ θάκημ' (1160), his suppliant ἔδρα at the altar of Poseidon, in whose name he implored the boon. ἐξαναγκάζει: cp. 603. If we point at σκόπει, as is best, then μὴ...ἦ is elliptical: '(be-ware, I say) lest.' Cp. Plat. *Gorg.* 462 E ΠΩΛ. τίνας λέγεις ταύτης; ('what calling do you mean?') ΣΩ. μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, 'I fear it may be scarcely courteous to say the truth.'

πρόνοια...τοῦ θεοῦ, respect for the god: Andoc. or. 1 § 56 εἰπον...ἃ ἤκουσα..., προνοία μὲν τῶν συγγενῶν καὶ τῶν φίλων, προνοία δὲ τῆς πόλεως ἀπάσης. Cp. on *O. T.* 978. φυλακτέα, must be *observed*, like φυλάσσειν νόμον, ὅρκια, etc. For slightly different, though kindred, uses of the verb, cp. 626, 1213.

1181 πιθοῦ μοι, 'comply with me,'

wouldst not? Why should it pain thee to hear him?

OE. Most hateful, king, hath that voice become to his sire:—lay me not under constraint to yield in this.

TH. But think whether his suppliant state constrains thee: what if thou hast a duty of respect for the god?

AN. Father, hearken to me, though I be young who counsel. Allow the king to gratify his own heart, and to gratify the god as he wishes; and, for thy daughters' sake, allow our brother to come. For he will not pluck thee perforce from thy resolve,—never fear,—by such words as shall not be spoken for thy good. But to hear him speak,—what harm can be in that? Ill-devised deeds, thou knowest, are bewrayed by speech. Thou art his sire; so that, e'en if he were to wrong thee with the most impious of foul wrongs, my father,

1189 κἄφυσας Heimsoeth.—μήτε MSS. (made from μήτε in L): μηδὲ Dawes.

1190 τὰ τῶν κακίστων δυσσεβεστάτων MSS. (L has δυσσεβστάτων, with the second σ written above by S.) The following conjectures may be noticed:—

grant this wish, as *EL* 1207, *Tr.* 470 (n.): while πείθου is rather, 'be persuaded,' as *EL* 1015, and above, 520.—καί where εἰ καί would be normal: cp. 661. νέα: see on 751: cp. 1116.

1182 f. τὸν ἄνδρα τόνδε, Theseus (cp. 1100). 'Allow him at once to gratify his own mind (his hinted desire that Polynices should be heard, 1175), and to gratify Poseidon as he wishes to do,' i.e. by granting the prayer made in Poseidon's name. The whole phrase χάριν παρασχέιν belongs to both clauses; ἃ is acc. of respect. The subj. τὸ βούλεται is Theseus, not ὁ θεός.—These two vv. mark two leading traits in the character of Theseus—his sense of justice (φρενί), and his piety (θεῶ).

1184 ὕπαικει here=συνχώρει, 'concede to us that...'; so παρίκειν in prose.

1185 f. παρασπάσει, sc. ὁ κασίγνητος. Cp. *Ant.* 791 σὺ καὶ δικαίων ἀδίκους | φρένας παρασπᾶς ἐπὶ λῶβῳ, 'thou wrenchest the minds e'en of the just unto injustice, for their bane.'—ἃ μή=(ταῦτα) ἃ μή (1175), 'in respect of such words as shall not be spoken for thy good,'—a tribute, marked by feminine tact, to her father's judgment. λέξεται is always pass. in trag.: cp. 581 δηλώσεται, and see on *O. T.* 672.

1187 κακῶς is Hermann's easy and certain correction of the MS. καλῶς. 'Evilly devised deeds are disclosed by speech': i.e. even supposing that Poly-

neices is harbouring ill designs, the best way to discover them is to converse with him. Cp. *Ant.* 493 φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπῆς, | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων,—where the bad conscience is supposed to bewray itself even before (πρόσθεν) investigation. With καλῶς, the words are merely 'a rhetorical generality,' as Campbell (who retains it) says: i.e. speech is a good thing, 'for it is by speech that all man's best discoveries are revealed.' But surely we need something more relevant to the matter in hand.

1189 ff. Meineke rejects the three verses, 1189—1191, because (1) ἐφυσας αὐτὸν is too abrupt: (2) it is too much to tell Oed. that he must bear anything from his son: (3) the phrase τὰ τῶν κακίστων etc. is indefensible. As to (1), few readers can fail to perceive that the 'abruptness' is both forcible and pathetic at the moment when she turns from colder and more external arguments to the plea of natural affection. As to (2), it is enough to observe that Antigone means, 'The relationship between parent and child is indelibly sacred. No wickedness on your son's part can alter the fact that he is your son.' As to (3), see next n.

1190 δυσσεβέστατ', ὦ (Dawes) seems right: it amends the MS. τὰ τῶν κακίστων δυσσεβεστάτων by simply striking off the final ν. 'The most impious among the

θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
 ἀλλ' *ἔασον· εἰσὶ χάτεροις γοναὶ κακαὶ
 καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι
 φίλων ἐπιδαῖς ἐξεπάδονται φύσιν.
 σὺ δ' εἰς ἐκείνα, μὴ τὰ νῦν, ἀποσκοπεῖ 1195
 πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες·
 κὰν κείνα λεύσσης, οἶδ' ἐγώ, γνῶσει κακοῦ
 θυμοῦ τελευτὴν ὥς κακὴ προσγίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τάνθυμῆματα,
 τῶν σῶν ἀδέρκτων ὁμμάτων τητῶμενος. 1200
 ἀλλ' ἥμιν εἶκε· λιπαρεῖν γὰρ οὐ καλὸν

(1) Toup: τὰ τῶν κάκιστα (adv.) δυσσεβεστάτων, approved by Porson on Eur. *Hec.* 618 (=620 Dind.), and received by Brunck, Elms., etc. (2) Toup's later emendation, made also by Musgrave: τὰ τῶν κακίστων κάσεβεστάτων. (3) Reisig: τὰ τῶν κακίστων δυσσεβέστατ' ἄν, where ἄν goes with εἶη, Reisig's correction of εἶναι, in v. 1191. (4) Dawes: τὰ τῶν κακίστων δυσσεβέστατ', ὦ, received by most of the recent edd.—Wecklein thinks v. 1190 spurious: Meineke rejects all the three vv., 1189—1191. 1191 θέμις mss. and most edd.: θέμιν Dawes, Mudge, Heath, approved by Porson: Elmsley has θέμιν in his text, but supports θέμις in his note. σοὶ θεμιτὸν εἶναι Hartung. 1192 ἀλλ' αὐτὸν L (from αὐτόν): the other mss. have either ἀλλ' αὐτόν or ἀλλ' αὐτόν: in A σε is written above, and R has ἀλλὰ σεαυτὸν, as if the sense were σεαυτὸν (κακῶς δράσεις). Elmsley conject. ἀλλ' ἔα αὐτόν (to be scanned as --): Blaydes, ἀλλ' ἔαυτόν (sic): London ed. of 1722, ἀλλ' ἔασον,

worst of deeds' is a vehement phrase suited to the passion of the appeal. Among evil deeds, τὰ κακά, those which outrage gods or kinsfolk form a class, τὰ δυσσεβῆ. If κακίστων were changed to κάκιστα, the latter must be an adv., and τῶν δυσσεβεστάτων must be masc.: 'the deeds of men who in the worst way are most impious.' κάσεβεστάτων ('the deeds of the worst and most impious men') is less probable.

1191 θέμις σέ γ' εἶναι. The mss. here agree in the nominative. Vauvilliers suggested that ἐστὶ might be supplied, taking σέ γ' εἶναι in the sense of σέ γ' ὄντα, and comparing ἐκὼν εἶναι, etc. This may be rejected, as may also Reisig's δυσσεβέστατ' ἄν, with εἶη for εἶναι: for then we should require οὐδὲ in 1189. Is θέμις, then, indeclinable in this phrase? That is now the received view. It rests, however, solely on the fact that our mss. have θέμις, and not θέμιν, here, and in four other places, Plat. *Gorg.* 505 D, Xen. *Oec.* 11 § 11, Aelian *Nat. An.* 1. 60, Aesch. *Suppl.* 335. Porson believed that, with Dawes, we ought to

read θέμιν. That is my own opinion; but, as the question must be considered doubtful, I have preferred to leave θέμις in the text, and to submit the evidence in the Appendix.

1192 ἀλλ' αὐτόν· εἰσὶ, etc., is the traditional reading, on which ἀλλ' αὐτόν was a variant, adapted, seemingly, to the fatuous interpretation, 'Nay, you will hurt yourself' (see cr. n.). It is a robust faith which can accept ἀλλ' αὐτόν as an aposiopesis. ἀλλ' ἔασον, 'Nay, allow (him to come),' is perhaps the best remedy, since we can suppose αὐτόν to have been an explanatory gloss which supplanted the verb. For the synizesis cp. *O. T.* 1451 ἀλλ' ἔα με, n. ἀλλ' ἔα αὐτόν as=--~ is surely impossible for tragedy. Musgrave's ἀλλ' εἶξον is intrinsically preferable to either, but leaves the corruption unexplained. I had thought of αἰδοῦ νυν ('have compassion on him'). If αὐτόν had supplanted νυν, ΑἰΔ might have become ΑΛΔ.

1194 ἐξεπάδονται φύσιν, 'are charmed out of their nature': lit. 'are subdued by the charm, in their nature' (acc. of

it is not lawful for thee to wrong him again.

Oh, let him come: other men, also, have evil offspring, and are swift to wrath; but they hear advice, and are charmed from their mood by the gentle spells of friends.

Look thou to the past, not to the present,—think on all that thou hast borne through sire and mother; and if thou considerest those things, well I wot, thou wilt discern how evil is the end that waits on evil wrath; not slight are thy reasons to think thereon, bereft, as thou art, of the sight that returns no more.

Nay, yield to us! It is not seemly for just suitors to

which most of the recent edd. receive: Wunder, ἀλλ' ἔα νυν (so Herm., Hartung): Dobree, ἀλλ' ἔα τὰδ': Musgrave, ἀλλ' ἀνυσον or ἀλλ' εἶξον. **1194** ἐξαπάδονται L (with gl. καταπαύονται), L², F: ἐξεπάδονται (or ἐξεπάδονται) the other MSS.

1195 ἐκεῖνα, μὴ | ἐκεῖνα μοι Camerarius: a conjecture which Hermann also had made, but afterwards rejected. **1196** ἀ' πάθεσ L (it was never ἀπαθεσ).

1197 λύσῃσ L, and so (or λύσῃς) the other MSS.: λείσῃσ Pierson. (ἐξῃσς Toup: ἀλύξῃσ Reisig.) **1199** οὐχι βίαια (sic) L, F (οὐχι): οὐ βίαια the other MSS.: οὖν βίαια Heath: οὐχι βαῖα Musgrave, Brunck: Hesych. s.v. βαῖόν· ὀλίγον, μικρόν·

Σοφοκλῆς δὲ Οἰδίποδι ἐν Κολωνῷ· οὐ βαῖα, ἀντὶ τοῦ ἀφθονα καὶ πολλὰ.

respect). Plat. *Phaed.* 77 E ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ τοιαῦτα φοβεῖται· τοῦτον οὖν πειρώμεθα πείθειν μὴ δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια. Ἀλλὰ χρῆ, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης ἡμέρας, ἕως ἂν ἐξεπάσῃτε ('charm him out of us'). Plut. *De Iside et Os.* 384 A τὰ κρούματα τῆς λύρας, οἱ ἐχρῶντο πρὸ τῶν ὑπῳων οἱ Πυθαγόρειοι, τὸ ἐμπαθεῖν καὶ ἄλογον τῆς ψυχῆς ἐξεπάδοντες οὗτω καὶ θεραπεύοντες, 'subduing by the charm (of music) the passionate and unreasoning part of the soul.' *Phaedr.* 267 D ὀργίσαι τε αὐ πολλοὺς ἅμα δεινὸς ἀνὴρ γέγονε, καὶ πάλιν ὠργισμένοις ἐπάδων κηλεῖν, 'soothe them, when angered, by his charming.' Aesch. *P. V.* 172 μελιγλώσσοις πειθοῦς | ἐπαοιδάσιν. The frequency of the metaphor is due to the regular use of ἐπωδαί in the medical practice of the age: thus Pindar describes Cheiron as using (1) incantations, (2) draughts, (3) amulets, (4) surgery (*Pyth.* 3. 51), and Plato's list of remedies is the same, with καύσεις added (*Rep.* 426 B). In *Od.* 19. 457 an ἐπωδὴ stops hemorrhage, and in [Dem.] or 25 § 80 is applied to epilepsy. Sophocles *Tr.* 1001 has τίς γὰρ ἀοιδὸς (= ἐπωδός), τίς ὁ χειροτέχνης | ἱατρορίας, δς τήνδ' ἄτην | ...κατακληθήσει; *Al.* 582 θρηγνέιν ἐπωδὰς πρὸς τομῶντι πῆματι. Lucian mocks the notion that a fever or a tumour can be scared by an ὄνομα

θεσπέσιον ἢ ῥῆσιν βαρβαρικὴν (*Philops.* 9). Cp. Shaksp. *Cymbeline* 1. 6. 115 'tis your graces | That from my muteest conscience to my tongue | Charms this report out.'

1195 f. ἐκεῖνα, away yonder, in the past. πατρῶα καὶ μ., connected with them: so *Ani.* 856 πατρῶν δ' ἐκτίνεις τιν' ἄθλον. He is to turn from his present causes for anger (τὰ νῦν) to the issues of his former anger—when he slew his sire. μητρῶα, because the slaying prepared the marriage.

1198 τελευτήν, result: *Her.* 7. 157 τῷ δὲ εὐ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι. For the constr. cp. *Ani.* 1242 δέϊξας ἐν ἀνθρώποισι τὴν ἀβουλῖαν | ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

1199 f. τάνθυμῆματα (cp. 292), 'the food for meditation' (on the evils of anger) which his blindness might furnish—itsself due to an act of anger, the climax of acts traceable to the anger in which he slew Laius. Cp. 855.

1200 ἀδέρκτων: 'being deprived of thy sightless eyes,' = 'being deprived of thine eyes, so that they shall see no more,' the adj. being proleptic: cp. 1088 τὸν εὐαγρον η. τητῶμενος: the pres. τητᾶσθαι denotes a state ('to be without'), not an act ('to lose'); cp. *Hes. Op.* 408 μὴ σὺ μὲν αἰτῆς ἄλλον, ὃ δ' ἀρνῆται, σὺ δὲ τητᾶ, 'and thou remain in want.'

δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙ. τέκνον, βαρείαν ἡδονὴν νικᾷτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205

μόνον, ξέν', εἴπερ κείνος ᾧδ' ἐλεύσεται,
μηδείας κρατεῖτω τῆς ἐμῆς ψυχῆς ποτε.

ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλύειν,
ὦ πρέσβυ· κομπέιν δ' οὐχὶ βούλομαι· σὺ δ' ὦν
σῶς ἴσθ', ἐάν περ κάμει τις σῶζ' ἑω. 1210

στρ. ΧΟ. ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου παρεῖς

1204 ἡδονήν] Blaydes conject. δὴ χάριν, or δόσον.

1205 ἔστω δ' οὖν] Nauck

conject. ἔστω δ' ᾧδ'. 1208 κλύειν MSS.: λέγειν Wecklein. 1209 f. ὦ πρέσβυ· κομπέιν οὐχὶ βούλομαι· σὺ (sic) δὲ | σῶν ἴσθι· ἐάνπερ etc. L. After κομπέιν, S inserted δ': above σὺ δὲ he wrote δέ σε, which can hardly have been a mistake for σέ δέ: rather he meant, κομπέιν δ' οὐχί, βούλομαι δέ σε | σῶν, ἴσθι. Scaliger saw that σῶν

1202 f. Notice the dat. προσχρή-
ζουσιν (with καλόν), followed by the acc.
αὐτόν with πάσχειν, and παθόντα with
ἐπίστασθαι. A literal version shows
the reason:—‘It is not fitting *for* the
askers of just things to sue long, nor
that a man should himself be well-treated,
and then not know how to requite it.’
Importunity is here viewed as touching
the dignity of the suppliants; *ingratitude*,
in its moral aspect.—οὐδ', sc. καλὸν ἐστί.
Cp. Isocr. or. 4 § 175 ἄξιον ἐπισχεῖν, ἀλλ'
οὐκ ἐπειθῆναι.—οὐκ ἐπίστασθαι: with
the inf. after οὐ καλὸν ἐστί the normal
negative would be μή, or μή οὐ: but οὐ is
treated as forming one word with the
inf.: cp. *Il.* 24. 296 εἰ δέ τοι οὐ-δώσει.
τίνειν=ἀμείβεσθαι: see on 229.

The structure of οὐδ' αὐτόν...τίνειν il-
lustrates the Greek tendency to co-ordi-
nate clauses: cp. Isocr. or. 6 § 54 πῶς
οὐκ αἰσχρόν,...τὴν μὲν Εὐρώπην καὶ τὴν
Ἀσίαν μεσσην πεπονηκέναι τροπαίων,...
ὑπὲρ δὲ τῆς πατρίδος...μηδὲ μὴ μάχην
φαίνεσθαι μεμαχημένους; We sometimes
meet with the same construction in
English: e.g. ‘For one thing I am
sorry, and that is *that the English Govern-
ment might have prevented the conflict
with one single word, and yet has not
thought it necessary to interfere.*’

1204 f. The stress is on βαρείαν:
‘Grievous (for me) is the gratification (to
yourselves) in regard to which ye prevail
over me by your words; however (δ' οὖν)

it shall be as ye wish.’ ἡδονήν is a bold
acc. of respect with νικᾷτε, suggested by
the constr. with a cognate acc., νίκην
νικᾷτε, since the pleasure is secured by
the victory. Cp. on 849 νικᾶν. We can-
not well take ἡδ. with λέγοντες, ‘ye pre-
vail over me in’ (or ‘by’) ‘*speaking of* a
pleasure’ etc.—δ' οὖν: cp. *Al.* 115 σὺ δ'
οὖν... | χρῶ χειρί, ‘well, then, (if thou
must).’

1206 ἐλεύσεται: this form occurs *Tr.*
595, Aesch. *P. V.* 854, *Suppl.* 522: not
in Eur., Comedy, or Attic prose, unless it
be genuine in *Lys.* or. 22. 11. The Att.
fut. is εἰμι.

1207 κρατεῖτω τῆς ἐ. ψυχῆς, ‘be-
come master of my life,’ acquire the power
to dispose of me,—alluding to the The-
bans’ plan for establishing him on their
border (cp. 408). τῆς ἐμ. ψ. is merely
a pathetic periphrasis for ἐμοῦ: see on
998.

1208 κλύειν is not perfectly cour-
teous, as Wecklein says, who reads
λέγειν,—perhaps rightly. But for κλύειν
it may be pleaded that, just after so
signal a proof of good-faith and valour,
Theseus might be excused if he showed
a little impatience at the reiterated fears
of Oedipus. Cp. their conversation at
648—656. Besides, τὰ τοιαῦτ', a phrase
which implies some annoyance, must refer
to the fears just uttered, rather than to
pledges which should allay them.

1209 f. If δ' is omitted (with Weck-

sue long; it is not seemly that a man should receive good, and thereafter lack the mind to requite it.

OE. My child, 'tis sore for me, this pleasure that ye win from me by your pleading;—but be it as ye will. Only, if that man is to come hither,—friend, let no one ever become master of my life!

TH. I need not to hear such words more than once, old man:—I would not boast; but be sure that thy life is safe, while any god saves mine.

[Exit THESEUS, to the right of the spectators.]

CH. Whoso craves the ampler length of life, not content to Strophe.

ought to be *σῶς*. Adopting this, Dindorf gives, *κομπεῖν δ' οὐχὶ βούλομαι· σὺ δ' ὦν | σῶς ἔσθ'.* Wecklein, *ὦ πρέσβυ (κομπεῖν οὐχὶ βούλομαι)· σὺ σῶς | ὦν ἔσθ'.* Meineke, *σὲ δὲ | σῶν οἶδ'.*—*σῶζ[η]* *σώζει* L, *σώζει* L², F. 1211 The first hand in L first wrote *ὅστις πλέονος μέρουσ | τοῦ μετρίου*, omitting *τοῦ* before *πλέονος*, and *χρήζει* after *μέρουσ*: these two words have been supplied by (I think) the first hand itself, though with a finer pen and paler ink. 1212 *παρεῖς*] Bothe conject.

lein) after *κομπεῖν*, we must either make *κομπεῖν οὐχὶ βούλομαι* a parenthesis (as he does), or else point thus: *κλύειν· | ὦ πρέσβυ*, etc. The abruptness would add a certain spirit to the words. But the *δ'* after *κομπεῖν* may well be genuine, if we conceive him as checking the impulse to remind Oed. of the prowess already shown:—‘however, I do not wish to boast.’ *σὺ δὲ | σῶς ἔσθι* could not mean, ‘know that you are safe’: *ὦν* is indispensable: and the choice lies between (1) *σὺ δ' ὦν | σῶς ἔσθ'*, and (2) *σὺ σῶς | ὦν ἔσθ'*. For (2) it may be said that the ms. *σῶν* is more easily explained by it, and that *δὲ* might have been added to complete v. 1209: for (1), that it is nearer to the actual text (in which *σῶν* may have sprung from *ὦν* superscript), and that *σῶς* is more effective if it begins the verse in which *σῶζ[η]* follows.

1211–1248 Third stasimon. (1) Strophe 1211–1224 = antistr. 1225–1238. (2) Epode 1239–1248. See Metrical Analysis.—The old men of Colonus comment on the folly of desiring that life should be prolonged into years at which man's strength is ‘but labour and sorrow.’ The helpless and afflicted stranger before them suggests the theme, which serves to attune our sympathy, as the solemn moment of his final release draws nearer.

1211 ff. *ὅστις τοῦ πλέονος μ. χρήζει*, whoever desires the ampler portion,

ζῶειν (epexeg. inf.) that he should live (through it), *παρεῖς*, having neglected, i.e. not being content, *τοῦ μετρίου* (*χρήζων*), to desire a moderate portion: i.e., ‘whoever desires the larger part (of the extreme period allotted to human life), and is not satisfied with moderate length of days.’ *χρήζ.* with gen., as *Ai.* 473 *τοῦ μακροῦ χρήζων βίου*, which also illustrates the art. with *πλέονος*: cp. *O. T.* 518 *οὔτοι βίου μοι τοῦ μακραίωπος πόθος*. For *χρήζ.* *τοῦ πλ. μ.*, *ζῶειν*, instead of *χρήζ.* *ζῶειν τὸ πλεόν μέρος*, cp. 1755: *Plat. Crito* 52 B *οὐδ' ἐπιθυμία σε ἀλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι*.

παρεῖς, if sound, must be construed in one of two ways: (1) as above, which is best: or (2) in Hermann's way, *παρεῖς τοῦ μετρίου* (*χρήζων*) *ζῶειν*, ‘negligens vivere modicam partem expetens,’ scorning to live with desire of a modest span only. Others make it govern *μετρίου*, ‘neglecting the moderate portion,’ and for the gen. Campbell quotes *Plat. Phaedr.* 235 E *παρέντα τοῦ ... ἐγκωμιάζειν*. Liddell and Scott give the same citation along with this passage, which they render, ‘letting go one's hold of moderation,’ i.e. giving it up. But the active *παρίεναι* never governs a gen. (in the nautical *παρίεναι τοῦ ποδός*, ‘to slack away the sheet,’ the gen. is partitive): and a reference to *Plat. Phaedr.* 235 E will show that *τοῦ* has nothing to do with the inf., but is masc. The passage runs:—

- 2 ζώειν, σκαιοσύναν φυλάσσω· ἐν ἐμοὶ κατὰ δῆλος ἔσται.
 3 ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο δὴ 1215
 4 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
 5 ὅταν τις ἐς πλεόν πέσῃ
 6 τοῦ *δέοντος· ὁ δ' ἐπίκουρος ἰσοτέλεστος, 1220
 7 Ἄϊδος ὅτε μοῖρ' ἀννυμέναιος
 8 ἄλνυρος ἄχορος ἀναπέφηνε,
 9 θάνατος ἐς τελευτάν.

ἀντ. μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ, 1225

παρος: Schneidewin πέρα (and so Blaydes): Verrall, παρέκ. 1213 ζῶειν] ζῶαν Hartung (reading τὰν μετρίον).—φυλάσσω] ὀφείλων Maehly. The Triclinian text (T, Farn.) has σκαιοσύναν αἰεὶ φυλάσσω, against metre: but Triclinius supposed these vv. to be μονοστροφικά. 1218 f. ὅπου, [ὅταν] ὅπου· ἂν L: so (or ὅπουταν, or ὅπουτ' ἂν) the other mss. In the marg. of L the true reading is

τίνα οἷε λέγοντα ὡς χρή μὴ ἐρώντι μάλλον ἢ ἐρώντι χαρίζεσθαι, παρέντα τοῦ μὲν τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ ἄφρον ψέγειν, ἀναγκαῖα γούν οὗτα, εἴτ' ἄλλ' ἅπα ἐξεῖν λέγειν; i.e., 'if he omitted to praise the sense of *the one* (τοῦ μὲν, the non-lover), and to blame the folly of *the other* (τοῦ δέ, the lover).'

Hartung explains his τὰν μετρίον παρὲς | ζῶαν as 'neglecting the life of moderate span' (sc. μέρους). Though the phrase τὸ μετρίον παρὲς ('in neglect of due limit') occurs in Plato *Legg.* 691 c (quoted by Wunder), it seems very doubtful whether παρὲς is sound here. The conjecture πέρα (Schneidewin) is possible, but derives no real support from the fact that παρὰ τὸ καίριον καὶ τὸ μετρίον occurs in the schol.'s loose paraphrase. Verrall ingeniously proposes παρέκ, which, however, does not occur in Tragedy. Possibly τοῦ μετρίον προθεῖς, 'in preference to the moderate portion.'

σκαίος., perversity, folly: cp. *Ant.* 1028 αὐθαδία τοι σκαϊότητ' ὀφλισκάνει. φυλάσσω, cleaving to: *Eur. Ion* 735 αἶψ' αἰζίων γεννητόρων | ἦθη φυλάσσει. Cp. 626, 1180. ἐν ἐμοί, *me iudice*, ἐν denoting the tribunal, as *O. T.* 677 (n.) ἐν... τοῖσδ' ἴσος, 'just in their sight': *Plat. Legg.* 916 b διαδικάζεσθω δὲ ἐν τισι τῶν ἱατρῶν.

1214 ff. αἱ μακραὶ | ἄμ., the long days (of any given long life), πολλὰ μὲν δὴ κατέθεντο are wont (gnomic aor.) to lay up full many things, λύπας (gen. sing.) ἐγγυτέρω somewhat near to grief:

i.e. advancing years are apt to accumulate around men a store of cares, regrets, sorrows,—in brief, a store of things which are nearer to pain than to joy; while in the mean time the joys of earlier days have vanished.

λύπας ἐγγυτέρω is a sort of euphemism: cp. *Ant.* 933 οἰμοί, θανάτου τοῦτ' ἐγγυτάτω | τοῦπος ἀφίεται, 'this word hath come very nigh unto death'—i.e. threatens imminent death.

The middle κατατίθεσθαι is continually used in Attic of 'storing up,'—either literally, as καρπούς, θησαυρούς, σίτον,—or figuratively, as χάριν, κλέος, φιλίαν, ἐχθραν. Therefore I would not render κατέθεντο simply, 'set down,' as if the meaning were that many things, once 'near to joy,' are moved by the years, and set down nearer to grief; though this view is tenable. (Cp. *Ar. Ran.* 165 Δ. τὰ στρώματ' αἰθὺς λάμβανε. | Ξ. πρὶν καὶ καταθέσθαι;—Not, 'oft (πολλά) lay up griefs (λύπας acc. pl.) nearer (us).')

οὐκ ἂν ἴδοις ὅπου (sc. ἔστι, as *Ai.* 890 ἄνδρα μὴ λεύσσειν ὅπου): cp. *Aesch. Eum.* 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν, 'knowing not where to find joy in thy soul.'

1220 f. τοῦ δέοντος (Reiske) is indicated by the schol. in L, τοῦ μετρίου, τοῦ ἱκανοῦ, and is, I think, true. The phrase, ὅταν πέσῃ τις ἐς πλεόν τοῦ δέοντος, means, 'when one has lapsed into excess of due limit' in respect of prolonged life, i.e. when one has outlived those years which alone are enjoy-

desire a modest span, him will I judge with no uncertain voice :
he cleaves to folly.

For the long days lay up full many things nearer unto
grief than joy ; but as for thy delights, their place shall know
them no more, when a man's life hath lapsed beyond the fitting
term ; and the Deliverer comes at the last to all alike,—when
the doom of Hades is suddenly revealed, without marriage-
song, or lyre, or dance,—even Death at the last.

Not to be born is, past all prizing, best ; but, when a man
hath seen the light, Anti-
strophe.

preserved by S : γρ. ὅπου ὅτ' ἂν τις.

MSS. : L has the gloss written above, ἀντὶ τοῦ μέτρου, τοῦ ἱκανοῦ, which fits δέοντος, but not θέλοντος. Musgrave, τοῦ σθένοντος, and so Blaydes.—ὁ δ' ἐπίκουρος Hermann : οὐδ' ἐπὶ κούρος L (S in marg., οἶμαι κόρος), F : οὐδ' ἐπὶ κόρος A, Vat. (ἐπι) : οὐδ' ἐπίκουρος L², R : οὐδ' ἐπίκουρος Musgrave.

1221 f. Martin conject. ἄλυρος ἄχορος ἀνυμέναιος | μοῖρ' ὅτ' "Αἰδός. 1225 φῦναι τι' for φῦναι τὸν Blaydes.—φανῆ]

able, and at which the line of the μέτριον μέρος (1212) is drawn. πέσῃ (cp. πίπτειν εἰς κακά, etc.) suggests a joyless decline of life, with decay of the faculties.

The vulgate τοῦ θέλοντος would be gen. of τὸ θέλον (see on 267) : 'when a man has lapsed into excess of wish,' i.e. of wish for prolonged life ; not, of self-indulgence ; for the whole gist of the passage is that joy is left behind by simply living on : the satiety of jaded appetite (which can befall the young) is not in point here. Assuredly τοῦ θέλοντος in this context is not Greek. Blaydes, reading τοῦ σθένοντος, explains, 'when a man has outlived his strength' ; but could πέσῃ ἐς πλεόν τοῦ σθ. mean, 'live to a point of time beyond τὸ σθ.'?

ὁ δ' ἐπίκουρος ἰσοτέλεστος, 'and the succourer (i.e., the deliverer from life's troubles) comes at the last to all alike,'—when the doom of Hades has appeared, '—namely, Death at the end.' The man who is to attain long life has the same end before him as the man of shorter span,—viz. death ; the only difference is that the long-lived man has to go through years of suffering which the other escapes, until death comes to him as a welcome ἐπίκουρος. Cp. Αἰ. 475 τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει, | προσθείσα καναθείσα τοῦ γε κατθανεῖν ; 'what joy is there in the sequence of the days,—now threatening, now delaying—death?'

ἰσοτέλεστος might be defended as act., 'making an end for all alike,' (see examples on 1031,) but is better taken as

pass., lit., 'accomplished for all alike,' i.e. forming the τέλος for them. The phrase τέλος θανάτω was in the poet's mind, and has blended itself with the image of a personal deliverer. (Cp. on O. T. 866, 1300.)—Whitelaw takes ἰσοτέλεστος (as pass.) with μοῖρα, a doom paid alike by all ; i.e. all are ἰσοτελεῖς in paying the tribute of their lives to Pluto. This may be right ; but the accumulation of epithets on μοῖρα becomes somewhat heavy, while ἐπίκουρος is left in a long suspense.

1222 f. ἀνυμέναιος : to death belongs the θρήνος, not the joyous song of the marriage procession, or the music of the lyre, with dancing : cp. Eur. I. T. 144 θρήνοις ἔγκειμαι, | τὰς οὐκ εὐμούσου μολπὰς | ἄλυροις ἐλέγους. So Aesch. (Suppl. 681) calls war ἄχορον ἀκίθαρον δακρυγόγονον Ἄρη : cp. Eur. Tro. 121 ἅτας κελαδεῖν ἀχορευτούς : Aesch. Eum. 331 ὕμνος ἐξ Ἑρινύων | ... ἀφόρμικτος.

ἀναπέφνη, hath suddenly appeared : Il. II. 173 (οἰκν) ἄς τε λέων ἐφύβησε μολὼν ἐν νυκτὸς ἀμολγῶ | πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος : 'he turns all to flight, and to one of them sheer death appeareth instantly.' Cp. ἀνακύπτω.

1225 μὴ φῦναι τὸν ἄπ. νικᾷ λόγον, lit., 'Not to be born exceeds every possible estimate,'—of the gain, as compared with the loss, of being born. ὁ ἅπας λόγος is strictly, the whole range of possible appreciation : for the art. with ἅπας cp. Thuc. 6. 16 περὶ τῶν ἀπάντων ἀγωνίζεσθαι, for the sum of their fortunes : ib. 6 τὴν

- 2 βῆναι † κείθεν ὅθεν† περ ἦκει πολὺ δεύτερον ὡς
τάχιστα.
3 ὡς εὔτ' ἂν τὸ νέον παρῇ κούφας ἀφροσύνας φέρον, 1230
4 τίς *πλαγὰ πολύμοχθος ἔξω; τίς οὐ καμάτων ἐνι;
5 φθόνος, στάσεις, ἔρις, μάχαι
6 καὶ φόνοι· τό τε κατὰ μεμπτον ἐπιλέλογχε 1235
7 πύματον ἀκρατὲς ἀπροσόμελον
8 γῆρας ἄφιλον, ἵνα πρόπαντα
9 κακὰ κακῶν ξυνοικεῖ.

ἐπ. ἐν ᾧ τλάμων ὁδ', οὐκ ἐγὼ μόνος,

φύη Nauck, on Maehly's conject.

1226 κείθεν ὅθεν περ ἦκει] Blaydes conject. κείσ' ὁπόθεν περ ἦκει: Dobree, κείσ' ὅθεν ἂν περ ἦκη.

1229 παρῇ] παρεῖς Hartung, and in 1231 τις πλαγχθῇ, taking it with εὔτ' ἂν.

1230 κούφας made from κούφας in L. The u was first o.—φέρων L, L², F: φέρον the other mss.—Nauck conject. κούφος ἀφροσύνας γέμων: Mekler, κούφας ἀφροσύνας ἔρον, taking τὸ νέον as

ἄσπαν δύναμιν τῆς Σικελίας, the total power. Rate the gain of being born as high as you please; the gain of *not* being born is higher. Two other ways are possible:—(1) 'Not to be born *excels the whole account*,'—i.e. excels all the other things (joys, sorrows, of life) that come into account. The drawback to this is the somewhat strained sense of λόγον. (2) 'Stands first on the whole reckoning,' (τὸν δ. λόγον being cogn. acc., or acc. of respect)—i.e. when a balance is struck between the good and the evil of being born. This seems too cold and cautious for the context.

The form hints that Soph. was thinking of the verses of Theognis (425 ff.) which the schol. quotes, without naming that poet, as familiar (τὸ λεγόμενον):—πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἀριστον, | μηδ' εἰσδεῖν αὐγάς ὀξέος ἡελίου, | φύντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι | καὶ κείσθαι πολλὴν γῆν ἐπισσάμενον. Diog. Laert. 10. 1. 126 quotes Epicurus as censuring these lines, and remarking that a man who really thought so ought to quit life,—ἐν ἐτοίμῳ γὰρ αὐτῷ τοῦτ' ἔστιν. Cic. Tusc. 1. 48. 115 *Non nasci homini longe optimum esse, proximum autem quam primum mori*: where he translates the lines of Eur. (fr. 452) ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιούμεενους | τὸν φύντα θρηγεῖν εἰς ὅσ' ἔρχεται κακὰ· | τὸν δ' αὖ θανόντα καὶ πόνων πεπαυμένον | χαίροντας

εὐφημοῦντας ἐκπέμπειν δόμων. Alexis (Midd. Com., 350 B.C.) Μανδραγορίζομένη 1. 14 οὐκοῦν τὸ πολλοῖς τῶν σοφῶν εἰρημένον, | τὸ μὴ γενέσθαι μὲν κράτιστόν ἐστ' αἰεὶ, | ἐπὶ γένηται δ', ὡς τάχιστ' ἔχειν τέλος.

ἐπεὶ φανῇ, when he has been born, cp. 974: for subj., 395.

1226 The ms. βῆναι κείθεν ὅθεν περ ἦκει is usu. defended as an instance of 'attraction'; but it is harsher than any example that can be produced. Thus in Plat. *Crito* 45 B πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε, where ἄλλοσε stands for ἄλλοθι by attraction to ὅποι, it is not preceded by a verb answering to βῆναι here. Who could say, ἀπελθὼν ἄλλοσε (for ἄλλοθεν) ὅποι ἂν ἀφίκη, if he meant, 'having departed from another place, whithersoever you may have come'? So, here, βῆναι κείθεν ὅθεν περ ἦκει surely could not mean, 'to go to that place whence he has come.' βῆναι and ἦκει being thus sharply opposed, each verb requires its proper adverb. I should prefer to read κείσ' ὁπόθεν, as Blaydes proposed. Cp. Tennyson, 'The Coming of Arthur,' (of man's destiny,) 'From the great deep to the great deep he goes.'

πολὺ δεύτερον: easily the second-best thing: Thuc. 2. 97 ἡ βασιλεία (ἡ τῶν Ὀδρυσῶν)...τῶν...ἐν τῇ Εὐρώπῃ μεγίστη ἐγένετο χρημάτων προσόδω, ...λαχῶν δὲ μά-

this is next best by far, that with all speed he should go thither, whence he hath come.

For when he hath seen youth go by, with its light follies, what troublous affliction is strange to his lot, what suffering is not therein?—envy, factions, strife, battles and slaughters; and, last of all, age claims him for her own,—age, dispraised, infirm, unsociable, unfriended, with whom all woe of woe abides.

In such years is yon hapless one, not I alone: Epode.

nomin. ('ubi iuventas nugis delectari desiit').

1231 πλαγά Herwerden (Vauvilliers had suggested πλάνη, Dobree πάθη): πλάγχθη MSS.: τίς πλάγχθη ποτέ μόχθος έξω Schneidewin: τίς μόχθος πολύπλαγκτος έξω Nauck. **1233 f.** φθόνος...καί φόνοι Faehse: φόνοι...καί φθόνος MSS. **1235** κατάπεμπτον L, L², T, R, Farn.: so,

χης καὶ στραποῦ πλήθει πολὺ δευτέρα μετὰ τὴν τῶν Σκυθῶν (where 'easily second' suits the context better than 'decidedly inferior'). πολὺ with compar., as *Il.* 6. 158 πολὺ φέρτερος, Thuc. 1. 35 πολὺ...ἐν πλείονι αἰτία, etc. (but πολλῶ...πρώτον *Ant.* 1347).

1229 f. ὡς εὖτ' ἄν...καμάτων ἐν; The first point to decide in this vexed passage is:—Does Sophocles here speak of τὸ νέον as a brief space of joy before the troubles of life begin? Or is τὸ νέον itself the period of fierce passions and troubles? The former, I think. Cp. *Ai.* 552 ff. (Ajax speaking to his young son) καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω, | ὁθού- νεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν. | ἐν τῷ φρονεῖν γὰρ μηδὲν ἥϊστος βίος, | ἔως τὸ χεῖρην καὶ τὸ λυπεῖσθαι μάθης. | ...τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν | ψυχὴν ἀτάλλων. *Tr.* 144 τὸ γὰρ νεάζον ἐν τοι- οῖσδε βόσκεται | χώροισιν αὐτοῦ, καὶ νῦν οὐ θάλπος θεοῦ, | οὐδ' ὄμβρος, οὐδὲ πνευ- μάτων οὐδὲν κλονεῖ, | ἀλλ' ἡδοναῖς ἄμοχ- θον ἐξάιρει βίον, etc.

παρῇ, then, must be taken from παρ- ἔμῃ, not from πάρεμι, unless we are prepared to write φέρει, and boldly to alter τις πλάγχθη, etc. For παρῇ ('remit,' 'give up'), cp. Eur. *Tr.* 645 παρείσα πόθον: Plat. *Rep.* 460 E ἐπειδὴν τὴν δξυτάτην δρόμου ἀκμὴν παρῇ.

1231 τίς πλαγά (Herwerden) is the best correction yet proposed for the MS. τις πλάγχθη. Cp. Aesch. *Pers.* 251 ὡς ἐν μᾶ πλεγγὶ κατέφθαρται πολὺς | ὀλβος: *Eum.* 933 πληγαὶ βύβρου. For other interpretations and conjectures see Appendix.

1233 φθόνος (see cr. n.), the root of so much evil, is more naturally placed

before στάσεις, while φόνοι is more fitting as a climax than at the beginning of the list.

1235 ff. κατάπεμπτον, 'disparaged,' because often spoken of as dreary (cp. ὀλοῶ ἐπὶ γήραος οὐδῶ, γήραϊ λυγρῶ, etc.). Shakspeare *As You Like It* 2. 3. 41 'When service should in my old limbs lie lame, And unregarded age, in corners thrown.'

ἐπιέλογχε, 'next (ἐπι-) falls to his lot.' Cp. Pind. *O.* 1. 53 ἀκέρδεια λέλογχεν θαμνὰ κακαγόρος (Dor. acc. pl.), 'sore loss hath oft come on evil-speakers,' a *gnomic* perf., as here. Here, too, we might understand τὸν ἄνθρωπον: but the verb seems rather to be intrans., as oft. λαγχάνω: Eur. *Hel.* 213 αἰὼν δυνάων τις ἔλαχεν, ἔλαχεν: *Od.* 9. 159 ἐς δὲ ἐκάστην | ἐννέα λάγχανον αἶγες, 'fell to the portion of each ship': Plat. *Legg.* 745 D καθε- ρῶσαι τὸ λαχὸν μέρος ἐκάστῳ τῷ θεῷ. The ellipse of the object here is made easier by the notion which the verb conveys, 'tis the turn of old age next.'—Not: 'he obtains old age next.'

ἀκρατές, 'weak': Eustath. 790. 92 ἀκρατές ἐκεῖνός φησιν, οὐ τὸ ἀκόλαστον, ἀλλὰ τὸ ποιοῦν πάρεσιν, ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἑαυτοῦ. So Hesych. s.v., quoting Eur. in the lost *Aeolus*. Cp. *Ph.* 486 καίπερ ὦν ἀκράτωρ ὃν τλήμων, χολός. Perhaps an Ionic use of ἀκρατής, for Hippocr. has it in this sense (*Aph.* 1247): in Attic *prose* it always means 'without control' over passion or desire (*impotens*). For ἀφιλον placed after γή- πας, cp. *Ph.* 392 n.

1238 κακά κακῶν, 'ills of ills,' = 'worst of ills': *O. T.* 465 ἄρρητ' ἀρρή- των (n.).—ξυνουκίαι: cp. 1134.

πάντοθεν βόρειος ὥς τις
 ἀκτὰ κυματοπλήξ χειμερία κλονεῖται,
 ὥς καὶ τόνδε κατ' ἄκρας
 δειναὶ κυματοαγῆς
 αἶται κλονέουσιν αἰὲ ξυνοῦσαι,
 αἰ μὲν ἀπ' αἰλίου δυσμᾶν,
 αἰ δ' ἀνατέλλοντος,
 αἰ δ' ἀνὰ μέσσαν ἀκτῖν',
 αἰ δ' ἐννυχίαν ἀπὸ Ῥιπᾶν.

1240

1245

AN. καὶ μὴν ὁδ' ἡμῖν, ὥς ἔοικεν, ὁ ξένος,
 ἀνδρῶν γε μῦθος, ὦ πάτερ, δι' ὄμματος
 ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.
 OI. τίς οὗτος; AN. ὄνπερ καὶ πάλαι κατείχομεν
 γνώμη, πάρεστι δέῃρο Πολυνείκης ὁδε.

1250

too, but with μ written over the first π , A (from κατάπεμπον), F: κατάμπεμπον B, Vat.
1240 πάντοθεν] ποντόθεν Reisig. **1244** αἶται A, T, R: αἶτε (from αἶτε)
 L, and so (or αἶτε) L², B, F, Vat. **1248** αἰ δὲ νυχίαν ἀπὸ ριπᾶν L and
 most MSS.: νυχίαν B, T: ἐννυχίαν Lachmann, led by the schol. καλοῦσι Ῥίπαια
 ὄρη· λέγει δὲ αὐτὰ ἐννύχια κ.τ.λ.—ὕπὸ for ἀπὸ Vat. **1250** For ἀνδρῶν

1240 f. βόρειος ἀκτὰ, a shore exposed to the north wind, and so lashed by the waves (κυματοπλήξ) which that wind raises χειμερία, in the stormy season. Cp. *Ant.* 592 στόνῳ βρέμουσιν ἀντιπλήγες ἀκταί (in a like comparison). So *Tr.* 112 πολλὰ γὰρ ὥστ' ἀκάμαντος ἡ νότον ἢ βορέα τις | κύματ'...ἰδοι (of the troubles of Heracles).

1241 f. κατ' ἄκρας, 'utterly,' in the sense of 'violently': perh. with a reminiscence of *Od.* 5. 313 (quoted by Campbell) ὥς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης, 'the great wave smote down on him' (Odysseus on his raft): in *Ant.* 201 πρῆσαι κατ' ἄκρας (of destroying a city). κυματοαγῆς, breaking like billows.

1245 ff. Compare this poet. indication of the four points of the compass with the prose phraseology in Xen. *Anab.* 3. 5. 15, πρὸς ἑω, πρὸς ἐσπέραν, πρὸς μεσημβρίαν, πρὸς ἄρκτον.—ἀνὰ μέσσαν ἀκτῖν' = 'in the region of the noon-tide ray,' i.e. these waves of trouble are supposed to be driven by a south wind (cp. *Tr.* 112, n. on 1240).

1248 Ῥιπᾶν. Arist. *Meteor.* 1. 13. (Berl. ed. 350 b 6) ὑπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι Ῥίπαι, περὶ ὧν τοῦ μεγέθους λίαν εἰσὶν οἱ λεγόμενοι λόγοι μυθώδεις. It is fortunate that this passage is extant, showing, as I think it does beyond all reasonable doubt, that Soph. here named the Rhipaeian mountains, 'beyond utmost Scythia,' as representing the North. Aristotle's words prove that the name Ῥίπαι for these mountains was thoroughly familiar. Cp. Alcman of Sparta (660 B.C.) fr. 51 (Bergk), Ῥίτας, ὁρος ἐνθεον (ἀνθέον Lobeck) ὕλα, | Νυκτὸς μελαίνας στένον. Hellanicus (circ. 450 B.C.) fr. 96 (Müller) τοὺς δὲ Ῥίπαια ὄρη ἐπὶ τῇ Ῥίπαια ὁρηκεῖν ἱστορεῖ. Damastes of Sigeum (his younger contemporary) fr. 1 ἀνω δ' Ἀρμασπῶν τὰ Ῥίπαια ὄρη, ἐξ ὧν τὸν βορέαν πνεῖν, χιόνα δ' αὐτὰ μήποτε ἐλλείπειν· ὑπὲρ δὲ τὰ ὄρη ταῦτα Ῥιπυρβόρεος καθήκειν εἰς τὴν ἐτέραν θάλασσαν. For the age of Sophocles, these mountains belonged wholly to the region of myth, and so were all the more

and as some cape that fronts the North is lashed on every side by the waves of winter, so he also is fiercely lashed evermore by the dread troubles that break on him like billows, some from the setting of the sun, some from the rising, some in the region of the noon-tide beam, some from the gloom-wrapped hills of the North.

AN. Lo, yonder, methinks, I see the stranger coming hither,—yea, without attendants, my father,—the tears streaming from his eyes.

OE. Who is he? AN. The same who was in our thoughts from the first;—Polyneices hath come to us.

γε μούνος Dindorf conject. ἀνδρῶν δίχ' ἄλλων: Wecklein, ἀνδρῶν γ' (or ἀνδρῶν, cp. on v. 260) ἔρημος: Heimsoeth, ἀνδρῶν μονωθέις. **1251** ἀστακτῖ] ἀστακτα Bothe.

suitable for his purpose here. The Roman poets, too, used the 'Rhipaei montes' to denote the uttermost North (Verg. *Geo.* i. 240, etc.). The name 'Ρίπαι was only ῥίπαι,—the 'blasts' of Boreas coming thence. ἐννυχιάων, wrapped in gloom and storm: cp. 1558.

Others, not taking ῥιπάν as a name, render: (1) 'From the nocturnal blasts,'—but this would not sufficiently indicate the north. (2) 'From the vibrating star-rays of night,' like *El.* 105 παμφεγγεῖς ἀστρων | ῥιπάς. But there would be no point in saying that troubles come on Oedipus from the *West*, the *East*, the *South*, and—the stars. There is, indeed, a secondary contrast between the *brightness* of the South and the *gloom* of the North; but the primary contrast is between the *regions*.

1249—1555 Fourth ἐπεισόδιον, divided by a κομμός (1447—1499). Polyneices is dismissed with his father's curse. Hardly has he departed, when thunder is heard (1456). Theseus is summoned, and receives the last injunctions of Oedipus, who knows that his hour has come. Then Oedipus, followed by his daughters and by Theseus, leads the way to the place where he is destined to pass out of life (1555).

1249 καὶ μὴν, introducing the new comer (549): ἡμῖν ethic dat. (81).

1250 ἀνδρῶν γε μούνος (cp. 875), 'with no escort at least,' in contrast to Creon, 722 ἀσσαν ἔρχεται | Κρέων δδ'

ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ. Oedipus dreaded that his son, like Creon, would make an attempt to carry him off by violence: cp. 1206 εἴπερ κείνος ᾧδ' ἐλεύσεται, | μηδεῖς κρατεῖτω etc.; and Antigone hastens to assure him at once that Polyneices comes otherwise than as Creon came. He is *alone*, and in tears. Fo: the gen. cp. *Ai.* 511 σοῦ...μόνος.—Others: —(1) 'he, and no one else': this seems somewhat weak. (2) 'weeping as no man weeps' (but only women):—a modern view of weeping: it is enough to remember Achilles and Aeneas.

1251 ἀστακτῖ has ῖ in 1646. The general rule (Blomfield *glossar.* Aesch. *P. V.* 216) is that such adverbs, when from nouns in η or α, end in εῖ (as αὐτοβοεῖ): when from nouns in ος, in ι, which is more often short, but sometimes long. For ῖ cp. ἐγερτῖ (*Ant.* 413), νεωστῖ (*El.* 1049), σκυθιστῖ (fr. 429), ἀωρῖ (*Ar. Eccl.* 741), ἀνδριστῖ (*ib.* 149), δωριστῖ (*Eg.* 989), the Homeric ἀμογητῖ, μεγαλωστῖ, etc. For ι, ἀνοικωκτῖ (*Ai.* 1227), ἀνδρωτῖ (*Il.* 15. 228), ἀσπουδῖ (8. 512), ἀνωιστῖ (*Od.* 4. 92), etc.—**ἀστακτῖ**, not στάγδην (*stillatim*): Plat. *Phaed.* 117 C ἐμοῦ γε...ἀστακτῖ ἐχέουσι τὰ δάκρυα. So Eur. *I. T.* 1242 ἀστάκτων...ὀδάτων, and Apoll. *Rh.* 3. 804 ἀσταγές.—ᾧδε = δεῦρο: cp. 1286, *O. T.* 7.

1252 κατέχομεν γνῶμη, apprehended: Plat. *Men.* 72 D οὐ μέντοι ὡς βούλομαι γέ πω κατέχω τὸ ἐρωτώμενον.

ΠΟΛΥΤΝΕΙΚΗΣ.

- οἶμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ
 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρών 1255
 πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
 σὺν σφῶν ἐφήρηκ' ἐνθάδ' ἐκβεβλημένον
 ἐσθῆτι σὺν τοιαῖδε, τῆς ὃ δυσφιλήs
 γέρων γέροντι συγκατώκηκεν πίνος
 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
 κόμη δι' αὔρας ἀκτένιστος ἄσσεται·
 ἀδελφὰ δ', ὡς ἔοικε, τοῦτοισιν φορεῖ
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
 ἀγὼ πανώλης οὐψ' ἄγαν ἐκμανθάνω·
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
 ταῖς σαῖσιν ἦκειν· τὰμὰ μὴ 'ξ ἄλλων πύθῃ.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
 παρασταθήτω· τῶν γὰρ ἡμαρτημένων
 ἄκη μὲν ἔστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270

1256 πατρὸς...χθονὸς] This v. was omitted in the text of L, but added in the marg. either by the first hand (as seems prob.), or by S. Nauck would omit it, and read *δν εὔρηκ' for ἐφήρηκ'* in v. 1257. **1258** *δυσφιλήs] δυσπινής* Nauck.

1259 *πίνος* Scaliger: *πόνος* MSS.

1261 *ἄσσεται* (from *ἄσσεται*) L.

1254 f. *δράσω*, probably aor. subj. (cp. 478), though it might be fut.: cp. *Tr.* 973 *τί πάθω; τί δὲ μήσομαι; οἶμοι*. So Eur. *Ph.* 1310 *οἶμοι, τί δράσω; πότερ' ἔμαντόν ἢ πόλιν | στένω δακρύσας*, etc. The *Phoenissae* being the earlier play, it is possible that Soph. had it in mind, but it is quite as likely that the coincidence is accidental: it is at any rate trivial.

1257 *ἐνθάδ' ἐκβεβλημένον*, in exile here: Plat. *Gorg.* 468 D *εἰ τις ἀποκτείνει τινὰ ἢ ἐκβάλλει ἐκ πόλεως ἢ ἀφαιρεῖται χρήματα* (cp. *ἐκτίπτειν*, of being exiled). We might understand, 'shipwrecked here,' *ἐκβάλλω* being regularly used of casting ashore; but I prefer the simpler version.

1258 f. *σύν*: cp. *EL.* 191 *ἀεκέϊ σὺν στολᾷ*.—*τῆς*: see on 747.—*γέρων...πίνος*: *Od.* 22. 184 *σάκος εὐρύ γέρον, πεπαλαγμένον ἄζην* (stained with rust): Theocr. 7. 17 *ἀμφὶ δὲ οἱ στήθεσσι γέρον ἐσφίγγετο πέπλος* (cp. *anus charta*, Catull. 68. 46). So Ar. *Lys.* 1207 *ἄρτος...νεανίας. συγ-*

κατώκηκεν, has made an *abiding* home, emphatic perf., cp. 186 *τέτροφεν* (n.), 1004.

1260 *πλευρὰν μαραίνων* can mean only that the squalor of the raiment is unwholesome for the body to which it clings. Cp. Aesch. *P. V.* 596 *νόσον...|...ἀ μαραίνει με*. We cannot render merely, 'marring the comeliness of thy form' (as Ellendt, *de sordibus corpus dehones-tantibus*).

1260 f. *κρατὶ ὀμματοστερεῖ*, locative dat.: cp. on 313.—*ἀκτένιστος*: Her. 7. 208 (the Lacedaemonians before Thermopylae) *τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενίζομένους*. The *κτεῖς* was usu. of boxwood, ivory, or metal.—*ἄσσεται*: *Il.* 6. 510 *ἀμφὶ δὲ χαίται | ὤμοις ἄσσονται*.

1262 *ἀδελφὰ...τούτοισιν*: but *Ant.* 192 *ἀδελφὰ τῶνδε*. The dat. occurs elsewhere (as Plat. *Tim.* 67 E), but the gen. is much commoner.

φορεῖ is taken by some as 'obtains by

Enter POLYNEICES, on the spectators' left.

PO. Ah me, what shall I do? Whether shall I weep first for mine own sorrows, sisters, or for mine aged sire's, as I see them yonder? Whom I have found in a strange land, an exile here with you twain, clad in such raiment, whereof the foul squalor hath dwelt with that aged form so long, a very blight upon his flesh,—while above the sightless eyes the unkempt hair flutters in the breeze; and matching with these things, meseems, is the food that he carries, hapless one, against hunger's pinch.

Wretch that I am! I learn all this too late: and I bear witness that I am proved the vilest of men in all that touches care for thee:—from mine own lips hear what I am. But, seeing that Zeus himself, in all that he doeth, hath Mercy for the sharer of his throne, may she come to thy side also, my father; for the faults can be healed, but can never more be made worse.

[*A pause.*]

1262 τούτοιςιν φορεῖ] Blaydes conject. τοῖσδε συμφέρει.—On the v. l. φέρει (V⁹) for φορεῖ, cp. v. 1357, O. T. 1320. **1266** ταῖς σαῖσιν ἤκειν] Wecklein conject. ταῖς σαῖς ἀκούειν.—τάμὰ Reiske: τὰλλα MSS. **1268** πᾶσι is wanting in L², B, Vat. **1270** L has πρόσφορα, though it rightly gives προσφορά in v. 581. ἀναφορά

begging'; but a *conjecture* to that effect would be hardly in place. Obviously it means simply 'carries,' and alludes to a wallet (πήρα) carried by Oed., for the reception of the σπανιστὰ δωρήματα (4). This was a part of the conventional outfit for the wandering beggar; so, when Athena turned Odysseus into that guise, she gave him σκήπτρον καὶ ἀεικέα πήρην, | πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορήρ: 'a staff, and a mean, much-tattered wallet; and therewith was a cord to hang it' (Od. 13. 437).

1265 f. 'And I testify that I have come to be, have proved myself, most vile in regard to thy maintenance': ἤκειν as 1177 ἐχιστον...ἤκει (n.). (Better thus than, 'I, who have come hither, am,' etc.)—τροφ. ταῖς σαῖσιν, dat. of respect.—μη' ἔξ ἄλλων: El. 1225 ΗΛ. ὦ φθέγμ', ἀφίκον; OP. μηκέτ' ἄλλοθεν πύθη.

1267 f. ἀλλά...γάρ, 'but since': see on 988. Ζηνὶ σύνθακος θρόνων, a sharer with Zeus on his throne: cp. on 1382. Where we should say, 'an attribute' of godhead, the Greeks often use the image of assessor. Αἰδώς, here compassion; see on 237. Αἰδώς, as well as Ἐλεος, had an altar at Athens (see Paus. 1. 17. 1, cited on 260). Shaksp. *Merch.* 4. 1. 193 (mercy): 'It is enthroned in the hearts of

kings, It is an attribute to God Himself; And earthly power doth then show likest God's, When mercy seasons justice.'

ἐπ' ἔργοις πᾶσι, in all deeds: cp. II. 4. 178 αἰθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων, 'in all cases' (as in this).

καὶ πρὸς σοί, 'nigh to thee also.' In this sense πρὸς is usu. said of places (see 10), very seldom of persons (except in such phrases as ἂ πρὸς τοῖς θεσμοθέταις ἔλεγε, before their tribunal, Dem. or. 20 § 98). In *Ant.* 1188 κλίνομαι | ...πρὸς δμῳαῖσι = 'sink into their arms': in *At.* 95 ἐβραψας ἔγχος εὖ πρὸς Ἀργείων στρατῶ=on them; and so *ib.* 97 πρὸς Ἀτρεΐδαισιν.

1269 f. τῶν γὰρ ἡμαρτημένων: 'there are remedies for the faults committed (i.e. if Oed. will return to Thebes with Polyneices), while there is no possibility of adding to them.' In this appeal for pardon, the 'faults' most naturally mean those committed by the speaker; but the vague phrase which he has chosen permits the thought that there have been errors on both sides. πρόσφορὰ implies at once a confession and an assurance; the son has behaved as ill as possible; he could not, even if he would, add to his offence. Hartung's ἀναφορά could

- τί σιγᾶς;
 φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῆς.
 οὐδ' ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσας
 πέμψεις ἀναυδος, οὐδ' ἄ μνηΐεις φράσας;
 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275
 πειράσαστ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς
 τὸ δυσπρόσοιστον κάπροσῆγορον στόμα,
 ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
 οὕτως ἀφῆ με, μηδὲν ἀντειπὼν ἔπος.
 AN. λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει. 1280
 τὰ πολλὰ γάρ τοι ῥήματ' ἦ τέρψαντά τι
 ἦ δυσχεράναντ' ἦ κατοικτίσαντά πως
 παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
 ΠΟ. ἀλλ' ἔξερῶ· καλῶς γὰρ ἔξηγεί σύ μοι·
 πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285
 ἄρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν

Hartung.
 Wecklein.

1273 οὐδ' ἀνταμείβει L: σὺ δ' ἀνταμείβει Meineke: οὐδ' ἀνταμείβει
 1275 ὦ σπέρμα τάνδρος A (see comment.): ὦ σπέρμα γ' ἀνδρὸς
 B, Vat. 1277 δυσπρόσοιστον L and most MSS.: δυσπρόσιτον B, T, Vat., Farn.:
 δυσπρόσωπον Nauck. 1278 ὡς μή μ' ἄτιμον, τοῦ] Blaydes conject. ὡς μή

not mean what he intends, 'there is no possibility of recalling the past,' but only, 'there is no possibility of referring the blame elsewhere,'—of putting it on other shoulders.

1271 τί σιγᾶς; An anxious pause, while Oed. remains silent: cp. 315, 318.

1272 f. μή μ' ἀποστραφῆς: Xen. Cyr. 5. 5. 36 ἡ καὶ φιλήσω σε; Et σὺ βοῦλει, ἔφη. Καὶ οὐκ ἀποστρέψει με ὥσπερ ἄρτι; But the place from which one turns is put in the gen., as O. T. 431 οἶκον τῶνδ' ἀποστραφεῖς.—ἀτιμάσας, of rejecting a suppliant, cp. 49, 286.

1275 ὦ σπέρματ': for the plur. cp. 600. The v.l. σπέρμα τάνδρος might be defended by Tr. 1147 κάλει τὸ πᾶν μοι σπέρμα σὺν ὁμαϊμόνων (cp. ib. 304); but the sing., when it refers to more than one person, is usu. rather 'race,' like σπέρμα Πελοπιδῶν Aesch. Cho. 503. Cp. 330.

ἐμαὶ δ'. When different relationships of the same person are expressed, the second is introduced by δέ, without a preceding μέν: Aesch. Pers. 151 μήτηρ βασιλέως, | βασίλεια δ' ἐμή; Eur. Med. 970 πατρὸς νέαν γυναῖκα, δεσπότην δ' ἐμήν; Her. 7. 10 πατρί τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ:

8. 54 Ἀθηναίων τοὺς φυγάδας, ἐωυτῷ δὲ ἐπομένους.

1276 ἀλλ' ὑμεῖς γε, 'Ye at least' (since I have failed): cp. El. 411 συγγένεσθέ γ' ἀλλὰ νῦν (now, at least): ib. 415 λέγ' ἀλλὰ τοῦτο (this, at least): ib. 1013 νοῦν σχέεσ ἀλλὰ τῷ χρόνῳ ποτέ: Tr. 320 εἶπ', ὦ τάλαν', ἀλλ' ἡμῖν: Dem. or. 3 § 33 εἰν οὖν ἀλλὰ νῦν γ' ἐτι...ἐθελήσῃτε.

1277 δυσπρόσοιστον=χαλεπὸν προσφέρεισθαι (midd.), hard for one to hold intercourse with. Cp. Plat. Lys. 223 B ἐδόκουν ἡμῖν...ἀποροὶ εἶναι προσφέρεισθαι, they 'seemed to us hard to deal with.' The epithet refers to his sullen silence, and is defined by ἀπροσῆγορον. In Eur. I. A. 345 δυσπρόσοιτος ἔσω τε κλήθρων σπάνιος, Thuc. 1. 130 δυσπρόσοδον...αὐτὸν παρέχει, the sense is 'hard of access,' i.e. living in a haughty seclusion. Cp. Tr. 1093 λέοντ', ἀπλάτον θρέμμα κάπροσῆγορον (the Nemean lion).—στόμα: for the periphrasis cp. 603.

1278 f. ὡς μή μ' ἄτιμον...οὕτως ἀφῆ με. The objection to ἀφῆ γε is that a second γε (though possible, see on 387) is here weak after θεοῦ γε. As to its place after ἀφῆ, that is paralleled by

Why art thou silent?.....Speak, father:—turn not away from me. Hast thou not even an answer for me? Wilt thou dismiss me in mute scorn, without telling wherefore thou art wroth?

O ye, his daughters, sisters mine, strive ye, at least, to move our sire's implacable, inexorable silence, that he send me not away dishonoured,—who am the suppliant of the god,—in such wise as this, with no word of response.

AN. Tell him thyself, unhappy one, what thou hast come to seek. As words flow, perchance they touch to joy, perchance they glow with anger, or with tenderness, and so they somehow give a voice to the dumb.

PO. Then will I speak boldly,—for thou dost admonish me well,—first claiming the help of the god himself, from whose altar

ἀπότιμον τὸν. **1279** οὕτως μ' ἀφῆ γέ MSS. (μ' ἀφῆκε R): οὕτως ἀφῆ με Dindorf: Elms. conject. οὕτως ἀφῆ (and so Hartung): Blaydes, οὕτως ἀφῆται. **1280** χρεῖα] Nauck conject. χρεῖος or χρεῖζων. **1284** καλῶς γάρ] γὰρ καλῶς γὰρ L, with three dots over the first γάρ: cp. v. 353. καλῶς δ' R.

1409. On the other hand a repeated με, in the utterance of impassioned entreaty, may be defended by 1407 ff. μή τοί με... μή μ' αἰτιμάσῃτε γέ: cp. *Tr.* 218 ἰδοὺ μ' ἀναταράσσει | εὖοι μ' ὁ κισσός: *Eur. Ph.* 497 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα | τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν.

Elmsley's conjecture οὕτως ἀφῆ, which Hartung adopts, is unmetrical. ἦμι has ἦ always in pres. subj. and opt.: *Il.* 13. 234 μεθίησι μάχεσθαι: *Hom. Hymn.* 4. 152 προῖη βέλεα στονόβεντα: *Theogn.* 94 γλώσσαν ἦσι κακῆν: *Od.* 2. 185 ᾧδ' ἀνιείης. In *Ar. Lys.* 157 τί δ'; ἦν ἀφίωσιν ἄνδρες ἡμᾶς, ὦ μέλε (so the MSS.), Kuster brought in a gratuitous error by writing ἀφίωσ', which Dindorf has adopted. (As Chandler says, ἀφίωσι is a false accent for ἀφίωσι. *Accent.*, 2nd ed. § 794, cp. § 820.) In the pres. indic., imper., inf., and part., ἦ is normal, but Homeric verse usually has ἦ in *thesis* (as when ἔνται ends a line); and the part. ἰείς (ἦ in *Ar. Eq.* 522) occurs with ἦ in *Trag.* (Aesch. *Tk.* 493, etc.). Cp. *El.* 131 n. ἀφῆται (Blaydes) would mean 'let go hold of' (with gen., *O. T.* 1521 τέκνων δ' ἀφοῦ), not 'dismiss'.

τοῦ θεοῦ γέ, Poseidon (1158): γέ emphasises the whole phrase, to which ὄντα would usu. be added (cp. 83): cp. *O. T.* 929 ὀλβία... | γένοιτ', ἐκείνου γ' ὅσα παντελὴς δάμαρ.—προστάτην: cp. on 1171.—οὕτως, so contemptuously: cp. *O. T.* 256, *Ant.* 315.

1280 χρεῖα, a causal (rather than modal) dat., cp. 333 πόθοισι: *Ph.* 162 φορβῆς χρεῖα | στίβον ὀγμεύει.

1281 f. τὰ πολλὰ ῥήματα, 'the many words' (of any given long speech), with gnomic aor., as 1214 αἱ μακραὶ | ἀμέραι κατέθεντο. Distinguish 87 τὰ πόλλ' ἐκείνα κακά, 'those many,' in a definite allusion. (τὰ πολλὰ must not be taken separately as adv., 'oft.'):—ἦ τέρψαντά τι etc.: 'by giving some pleasure,—or by some utterance of indignation, or of pity.' Not, 'by exciting some indignation or some pity.' Neither δυσχεραίνειν nor κατοικτεῖν is ever causative in classical Greek. In *Eur. I. A.* 686 κατοικτίσθην is not, 'I was moved to pity,' but 'I bewailed myself,' the pass. aor. in midd. sense, as often. The emotion of the speaker will awaken a response in the hearer.

1283 ἀφωνήτοις in act. sense: so ἀναύδατος (*Tr.* 968), ἀφθεγκτος (Aesch. *Eum.* 245); cp. ἀφόβητος, 'fearless,' *O. T.* 885: and n. above on 1031.

1284 ἐξηγεῖ, *praecipis* (but otherwise in 1520). Cp. *At.* 320 ἐξηγεῖτ', 'he ever taught' (Tecmessa recalling the utterances of Ajax).

1285 f. ποιούμενος ἄρωγόν, 'making my helper,' i.e. appealing to his name: cp. *O. T.* 240 (τὸν ἄνδρα) κοινὸν ποιέσθαι, 'make him partner': *Theognis* 113 μήποτε τὸν κακὸν ἄνδρα φίλον ποιέσθαι ἑταῖρον.—ᾧδε with μολεῖν (epex. inf.), 'that I should come hither': cp. 1251. ἀνέστησεν: cp. 276.

ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
 λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
 καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
 καὶ τοῖνδ' ἀδελφαὶν καὶ πατρὸς κυρεῖν ἐμοί. 1290
 ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρώας ἐξελήλαμαι φυγὰς,
 τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις
 γονῇ πεφυκὼς ἡξίουں γεραϊτέρα.
 ἀνθ' ὧν μ' Ἔτεοκλῆς, ὧν φύσει νεώτερος, 1295
 γῆς ἐξέωσεν, οὔτε νικῆσας λόγῳ
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολών,
 πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω.
 ἔπειτα κατὰ μάντεων ταύτῃ κλύω. 1300
 ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
 λαβὼν Ἀδραστον πενθερόν, ξυνωμότας
 ἔστησ' ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας

1288 ἀσφαλεῖ (*sic*) L. **1290** τοῖνδ'] ταῖνδ' MSS.: see on 445. **1291** ἤδη] ὦδε B, T, Vat., Farn. **1293** πανάρχοις] ἀνάρχους Nauck. **1294** γεραϊτέρα MSS. (γεραϊτέρα Vat.): L has the *i* of *ai* in an erasure, and the *a* has been added above the line.—*γεραῖτερος* Jacobs, Nauck: *γονῇ...γεραϊτέρα* Musgrave. **1297** οὔτ' ἔργου MSS.: οὔδ' ἔργου Hermann.—*ἔργου* ἔργων B, T, Vat., Farn. **1299** ἐρινὺν L.

1288 λέξαι τ' ἀκοῦσαί τ': see on 190.—ἐξόδῳ: see 1165.

1289 βουλήσομαι, 'I shall wish' (*i.e.* until the hoped-for fulfilment of the wish has been attained). So *O. T.* 1077 (where see n.), *Ai.* 681, etc.

1291 θέλω δὲ λέξαι (ταῦτα) ἃ ἦλθον, those things *for which* I came; cognate acc. of errand, as *O. T.* 1005 τοῦτ' ἀφικόμεν: Plat. *Prot.* 310 E αὐτὰ ταῦτα καὶ νῦν ἤκω. See n. on *O. T.* 788.

1293 f. πανάρχους is fitting, since each brother claimed the sole power (373).—*γεραῖτερος*, (Jacobs and Nauck,) for *γεραϊτέρα*, has been received by several edd., including Dindorf and Wecklein. The common idiom doubtless favours it; yet the phrase, 'brought into being by the *elder birth*,' is surely intelligible as a poetical fusion of *γονῇ* *πρωτέρα* *πεφυκὼς* with *γεραῖτερος* *πεφυκὼς*.

In Attic prose the comparative of *γεραίος* always implies the contrast between youth and a more advanced period

of life (Thuc. 6. 18 ἅμα νέοι γεραῖτεροις βουλευόντες). The use in the text, to denote merely *priority of birth* (Attic *πρεσβύτερος*), is Ionic, as Her. 6. 52 ἀμφοτέρα τὰ παῖδια ἡγήσασθαι βασιλέας, τιμᾶν δὲ μᾶλλον τὸν γεραῖτερον: and poetical, as Theocr. 15. 139 ὁ γεραῖτατος εἴκατι παῖδων.

1295 ἀνθ' ὧν, 'wherefore': cp. *O. T.* 264 n.—In Ἔτεοκλῆς the *o* might be either long or short (cp. on 1): elsewhere Soph. has the name only in *Ant.* 23, 194 (Ἔτεοκλέα beginning both verses).

1296 f. λόγῳ, in an argument upon the claim, before a competent tribunal.—*εἰς ἔλεγχον*: cp. 835 τάχ' *εἰς βάσανον* *εἰ* *χερῶν*. *χειρὸς οὐδ' ἔργου* is a species of hendiadys,—the practical test of single combat (cp. *Ai.* 814 τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἐψεται). We cannot distinguish *χειρὸς*, as the duel, from *ἔργου*, as a trial of strength between adherents, since Thebes was with Eteocles. Hermann's οὔδ' (for the MS. οὔτ'), before

the king of this land raised me, that I might come hither, with warranty to speak and hear, and go my way unharmed. And I will crave, strangers, that these pledges be kept with me by you, and by my sisters here, and by my sire.—But now I would fain tell thee, father, why I came.

I have been driven, an exile, from my fatherland, because, as eldest-born, I claimed to sit in thy sovereign seat. Wherefore Eteocles, though the younger, thrust me from the land, when he had neither worsted me in argument, nor come to trial of might and deed,—no, but won the city over. And of this I deem it most likely that the curse on thy house is the cause; then from soothsayers also I sō hear. For when I came to Dorian Argos, I took the daughter of Adrastus to wife; and I bound to me by oath all of the Apian land who

This accent is that of the gen. plur. (cp. Eur. *I. T.* 931 οἷκ, ἀλλ' Ἐρινὺν δειμά μ' ἐκβάλλει χθονός: *ib.* 970 ὅσαι δ' Ἐρινὺν οὐκ ἐπέισθησαν νόμῳ): but the scribe doubtless meant ἔρινυν for acc. sing., as in *Tr.* 893 ff. he has written ἔτεκεν...μεγάλην ἔρινυν, *El.* 1080 διδύμαν ἐλοῦσ' ἔρινυν. In the latter place the corrector has indicated ὕ, while leaving ὅ. **1300** κλύω] κλύων A, L², R; which Hartung adopts, changing ἔπειτα to συνέλτε τε.

ἔργου, is necessary, unless we suppose an οὔτε understood before χείρῶς: cp. on *O. T.* 236 ff.

1298 ff. μάλιστα μὲν with λέγω, not with τὴν σὴν Ἐρ.: 'and of these things I hold (as the most probable account) that the curse on thy race is the cause;—then from seers also I hear in this sense.' Cp. *El.* 932 οἶμαι μάλιστ' ἔγωγε τοῦ τέθνηκός τοι μνημεῖ' Ὁρέστου ταῦτα προσθεῖναι τινα, 'I think it *most likely* that...': *Ph.* 617 οἶοιτο μὲν μάλισθ' ἐκούσιον λαβῶν, 'he thought it most likely that he (could bring him) without compulsion.' The μὲν after μάλιστα opposes *this* view, the most likely, to *other* views (not stated) which are possible, though less probable: ἔπειτα is not opposed to μὲν, but introduces the fact which confirms his conjecture.

τὴν σὴν Ἐρινὺν, the Fury who pursues thee and thy race, the family curse, 369 τὴν πάλαι γένους φθοράν (cp. 965), as Oed. himself called his sons' strife πεπρωμένην (421). Not, 'thy curse on thy sons': Polyneices knows nothing of the imprecation uttered at 421 ff. It is a distinctive point in the Sophoclean treatment of the story that the curse of Oed. on his sons comes *after* the outbreak of war between them, not *be-*

fore it, as with Aesch. and Eur.: see *Introd.*

μάντεων, at Argos, probably alluding to Amphiarus (1313). This Argive utterance as to the *cause* of the brothers' strife may be conceived as a part of the oracles noticed at 1331, which also concerned the *issue*.

1301 f. The γάρ seems meant to introduce a further account of what the μάντις at Argos had said; but no such explanation is given. γάρ cannot be explained, at this point in the story, as the mere preface to narrative (*O. T.* 277); that should have stood in 1292. Yet I would not write δ' ἄρ'. The hearers are left to understand that he found the seers among his new allies.—τὸ Δωρικόν, simply as being in the Δωρίδι νάσῳ Πέλοπος (see on 695); cp. on 378 (προσλαμβάνει).

1303 f. γῆς Ἀπίας, a name for the Peloponnesus (Aesch. *Ag.* 256), from the mythical king Ἄπις, who crossed over from Naupactus, 'before Pelops had come to Olympia,' as Paus. says, and purged the land of monsters. The Sicyon myth made him son of Telchir (Paus. 2. 5. 7); Aesch. calls him ἱατρόμαντις παῖς Ἀπόλλωνος (*Suppl.* 263). Distinguish 1685 ἄπιαν γὰν, 'a far land' (ἀπό).

πρῶτοι καλοῦνται καὶ τετίμηνται δορί,
 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον 1305
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἶεν· τί δῆτα νῦν ἀφικμένος κυρῶ;
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων
 αὐτός τ' ἑμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
 οἳ νῦν σὺν ἐπὶ τάξεσιν σὺν ἐπτά τε
 λόγχαις τὸ Θήβης πεδῖον ἀμφεστᾶσι πᾶν·
 οἷος δορυσσοὺς Ἀμφιάρεως, τὰ πρῶτα μὲν
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δευτέρος δ' Αἰτωλὸς Οἰνέως τόκος 1315
 Τυδεύς· τρίτος δ' Ἐτεόκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατὴρ

1304 δορί MSS.: δόρει Dindorf.

1306 τοῖσδ'] τοῖς L first hand: S added δ'.

1309 σοὶ προστροπαίους ὦ πάτερ (sic) L.

1310 αὐτός τ' Reiske: αὐτός γ'

1304 τετίμηνται: for the pf., expressing *fixed* repute, cp. on 186, 1004: Thuc. 2. 45 φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοία τετίμμηται, is in permanent honour.—**δορί**: see on 620. This was the ordinary form, *i.e.* the form used in prose, as by Thuc. In the iambic verse of tragedy it is only once necessary (Eur. *Hec.* 5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ). In lyrics it was freely used by Aesch. and Eur. But neither the iambs nor the lyrics of Soph. anywhere require it, while they thrice require **δόρει**. The question, then, is: Are we to assume that Soph. never used **δορί**? As the MSS. give that form even where **δόρει** is necessary, their evidence is indecisive. On general grounds it is more probable that Soph. should have admitted both forms. This was Hermann's view; among recent editors, Bellermann supports it.

1305 τὸν ἐπτάλογχον...στόλον, 'the expedition with seven bodies of spearmen'; *i.e.* the compound adj. is equivalent to two separate epithets, 'sevenfold,' and 'armed with spears': cp. on 17 πυκνόπτεροι. The boldness of the phrase consists in the collective sing. στόλον being used instead of a plur. like τάξεις (1311). Not, 'under the seven spears of seven leaders,' as if the λόγχη of each leader was an ensign. Cp. on 1311. The art. τόν,

because the expedition is no longer a project, but a fact (1312).

1306 f. πανδίκως, as asserting just claims in fair fight. The device on the shield of the Aeschylean Polyneices is Δίκη leading a man in golden armour, with the words, κατὰξω δ' ἄνδρα τόνδε, καὶ πόλιν | ἔξει πατρῶν δωμάτων τ' ἐπιστροφάς (*Theb.* 647).—**τοὺς τὰδ' ἔκπρ.**, Eteocles: for pl., cp. 148.

1308 εἶεν marks a pause after a statement, before the speaker proceeds to comment or argument: so *El.* 534: Eur. *Med.* 386 εἶεν· | καὶ δὴ τεθνᾷσι· τίς με δέξεται πόλις;

1310 αὐτός τ': cp. 462. The genitives are simply subjective, 'prayers of mine and of theirs,' *i.e.* made by us (cp. 1326), rather than gen. of connection, 'about myself,' etc.

1311 f. τάξεσιν...λόγχαις. The 'allies' are the chieftains. They have marched 'with their seven hosts and their seven spears,' because each, carrying his spear, rides at the head of his own body of spearmen. Polyneices, who is one of the seven, thinks of himself for the moment as present with his comrades in arms.

1313 f. δορυσσοὺς = *δορυσσοί*, a word used also by Hes. and Aesch. (not Hom.), and usu. rendered 'spear-brandishing.' But this seems to confuse *σεύω* with *σεῖω*.

are foremost in renown of war, that with them I might levy the sevenfold host of spearmen against Thebes, and die in my just cause, or cast the doers of this wrong from the realm.

Well, and wherefore have I come hither now? With suppliant prayers, my father, unto thee—mine own, and the prayers of mine allies, who now, with seven hosts behind their seven spears, have set their leaguer round the plain of Thebes; of whom is swift-speared Amphiarus, matchless warrior, matchless augur; then the son of Oeneus, Aetolian Tydeus; Eteoclus third, of Argive birth; the fourth, Hippomedon, sent by Talaos, his sire;

MSS. 1311 ἐπὰ τὰ ζέσων] ἐπὰ τ' ἀσπίων Bergk.
L.—δορυσσοῦς Reisig: δορύσσους MSS.

1313 οἶος from οἶουο

On the analogy of the Homeric λαοσσοός, 'urging on the host' (epith. of Ares etc.), and the Pindaric ἱπποσσοός, 'steed-urging,' δορυσσοός should mean rather 'spear-hurling' (cp. *Il.* 11. 147 ὄλμον δ' ὥς ἔσσευε κυλινδῆσθαι, sent him rolling like a ball of stone). 'Charging with the spear' is less suitable, since the epic ὄδον is rather a missile than a cavalry-lance.

Ἀμφιάρεως (—, cp. on 1), son of Oecles, 'at once the Achilles and the Calchas of the war' (as Schneidewin says), is the most pathetic figure of the legend. He foresees the issue; but his wife Eriphylè, the sister of Adrastus, persuades him to go (having been bribed by Polyneices with Harmonia's necklace); and when all the chiefs save Adrastus have fallen, the Theban soil opens, and swallows up Amphiarus and his chariot: *El.* 837: Pind. *Nem.* 9. 24: 10. 8. Cp. *Ol.* 6. 15 (Adrastus speaking) πῶτέω στρατιάς ὀφθαλμὸν ἐμάς, | ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δοῦρὶ μάρνασθαι. Aesch. makes him the type of ill-fated virtue (*Theb.* 597). In contrast with the ἔβρις of the other chiefs, his σωφροσύνη is marked by the absence of any device (σῆμα) on his shield (*ib.* 591, Eur. *Ph.* 1112' ἀστυ' ὅπλα). The same Greek feeling for a tragic prescience is seen in the story so beautifully told by Herod. (9. 16) of the Persian guest at the banquet of Attaginus. τὰ πρῶτα μὲν...πρῶτα δεῖ: the art. is to be repeated with the second clause. For the epianaphora cp. 5: *Il.* 1. 258 οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι. οἰωνῶν ὁδοῖς, in respect to the paths of birds of omen, i.e. in applying the

rules of augury to their flights. Cp. *Il.* 12. 237 τὴν δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις | πείθεσθαι τὼν οὐ τι μετατρέπω οὐδ' ἀλεγίζω, | εἴτ' ἐπὶ δεξι' ἴωσι, etc. Quite different is *O.* 3. 311 ἄλλην μαντικῆς...ὁδόν, some other way of divination (as distinct from augury).

1315 ff. The thirteen lines (1313—1325) which contain the list of chiefs illustrate the poet's tact. There is no pomp of description, no superfluous detail; but the three most interesting points are lightly touched,—the character of Amphiarus, the character of Capaneus, and the parentage of Parthenopaeus. The dramatic purpose is to dignify the strife, and to heighten the terror of the father's curse, which falls not only on the guilty son, but on his allies (cp. 1400).

The list agrees in names, though not in order, with Aesch. *Th.* 377—652, where each name is associated with one of the seven gates of Thebes, as probably in the epic Thebaid. (Cp. *Ant.* 141 ff., where the seven champions appear as having been slain and spoiled,—the special doom of Amphiarus being ignored.) Eur. *Phoen.* 1104—1188 also has this list, except that Eteoclus is omitted, and Adrastus (the one survivor) substituted. In his *Suppl.* Eteoclus and Adrastus are both included, while either Hippomedon or Amphiarus seems to be omitted.

1316 f. Τυδεύς: cp. Aesch. *Th.* 377 ff.: Eur. *Ph.* 1120 ff., *Suppl.* 901 ff. Ἐτέοκλος: Aesch. *Th.* 457 ff.: Eur. *Suppl.* 872 ff. Ἴππομέδων: Aesch. *Th.* 486 ff.: Eur. *Ph.* 1113 ff.

Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
 Καπανεύς τὸ Θήβης ἄστρ' ἀγνώσειν πυρί·
 ἔκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σός, κεῖ μὴ σός, ἀλλὰ τοῦ κακοῦ
 πότμου φυτευθείς, σός γέ τοι καλούμενος,
 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325
 οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὃς μ' ἐξέωσε κάπεσσύλησεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίῳ
 αἰτῶ πιθέσθαι καὶ παρειαθεῖν, ἐπεὶ

1319 πυρί] τάχα A, R, Ald. 1321 πρόσθεν ἀδμήτης χρόνῳ] Nauck conject. δαρὸν ἀδμήτης χρόνον. 1326 ἀντὶ] ἀμφὶ Lud. Dindorf. 1328 εἰκαθεῖν Elms.: εἰκάθειν MSS. 1332 ἔφασκ' εἶναι] Nauck conject. ἐφέψεται.—κράτος] κράτει T, Farn.: κράτη

1318 f. κατασκαφῇ...ἀγνώσειν πυρί= 'to destroy it with fire, in such a manner as to raze it to the ground': πυρί is instrum. dat., and coheres closely with the verb; κατασκαφῇ is dat. of manner, but with proleptic force, like *O. T.* 51 ἀλλ' ἀσφαλεία τήνδ' ἀνὸρθωσον πόλιν, = ὥστε ἀσφαλῆ εἶναι. Καπανεύς is the giant in whom the *ἕβρις* of the assailants takes its most daring and impious form, the Goliath or Mezentius of the story: cp. *Ant.* 133, Aesch. *Th.* 422 ff. In *Ph.* 1128 Eur. follows this conception; but in *Suppl.* 861 ff. he presents Capaneus in a totally new light, as no less modest than trusty. That whole passage of the *Suppl.*,—in which Eur. seeks to individualise some of these champions more closely,—is curious and characteristic.

1320 ff. Παρθενοπαῖος, son of Atalanta by Meilanon, her vanquisher in the foot-race. Another version made Ares the father. ἐπώνυμος τῆς πρόσθεν ἀδμήτης, 'so named after her who before was a virgin,' χρόνῳ μητρὸς λοχευθείς, 'having been born of her when at last she became a mother.'—χρόνῳ (437), after her long virginity. The gen. μητρὸς

as *O. T.* 1082 τῆς γὰρ πέφυκα μητρὸς. In Aesch. *Th.* 536 this hero has οὐ τι παρθένων ἐπώνυμον | φρόνημα: cp. Eur. *Ph.* 1106 ὁ τῆς κυναγοῦ.

1323 f. ἐγὼ δὲ σός: 'And I, thy son,—or (the corrective καί), if not really thy son,...thine at least in name.' πότμου: for gen., cp. last n. He does not mean, 'thou art not to blame for my tainted birth,' but,—'disowned by thee, I have no sire but evil Destiny.' For γέ τοι cp. *O. T.* 1171 κείνου γέ τοι δὴ παῖς ἐκλήζεθ'.

1326 f. ἀντὶ παίδων ... ἱκετεύομεν here=πρὸς παίδων, 'by them,' i.e. 'as you love them,' a very rare use of ἀντὶ, but one which comes easily from its ordinary sense, 'in return for,' 'as an equivalent for.' It would be as much as their lives are worth to refuse the prayer. (In *EL.* 537 ἀντ' ἀδελφοῦ is sometimes taken as='for his sake,' but this is by no means certain.)

1328 f. μῆνιν...εἰκαθεῖν, *concede* thy wrath to me, i.e. remit it: the same constr. (though not in the same application) as *Ph.* 464 ὀπηνίκε' ἂν θεὸς | πλοῦν ἡμῖν εἰκέ, *concede* a voyage to us. This is

while Capaneus, the fifth, vaunts that he will burn Thebes with fire, unto the ground; and sixth, Arcadian Parthenopaeus rushes to the war, named from that virgin of other days whose marriage in after-time gave him birth, trusty son of Atalanta. Last, I, thy son,—or if not thine, but offspring of an evil fate, yet thine at least in name,—lead the fearless host of Argos unto Thebes.

And we, by these thy children and by thy life, my father, implore thee all, praying thee to remit thy stern wrath against me, as I go forth to chastise my brother, who hath thrust me out and robbed me of my fatherland. For if aught of truth is told by oracles, they said that victory should be with those whom thou shouldst join.

Then, by our fountains and by the gods of our race, I ask thee to hearken and to yield;

Turnebus in margin.

1333 For κρηνῶν Herwerden conject. κείνων (*sc.* τῶν χρηστηρίων): Nauck, Θεβῶν.—καὶ θεῶν L and most MSS.: πρὸς θεῶν A, R, L².

1334 παρεικάθειν Elms., παρεικάθειν MSS.

better than to make μῆνιν acc. of respect.—For the form of εἰκ., cp. 862.—τούμου after τῷδ' ἀνδρὶ, as *O. T.* 533 τὰς ἐμάς followed by τοῦδε τάνδρος: cp. on 6.

1330 Since πάτρας must clearly go with both verbs, it would seem that, aided by ἐξέωσε, the poet has used ἀπεσύλησεν with the constr. of ἀπεστέρησεν. Elsewhere we find only ἀποσυλᾶν τί τινος, to strip a thing from a man (cp. 922), or ἀποσυλᾶν τινά τι, to strip a man of a thing. We cannot here take πάτρας as gen. of the person robbed, ('snatched me from my country,') since ἐξέωσε implies that the expeller is within the country. Nor could we well read πάτραν ('took my country from me').

1331 f. χρηστηρίων. The oracle brought to Oed. by Ismene (389) had been received at Thebes (apparently) before the expulsion of Polyneices, since Oed. complains that the two brothers did not avail themselves of it in order to recall him (418). It was to the effect that the welfare of Thebes depended on Oedipus. If Polyneices means the same oracle here, οἷς ἂν will be Thebes, on the one hand, and any foreign foe of Thebes on the other. But the reference here is rather to a special oracle concerning the war between the brothers, which Polyneices has heard from the μάντις at Argos (cp. 1300).

προσθῆ: join thyself: cp. [Dem.] or. 11 § 6 (speaking of the Persian king's power in the Peloponnesian war) ὅποτε-ρος πρόσθουτο (the 'Attic' alternative for προσθεῖτο, cp. Buttman *Gr.* § 107, *Obs.* 3), τοῦτους ἐποίηε κρατεῦν τῶν ἐτέρων. So in the genuine Dem. or. 6 § 12 εἰ δ' ἐκείνους προσθεῖτο, and in Thuc. (3. 11; 6. 80; 8. 48, 87) etc.—Cp. n. on 404.—ἐφασκ': *sc.* τὰ χρηστήρια.

1333 κρηνῶν: so *Ant.* 844 Antigone cries, ἰὼ, Διρκαίη κρήνη ὀήσας τ' | εὐαρμάτου ἄλσος. So Ajax at Troy, when dying, invokes κρήνη τε ποταμοὶ θ' οἶδε along with the Sun-god. Orestes, returning to Argos, brings an offering to the Inachus (*Aesch. Cho.* 6). Wecklein quotes an inscription from Rangabé *Antiqu. Hellen.* nr. 2447 καὶ [δμνίῳ] ἥρωας καὶ ἡρώσσας καὶ κράνας καὶ ποταμοὺς καὶ θεοὺς πάντας καὶ πάσας. The word κρηνῶν is certainly sound; the peculiarity is that, instead of a general word like ἐγχωρίων, we have ὁμογνίων, which strictly suits θεῶν only. ὁμογνιοὶ θεοί=gods which belong to (protect) the same γένος, here, the gods of the Labdacid γένος (369): cp. 756. The variant πρὸς θεῶν would make the verse more impassioned, but would also make the limited fitness of ὁμογνίων more felt; L's καὶ is better.

1334 f. πιθέσθαι: cp. 1181.—The

- πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κάγώ, τὸν αὐτὸν δαίμον' ἐξείληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὄν, εἰ σὺ τῇμῃ ξυμπαραστήσει φρενί, 1340
 βραχεὶ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαυτόν, κείνον ἐκβαλὼν βία.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345
- ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους,
 εἰπὼν ὅποια ξύμφορ' ἐκπεμψαί πάλιν.
- ΟΙ. ἄλλ' εἰ μὲν, ἄνδρες τῇσδε δημουχοὶ χθονός,
 μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὐ τὰν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθητο·
 νῦν δ' ἀξιωθεὶς εἰσι κακούσας γ' ἐμοῦ

1335 ξένος] πτωχὸς B, T, Farn., Vat.

1336 θωπεύοντες L², Bruck, and almost all edd. since: ἐξείλη-
 φότες L and the other MSS., Reisig, Schneidewin, Campbell. Cp. *At.* 825, where
 the first hand in L wrote λαβεῖν (corrector, λαχεῖν). 1339 ἐγγελῶν made from
 ἀγγελῶν in L. 1340 ξυμπαραστήσεις L and most MSS.: ξυμπαραστήσης A: ξυμ-
 παραστήση L², R.—φρενί] Blaydes conj. χερσί, and so Wecklein. 1341 χρόνῳ]

v. l. πτωχὸς for ξένος doubtless arose from a feeling that the word repeated should be that which immediately preceded μὲν (cp. on 5): but πτωχοὶ καὶ ξένοι forms one notion, in which ξένοι is the more important element.

1336 θωπεύοντες, the word used by Creon in taunting Oed. (1003), is unpleasant, but Polyneices means it to be so; his aim is to move Oedipus to loathing of his present lot. Quintil. 6. 2. 24 *Haec est illa quae deīnōsis vocatur, rebus indignis asperis invidiosis addens vim oratio* (cp. *Ar. Rhet.* 2. 21 § 10 ἐν σχετ-
 λισμῷ καὶ δεινώσει). To the Athenian ελεύθερος the very essence of a free man's dignity was αὐτάρκεια: hence it is a trait of the μεγαλόψυχος (*Ar. Eth. N.* 4. 8), πρὸς ἄλλον μὴ δύνασθαι ἤν' ἄλλ' ἢ πρὸς φίλον· δουλικὸν γάρ: where the saving clause would apply to Oedipus.

1337 δαίμον': cp. 76.—ἐξείληχότες

is clearly right; cp. *Eur. fr.* 115, *Ar. Th.* 1070 τί ποτ' Ἀνδρομέδα περὶ ἅλα κακῶν | μέρος ἐξέλαχον; *Soph.* has the verb *El.* 760 πατρώας τύμβον ἐκλάχη χθονός. ἐξείληφότες was defended by Herm. as 'having received from Eteocles,'—the dispenser of our fortunes:—which seems far-fetched. In *Ph.* 1429 ἀριστεῖ' ἐκλαβὼν στρατεύματος (L ἐκβαλῶν), the genit. ('out of') interprets the compound.

1338 f. τάλας, nom. for voc., as 753: cp. on 185.—ἀβρύνει, not merely, 'lives softly,' but 'waxes proud.' In Attic the midd. and pass. ἀβρύνομαι seems always to have this further sense, like καλλύνομαι, λαμπρύνομαι, σεμνύνομαι: e.g. *Plat. Apol.* 20 C ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἄν, εἰ ἡπιστάμην ταῦτα. The *act.*, however, approaches the simpler sense in *Aesch. Ag.* 918 μὴ γυναῖκός ἐν τρώποις ἐμέ | ἀβρυνε, 'make me luxurious.'

a beggar and an exile am I, an exile thou; by court to others we have a home, both thou and I, sharers of one doom; while *he*, king in the house—woe is me!—mocks in his pride at thee and me alike. But, if thou assist my purpose, small toil or time, and I will scatter his strength to the winds: and so will I bring thee and stablish thee in thine own house, and stablish myself, when I have cast him out by force. Be thy will with me, and that boast may be mine: without thee, I cannot e'en return alive.

CH. For his sake who hath sent him, Oedipus, speak, as seems thee good, ere thou send the man away.

OE. Nay, then, my friends, guardians of this land, were it not Theseus who hath sent him hither to me, desiring that he should have my response, never should he have heard this voice. But now he shall be graced with it, ere he go,—yea, and hear from me

πῶν R (A has πο written above χρώνω), Nauck.

1342 ἄγων] ἐγὼ B,

Vat. 1346 οἰδίπους MSS., Οἰδίπους Valckenaer. Cp. v. 461. 1348 δημοῦχοι L first hand (changed to -οο by S), and most of the recent edd.: δημοῦχος the other MSS. and older edd., and so Blaydes, Campb., Mekler.

1351 οὐ

τάν for οὐτ' ἂν Brunck. 1352 γέ μου L, Vat., Blaydes: δέ μου L²: γ' ἐμοῦ the other MSS., and most edd.

1340 φρενί, wish, purpose: cp. 1182: *Ant.* 993 οὐκ οὐκ πάρος γε σῆς ἀπεστάτων φρενός. The decisive objection to the conjecture χερί is that the assistance meant by *ἐμπαραστήσει* is moral, and φρενί marks this. The proposed reading would make the verb too suggestive of the *δορός*...ἐν χειμῶνι...παραστάτης (*Ant.* 670).

1341 ff. ὄγκω, 'trouble,' see on 1162. σὺν: cp. 1602 ταχεῖ...σὺν χρώνω.—διασκεδῶ, scatter his power to the winds: cp. 620.—στήσω...στήσω δ': for the omission of μέν, cp. *Ant.* 806 ff. n.—ἄγων: cp. on 910.

1345 οὐδὲ σωθῆναι, not even to return alive from the expedition (much less conquer): a freq. Attic sense of σώζομαι, as *Xen. An.* 3. 1. 6 ὁ Ξενοφῶν ἐπήγετο τὸν Ἀπόλλω τίνι ἂν θεῶν θύων...ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθέη.

1346 f. τοῦ πέμψαντος, Theseus, who, on leaving the scene at 1210, brought, or sent, word to the suppliant. Cp. 298.—εἰπὼν...ἐκπεμψαί, say, ere thou dismiss: see on 1038.

1348 δημοῦχοι (cp. 1087 γὰς τᾶσδε δαμοῦχοις), the reading of the first hand in L, is clearly preferable to δημοῦχος.

For the latter, Herm. urged that (1) Oed. is too angry to be so polite, and (2) the mere name of Theseus is not enough here, without a title. Both these arguments might with more justice be inverted: for (1) it is precisely in the formal *ἄνδρες τῆσδε δημοῦχοι χθονός* that we catch the note of suppressed passion; (2) *Θησεύς*, so emphatic as the first word in 1350, would be *weakened* by *δημοῦχος* in 1348: and (3) with *δημοῦχος* we should here need the article. The elders of Colonus are addressed as 'guardians of this land' because, in the temporary absence of Theseus, they represent him. So 145 (to the Chorus) ὦ τῆσδ' ἔφοροι χώρας.

1350 δικαίων ὤστ': see on 970.

1351 ὁμφῆς. We should press the word too much if we rendered, 'my prophetic voice'; though it always has a certain solemnity, owing to its traditional poetic use in reference to a god or an oracle: see on 550.

1352 f. ἀξιώθεις...κάκούσας γ', 'having been deemed worthy thereof (sc. ἐπαισθέσθαι ὁμφῆς τῆς ἐμῆς), yea, and having heard,' etc. This is simpler than to supply *τοιούτων* with ἀξ. from *τοιαῦτα*.

τοιαῦθ' ἃ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον·
 ὅς γ', ὦ κάκιστε, σκήπτρα καὶ θρόνους ἔχων,
 ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 καθήκας ἀπολιν καὶ στολὰς ταύτας φορεῖν,
 ἃς νῦν δακρύεις εἰσορώων, ὅτ' ἐν πόνῳ
 ταυτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
 οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
 τάδ', *ἕωσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος.
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαυτῷ τὸν καθ' ἡμέραν βίον.
 εἰ δ' ἐξέφυσα τάσδε μὴ μαντῷ τροφούς 1365
 τὰς παῖδας, ἧ τὰν οὐκ ἂν ἧ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,

1353 ἃ τὸν made from αὐτὸν in L, with the *υ* not wholly erased.

corrected (by S) from σοὶ in L.

1358 πόνῳ] *βυθῷ* Reisig, *πότημῳ* Bergk.

ἄκων Tournier.

1360 οὐ κλαυστὰ δ' ἐστίν made by S from οὐ κλαυστ' ἐστίν (so first hand) in L. κλαυτὰ L², T, Farn.: and so Elms., Dindorf, etc. See n. on *γνωτός* and *γνωστός*, *O. T.* 361 (Appendix).

1361 ἕωσπερ Reiske: ὥσπερ MSS. (*ἕωσπερ* is not written above in L.)—*φονέος* L, F.—*μεμνημένου* R, *μεμνημένος* the

1355 σὸς

1359 κακῶν]

τοιαῦθ' followed by ἃ instead of οἷα, as *O. T.* 441, *Ani.* 691, *Thuc.* 1. 41 and oft.; so *Lat. talis qui*, old Eng. *such...* *which* (Shaksp. *Wint.* 1. 1. 26, etc.).

1354 ὅς γ', ὦ κάκιστε: cp. 866 ὅς μ', ὦ κάκιστε (to Creon): for the causal ὅς, see on 263. Oedipus first explains to the Chorus why he deigns a reply at all, and then suddenly turns on his son. As the schol. well says, *δαιμονίως τῇ ἀποστροφῇ χρῆται ἀπὸ τοῦ χοροῦ ἐπὶ τὸν Πολυνείκην*. Profound resentment could not be more dramatically expressed.—*σκήπτρα καὶ θρόνους*: cp. 425, 448.

1356 ἃ, *which things*: the neut. plur. of ὅς being used substantivally, with ref. to the masc. *θρόνους* no less than to *σκήπτρα*: cp. *Xen. Cyr.* 8. 2. 22 *καρπούμαι ἀσφάλειαν καὶ εὐκλειαν*, ἃ οὔτε κατασῆπται οὔτε ὑπερπληροῦντα λυμίνεται: *Isocr. or.* 9 § 22 *κάλλος καὶ ῥώμην καὶ σωφροσύνην*, ἅπερ τῶν ἀγαθῶν *πρεπωδέστατα τοῖς τηλικούτοις ἐστίν*.

1356 f. τὸν αὐτὸς αὐτοῦ: see on 930.—*ἔθηκας ἀπολιν...καὶ φορεῖν*, *didst make me homeless, and cause me to*

wear: so in *Pind. Pyth.* 1. 40 (quoted by *Schneidewin*) *ἐβελήσας ταῦτα νόμῳ τιθέμεν εὐανδρόν τε χώραν*, 'mayest thou take these things into thy providence, and make the land happy in her sons.' Cp. also the double sense of *ποιεῖν* *Thuc.* 2. 29 ὁ *Νυμφόδωρος τήν τε τοῦ Σιτάλκου ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναίων* ('brought about'... 'made'). The constr. of *τίθημι* with acc. and inf. is not rare in poetry: cp. *Eur. Hec.* 357, *Her.* 990, *Med.* 717, etc.—*ἀπολιν*: cp. 208.—*ταύτας* without *τάς*: cp. 629.

1358 f. πόνῳ...κακῶν=*πολυπόνους κακοῖς*, the gen. being added to define *πόνῳ* more closely. Since *πόνος* was a word of such general meaning, the phrase, though unusual, seems defensible. Cp. such phrases as *δυσόιστων πόνων* | *ἄλλ'* (*Ph.* 508), *πόνων* | *λατρεύματ'* (*Tr.* 356), *ἀεθλ'* *ἀγώνων* (*id.* 506).—*βεβηκὼς*, as *El.* 1056 *ὅταν γὰρ ἐν κακοῖς* | *ἦδη βεβήκης*: *id.* 1094 *μοῖρα μὲν οὐκ ἐν ἐσθλῇ* | *βεβῶσαν*.—*ἐμοί* depending on *ταυτῷ*: cp. *O. T.* 284 n.

1360 κλαυστὰ...οἰστέα: for the plur.,

such words as shall never gladden his life:—villain, who when thou hadst the sceptre and the throne which now thy brother hath in Thebes, dravest me, thine own father, into exile, and madest me citiless, and madest me to wear this garb which now thou weapest to behold, when thou hast come unto the same stress of misery as I. The time for tears is past: no, *I* must bear this burden while I live, ever thinking of thee as of a murderer; for 'tis thou that hast brought my days to this anguish, 'tis thou that hast thrust me out; to thee I owe it that I wander, begging my daily bread from strangers. And, had these daughters not been born to be my comfort, verily I had been dead, for aught of help from thee. Now, these girls preserve me, these my nurses,

other MSS.: μεμνημένον Dindorf.

1362 μόχθω L (*sic*), with an erasure of one or two letters after ω: perhaps it was μόχθοις.

1363 ἐκ σέθεν δ' δ' added by S in L.

1364 ἡμεραν—βίον (*sic*) L, where the line indicates an erasure of perh. three letters.

1366 οὐκ ἂν ᾗ L first hand: after ᾗ, the letter ν has been added in paler ink by

a much later hand, perh. of the 14th or 15th cent. Cp. on v. 973. **1367** νῦν δ' αἰδέ

see on 495. There is no sound basis for the view that κλαντός=deflendus, κλαντός=defletus. Whether with or without the σ, the verbal adj. meant simply 'be-
wept,' and took on a potential sense only as *invictus* could mean 'unconquerable.' See *O. T.*, Appendix, on v. 361.—ἐμοὶ μὲν, 'by me, on my part,' has no clause formally answering to it: but the antithesis is implied in the doom of Polyneices (1370 ff.).

1361 I have little doubt that τὰδ', ἔωσπερ, not τὰδ', ὥσπερ, is the true reading here. The synzesis of ἔως was familiar through Homer: *Od.* 2. 148 τὸ δ' ἔως μὲν ῥ' ἐπέοντο μετὰ πνοιῆς ἀνέμοιο: *Il.* 17. 727 ἔως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες. In *Ph.* 1330 ὡς ἂν αὐτὸς ἥλιος, Scaliger rightly changed ὡς to ἔως (first adopted by Wunder); Brunn, with less probability, to ἔστ'. In *At.* 1117 ὡς ἂν ἡς οἶδς περ εἰ, ὡς is more easily defended; but there also (I now think) ἔως was rightly conjectured by Scaliger. ἔωσπερ here could not be trisyllabic, since the anapaest in the first place must be contained in one word, the only exception being the prep. and its case, as ἐπὶ τῷδε δ' ἡγόρευε Διομήδης ἀναξ, *Eur. Or.* 898. (In fr. 355 ταχὺ δ' αὐτὸ δέξει τούργον, ὡς ἐγὼ σαφῶς, from the *Λήμναι*, the explanation may be that the drama was satyric, and borrowed a license from Comedy. Meineke would read τάχ'

αὐτὸ.) With ὥσπερ the sense is, 'how-ever I may live,'—i.e. whether my remaining life be less, or even more, wretched than now. Clearly, however, the sense wanted is not this, but, 'as long as I live.'—φονέως (predicative), a strong word, as *O. T.* 534 (*Oed.* to Creon) φονεὺς ὦν τοῦδε τάνδρὸς ἐμφανῶς.—μεμνημένος, nom., by attraction to ἔωσπερ ἂν ζῶ, instead of a dat. agreeing with ἐμοί: cp. *Il.* 7. 186 τὸν ἔκανε... | δς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Ἀίας.

1362 f. μόχθω...ἐντροφόν: cp. *At.* 622 παλαιῶ μὲν σύντροφος ἡμέρα, | λευκῷ δὲ γῆρα [ἐντροφος MSS., but see n. there].—ἐκ σέθεν, since the brothers had passively sanctioned his expulsion (441): ἐκ of the prime cause, as *O. T.* 1454. Cp. *Xen. Hellen.* 1. 1. 27 ὅτι φεύγοιεν ὑπὸ τοῦ δήμου (had been banished by the people).

1364 ἐπαίτω, act., used by Soph. only here and *O. T.* 1416 (of a humble request): midd. once, *El.* 1124. The author of the *Rhesus*, also, has used it of mendicancy, 715 βίον δ' ἐπαίτων εἰρπ' ἀγύρτης τις λάτρης.

1365 f. εἰ δ' ἐξέφυσα...μή: for the hyperbaton of μή cp. *O. T.* 329 τὰμ', ὡς ἂν εἴπω μὴ τὰ σ', ἐκφῆνω κακά (where see n.): *Ph.* 66 εἰ δ' ἐργάσει | μὴ ταῦτα.—τὸ σὸν μέρος, acc. of respect; so *Ant.* 1062: cp. *O. T.* 1509 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.

αἶδ' ἄνδρες, οὐ γυναικες, εἰς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370
 ὥς αὐτίκ', εἴπερ οἶδε κινεῖνται λόχοι
 πρὸς ἄστν Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κείνην *ἐρείψεις, ἀλλὰ πρόσθεν αἵματι
 πεσεῖ μιανθεῖς χῶ σύναιμος ἐξ ἴσου.
 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
 ἵν' ἀξιώτουν τοὺς φυτεύσαντας σέβειν,

μ' L, retouched by S: what the first hand had written, is uncertain.—ἐμαὶ τροφοί L, B: ἐμαὶ τροφαί A, R: others have ἐμοὶ τροφαί or ἐμοὶ τροφοί. 1370 εἰσορᾷ μὲν οὐ (sic) τί πω (with ω written above) L: πω A. νῦν ὁρᾷ (for εἰσορᾷ) B, T, Vat., Farn.: εἰσορᾷ νῦν (for μὲν) Heimsoeth. 1371 ὥς] ὅς Dobree, reading σε δαίμων for σ' ὁ δαίμων in v. 1370.—εἴπερ οἶδε] εἰ ποθ' οἶδε Heimsoeth: εἰ πάροιθε Wecklein (*Ars*

1368 f. εἰς τὸ συμπονεῖν: cp. 335, and for εἰς, 1028.—ἀπ' ἄλλου: cp. *Al.* 547 (he will not flinch) εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.

1370 f. τοιγάρ σ' ὁ δαίμων. The thought is: 'Therefore the avenging deity has his eyes upon thee; not yet, however, with a gaze so fierce as that which he will turn on thee anon, if (as thou tellest me) these hosts are marching against Thebes.' A certain measure of retribution has already come on the wicked son, who is 'a beggar and an exile' (1335); and the measure will soon be filled by a fratricide's death. For εἰσορᾷ cp. 1536: so βλέπειν πρὸς τινα, 279. The μὲν after εἰσορᾷ properly implies such a statement as this:—εἰσορᾷ μὲν νῦν, αὐτίκα δὲ καὶ μᾶλλον εἰσέψεται. Instead of the second clause, a more reticent and more impressive form of speech is abruptly substituted,—οὐ τί πω ὥς αὐτίκ'. With L's πω ('I ween') the sense would be the same. Dobree's σε δαίμων...ὅς αὐτίκ' is less effective, because it destroys the unity and continuity of the divine retribution.

I hold εἴπερ to be right: it refers to the statement made by Polyneices, which it does not call in question, but merely notes as the condition. κινεῖνται refers to the march from Argos: it would be over-subtle to take it of the advance from the camp in the plain to the walls of the city. With Heimsoeth's εἰ ποθ' the sense would be: 'if ever these hosts

are destined to move,' the pres. with ποτέ being an 'oracular' future (*Ph.* 113 αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα).

1373 f. κείνην ἐρείψεις is a certain correction (by Turnebus, Paris, ann. 1553) of κείνην ἐρεῖ τις, and has been accepted by nearly all subsequent editors. Cp. the threat Θήβης ἄστν δηώσειν πυρί, 1319: and κατασκάψαντι, 1421. It was necessary to take Thebes by storm before Polyneices could establish his power. The only natural sense for the MS. reading is, 'for it is impossible that any one shall call Thebes a city.' In Aeschylus *Eum.* 457 the total destruction of Troy is expressed by the phrase σὺ Τροίαν ἄπολιν Ἴλιον πόλιν | ἔθηκας, 'madest it to be no city': and the MS. reading here might more easily be defended if the sense were precisely the opposite to what it actually is.—Campbell, keeping ἐρεῖ τις, renders, 'for there is one' (i.e. Polyneices) 'who shall never call Thebes his "city".' But there is nothing in the Greek answering to 'his.' The general associations of the word πόλις surely could not supply the absence of the essential word αὐτοῦ. There is no contrast here, surely, between ἄστν, as 'town,' and πόλις, as *civitas*.—αἵματι...μιανθεῖς, not merely 'covered with (thine own) blood,' but 'stained with a brother's blood,' as *Ani.* 171 (of these brothers) παῖσαντές τε καὶ | πληγέντες αὐτόχειρι σὺν μύσματι.

1375 τοιάσδ'. His former imprecation, uttered on hearing Ismene's tidings,

these who are men, not women, in true service; but ye are aliens, and no sons of mine.

Therefore the eyes of Fate look upon thee—not yet as they will look anon, if indeed those hosts are moving against Thebes. Never canst thou overthrow that city; no, first shalt thou fall stained with bloodshed, and thy brother likewise. Such the curses that my soul sent forth before against you twain, and such do I now invoke to fight for me, that ye may deem it meet to revere parents,

Soph. em. p. 54).

1373 κείνην ἐρεῖ τις L, and so the other MSS. (some with τις). κείνην ἐρείψεις Turnebus, and most of the recent edd.: κενὴν ἐρεῖ τις Apitz: κείνην ἐρείς σὴν or σὴν τήνδ' ἐρεῖ τις Blaydes.

1375 This v. is omitted in the text of L, and added in the marg. by the first hand (with τοιαύτῃ).—πρόσθε τ'] πρόσθε γ' Farn.

1376 ἀνακαλοῦμαι] ἀγκαλοῦμαι Dindorf. **1377** ἀξιώτων] ἀξιώ τὸν (from τόν) L, A, R.—σέβειν] σέβων A, R.

implied the same doom which is more plainly denounced here (421—427: 451f.). Manifestly it is to this that πρόσθε refers. Campbell holds, however, that, in this passage, Sophocles has abandoned what is otherwise the distinctive point in his conception of the curse on the sons,—viz. that it was delivered only *after* the outbreak of their strife for the throne (cp. on 1298),—and that πρόσθε denotes some moment before Oed. had left Thebes. I can perceive no ground for this. The question is more than a detail: it must affect our estimate of the play as a work of dramatic art. See *Introd.*

ἐξανήκ', sent up, from my inmost soul: the notion being that the ἀρά, when they have once passed the father's lips, are thenceforth personal agencies of vengeance: hence 1376 **ξυμμάχους**. So ἐξανιέναι is said of the earth 'sending up,'—calling into activity,—plagues or dread beings (Eur. *Ph.* 670, etc.). Distinguish ἀφήκα (*Ant.* 1085), ἐφήκας (Eur. *Hipp.* 1324), of *launching* curses, etc., like missiles.

1376 ἀνακαλοῦμαι, simply, 'I invoke,' not, 'I invoke *again*.' In this compound the prep. has two different meanings, (1) 'αἰοῦα,' as in ἀναβοᾶν, ἀνακηρύσσειν, and (2) 'αὐρ' or 'back,' as in ἀνέναι. Cp. Her. 9. 90 θεὸν...ἀνακαλέων, 'calling aloud on the gods': *El.* 693 Ἀργεῖος...ἀνακαλοῦμενος: *Tr.* 910 τὸν αὐτῆς δαίμον' ἀνακαλουμένην. So in Eur. *Suppl.* 626 κεκλημένους μὲν ἀνακαλοῦμέθ' αὖ θεούς='again (αὖ) we call aloud,' etc.

1377 f. ἴν' ἀξιώτων. The thought is, 'I call the Curses (to *destroy* you twain), that ye may deign to revere parents,' etc.: a Greek way of saying, 'that ye may rue your neglect to revere them.' The irony consists in the lesson being learned only when it is too late to practise it. Cp. *Tr.* 1109 προσμύλοι μόνον, | ἴν' ἐκδιδάχθῃ πᾶσιν ἀγγέλλειν ὅτι | καὶ ζῶν κακοὺς γε καὶ θανὼν ἐτίσῃ: *Ant.* 310 (ye shall *die*), ἴν' εἰδότες τὸ κέρδος ἐνθεν οἰστέον | τὸ λοιπὸν ἀρπάξῃτε (cp. the form of threat, 'I'll teach thee to do such things'): cp. also *ib.* 715, *O. T.* 1273, *Ai.* 100.

τοὺς φυτεύσαντας σέβειν. Attic law imposed the penalty of disfranchisement on a son convicted of neglecting to support a parent in sickness or old age (γηροβοσκείν), or of other grave failure in filial duty. When such a case of *κάκωσις* γονέων came before a court, the accuser could speak at any length (ἀνευ ὕδατος, Harpocr. 161), and was not liable to the ἐπωβελία, or fine in 1/5th of the damages laid, if he failed to gain a fifth of the votes. Diog. L. 1. 2. 55 δοκεῖ δὲ (Solon) κάλλιστα νομοθετῆσαι· ἐάν τις μὴ τρέφῃ τοὺς γονέας, ἀτιμὸς ἔστω. Aeschin. or. 1 § 28 ἐάν τις λέγῃ ἐν τῷ δήμῳ, τὸν πατέρα τύπτων ἢ τὴν μητέρα, ἢ μὴ τρέφων, ἢ μὴ παρέχων οἰκῆσιν, τοῦτον οὐκ ἔα λέγειν (ὁ νόμος). Xen. *Mem.* 2. 2. 14 (beware) εἴ τι παρημέληκας τῆς μητρὸς...μὴ σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ φιλῶν ἀναφανῆς. The example of the birds is quoted (*El.* 1058), esp. of the stork (Ar. *Av.* 1355).

καὶ μὴ ῥατιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἔφυντον. αἶδε γὰρ τὰδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἴπερ ἔστιν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν κτανεῖν θ' ὑφ' οὐπερ ἐξέληλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 στυγνὸν πατρῶον ἔρεβος, ὥς σ' ἀποικίση, 1390

1379 τοιῶδ' L: τοιῶδ' or τοιῶδ' the other MSS.: τοιοῦδ' Kuhnhardt.—*ἔφυντον* MSS.: *ἐφύτην* Elmsley. **1381** κρατοῦσιν] κρανοῦσιν Hartung: *ραίσουσιν* Madvig.—*εἴπερ* *ἔστιν* (sic) L. Elmsley proposed *εἴπερ ἔστιν* (not *ἔστιν*), with a comma after *Δίκη* ('if Justice exists'), and so Wecklein. Most MSS. have *εἴπερ ἔστιν*. **1382** νόμοις]

1378 f. καὶ μὴ ῥατιμάζητον, *sc. τοὺς φυτεύσαντας*: 'and that ye may not utterly scorn your parents, because the father (εἰ = *δοῦναι*) is *blind* from whom ye, such evil sons, have sprung—for your sisters did not thus.' τυφλοῦ has the chief emphasis: the father's blindness emboldened the impiety of the base sons, while it only stimulated the devotion of the daughters. For the gen. cp. 1322.—Others understand: 'do not think it a light matter that ye have been such sons of a blind sire' (εἰ as after *θανυμάζω*, *ἐλεῶ*, etc.): but this sense for *ῥατιμάζητον* seems much less natural.

ἔφυντον is the MS. reading, as 1696 *ἔβητον*, 1746 *ἐλάχετον*: and there are about 10 other places in Attic writers where the MSS. give *-τον* for the 2nd pers. dual of secondary tenses. Against this group is to be set a smaller group (of some 9 passages) in which *-την* is established, *εἰχέτην ἦδη*, *O. T.* 1511, being the only one proved by metre. Curtius (*Verb.* 1. 80, Eng. tr. 53) would leave the normal *-τον* where, as here, the MSS. support it. Though Attic usage, misled by the analogy of *-την* in the 3rd pers., sometimes admitted it in the 2nd, it also (he thinks) retained *-τον*. The tendency of recent editors has been to write *-την* everywhere. But, in the absence of better proof that *-τον* had been

wholly discarded, a consensus of MSS. seems entitled to the benefit of the doubt. I cannot find any evidence on this point from the best source,—inscriptions.

1380 τοιγὰρ τὸ σὸν θ.: 'wherefore they (*sc. αἱ Ἀραὶ*) have the control over thy *supplication* (to Poseidon) and thy throne' (said bitterly—'the throne of which thou dreamest'). τὸ σὸν (etc.) is like the ironical use of inverted commas: cp. *El.* 1110, *Ph.* 1251, *Ant.* 573. Polyneices has two pleas: (1) As *ικέτης* of Poseidon, he had adjured his father to remember *Διδῶς*, who is enthroned with Zeus, and to bless his enterprise, 1267. (2) As eldest-born, he claimed the throne by right, 1293. Oedipus answers that *Δίκη*, no less than *Αἰδώς*, sits with Zeus. The son has broken the eternal laws (*ἀρχαίοι νόμοι*) of natural duty. Therefore this highest *Δίκη* annuls both his pleas. His father's curse has the final control.

θάκημα as 1160, 1179: to make it a mere hendiadys with *θρόνους* would grievously enfeeble these words.—*κρατοῦσιν*, with acc., not of the person *conquered* (as more often), but of the domain over which the rule extends: cp. Aesch. *Suppl.* 254 καὶ πᾶσαν αἶαν . . | . . κρατῶ.

1381 f. ἡ παλαίφατος, declared from of old (by inspired poets and seers), a freq.

nor scorn your father utterly, because he is sightless who begat such sons; for these maidens did not thus. So my curses have control of thy 'supplication' and thy 'throne,'—if indeed Justice, revealed from of old, sits with Zeus in the might of the eternal laws.

And thou—begone, abhorred of me, and unfathered!—begone, thou vilest of the vile, and with thee take these my curses which I call down on thee—never to vanquish the land of thy race, no, nor ever return to hill-girt Argos, but by a kindred hand to die, and slay him by whom thou hast been driven out. Such is my prayer; and I call the paternal darkness of dread Tartarus to take thee unto another home,—

θρόνους Bergk. **1386** δορί MSS.: δόρει Reisig. **1388** κτανεῖν θ' | κτανόνθ' Blaydes. **1389** τὸ Hermann: τοῦ MSS.—τοὺς ταρτάρους B, T, Vat., Farn. **1390** πατρώον] Nauck conject. κάτωθεν: Schneidewin, πέλωρον or Στύγιον ἄρωγόν: Bergk, τὸ πρώτον: Meineke, στυγγοπρόσωπον: Mekler, στυγροῦ 'παρωγόν.—ὡς σ' ἀποκίση] ὡς ἀποκίση A: ὡς σ' ἀποκίσω L².

epithet of oracles, etc., and significant here, where the higher law is opposed to the conventional right of the elder-born.—**ξύνεδρος** with **Ζηγός**: Pind. *Ol.* 8. 21 *ἐνθα Σώτεια, Διὸς ξενίου* | *πάρεδρος, ἀσκέϊται Θέμις*: cp. on 1267. A passage quoted by Schneidewin and others as from Demosthenes cannot claim that authority,—for or. 25 *κατὰ Ἀριστογέτονος* α' is now generally allowed to be a work of the later Rhetoric,—but is noticeable as illustrating *παλαίφατος*: § 11 *τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγωνιάτας τελετὰς ἡμῖν καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθήμεννῃ πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν*.

ἀρχαίοις νόμοις, causal dat., 'by,' 'under sanction of,' the *ἀγραπτα κάσφαλή θεῶν* | *νόμιμα*... | οὐ γάρ τι νῦν τε κάχθες ἀλλ' αἶε ποτε | *ξῆ ταῦτα*, *Ant.* 454. See on *O. T.* 865. As to Bergk's conjecture **θρόνους**, we should expect either *πάρεδρος*.. *θρόνους*, or *ξύνεδρος*.. *θρόνων*.

1383 *κάπατωρ*...*ἔμοῦ*, and without a father in me: for the gen. cp. on 677 *ἀνήμεον*...*χειμώνων*. Plat. *Legg.* 928 *ἐν οὖν ἄλλῃ πολιτείᾳ παῖς ἀποκεκρυγμένος* (publicly disowned by his parents) οὐκ ἂν ἐξ ἀνάγκης ἀπολις εἴη, ταύτης δέ...*ἀναγκαίως* ἔχει εἰς ἄλλαν χώραν ἐξοικίσεσθαι τὸν ἀπάτορα (the disowned child). From *ἔμοῦ* supply *ἔμοῖ* with *ἀπόπτυστος* (cp. *Aesch. Eum.* 191).

1384 f. *συλλαβὼν*, taking them with thee,—a colloquial phrase, bitter here: cp. *Ph.* 577 *ἐκπλεῖ σεαυτὸν συλλαβὼν*:

sometimes playful, as in *Ar. Av.* 1469 *ἀπίωμεν...συλλαβόντες τὰ περὰ*: see on *O. T.* 971.—*καλοῦμαι*. The midd. (rare in Attic except as a law-term, to cite one before a court, *Ar. Nub.* 1221) is fitting here, since the *Ἀραί* are *his* creatures, and do *his* work.—*ἐμφυλίου*, stronger than *πατρώας*, and suggestive of the unnatural strife: cp. *Ant.* 1263 *κτανόντας τε καὶ | θανόντας βλέποντες ἐμφυλίου*.

1386 f. *δόρει*: see on 620.—*νοστήσαι* with acc., as *Eur. I. T.* 534 *οὐωα νενόστηκ' οἶκον*. Cp. 1769.—*τὸ κοῖλον Ἄργος*: on 378.

1388 *κτανεῖν θ'* is better than *κτανόνθ'* (Blaydes), as giving a more separate prominence to the fratricide.—(*τοῦτον*) *ὑφ' οὗ*: *Xen. Sympr.* 8. 17 *τίς μισεῖν δύναται ἂν ὑφ' οὗ εἰδέη καλὸς τε καὶ ἀγαθὸς νομιζόμενος*;

1390 *πατρώον*. What is meant by the 'horrible paternal gloom of Tartarus'? Clearly *πατρώον* must have some reference to the personal relationships of the speaker, but that reference might be variously defined. (1) The primeval Darkness, *father of all* (as Apollo is *πατρώος* διὰ τὴν τοῦ Ἰωνος γένεσιν, Plat. *Euthyd.* 302 C). *Ar. Av.* 693 *Χάος ἦν καὶ Νῦξ*—*Ἐρεβὸς τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς*: cp. *Hes. Th.* 116. The point will then be *γνωσθῆναι*; the Furies are *παῖδες ἀρχαίου Σκότου* (see on 40); and Darkness, father of all, is invoked by the father who is cursing his son,—as *Ζεὺς πατρώος* is the god to whom an

καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στείχε, κάξ' ἀγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἅμα
πιστοῖσι συμμάχοισιν, οὐνέκ' Οἰδίπους 1395
τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί * σου, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ.
τοιοῦτον οἶον οὐδὲ φωνῆσαί τινα
ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν,
ἀλλ' ὄντ' ἀναυδον τῇδε συγκύρσαι τύχη.
ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
τὰ σκληρὰ πατρὸς κλύετε * ταῦτ' ἀρωμένον,
μή τοί με πρὸς θεῶν σφῶ γ', εἰν αἱ τοῦδ' ἀραὶ

1392 ἐμβεβληκότα] L has μ in an erasure, but it is not clear whether the original letter was ν or κ. ἐκβεβληκότα B, Vat. 1394 καὶ πᾶσι] τοῖς πᾶσι Nauck, who suspects the verse: ἅπασι Meineke, though doubtfully. 1396 αὐτοῦ L, with most MSS.: αὐτοῦ Vat. 1398 σοι MSS.: σου Wecklein. 1401 ὦ] ὦ

outraged father appeals (Ar. *Nub.* 1468). (2) The nether gloom *which hides Laius* (so Hermann). The thought will then be that the family ἀρά which slew Laius is to slay Polynices. It seems hardly the fit moment, however, for Oed. to recall his own parricidal act. (3) The nether gloom *which is to be thy sole patrimony*, πατρῶν being proleptic. This appears a little too subtle for the direct vehemence of the curse. (4) A darkness *like that in which thy blind father dwells*: cp. *O. T.* 1314 ἰὼ σκότου | νέφος ἐμὸν ἀπὸ τροπον.

I prefer (1), but suspect that the poet used πατρῶν with some measure of deliberate vagueness, leaving the hearers to choose between its possible associations, or to blend them. No emendation seems probable: see cr. n.

ἀποκίση: *Tr.* 954 γένουτ' ἐπουρος ἐστὶ-
ῶτις αἶρα, | ἥτις μ' ἀποκίσειεν ἐκ τόπων.

1391 τάσδε δαίμονας: the Eumenides, one of whose general attributes it was to punish sins against kinsfolk, are invoked separately from the personal Ἀραί of the

sufferer (1375): so *El.* 111 Πόννι' Ἀρά, | σεμναὶ τε θεῶν παῖδες Ἐρινύες. The *Curse* calls the *Furies* into action. Cp. on 1434.—Ἄρη, the Destroyer, whether by strife, as here, or by pestilence (*O. T.* 190 n.).

1393 f. ἐξάγγελλε, 'publish,'—with bitter irony, since the son dares not tell it even to a bosom-friend: see 1402.—The word was used esp. of traitors who carried news out of a city or camp to the enemy (cp. n. on *O. T.* 1223).—καὶ πᾶσι, *even* to all. (καί...τε could not stand for τε...καί as 'both'—'and': cp. *O. T.* 347 n.)

1396 γέρα, a fit word, since used esp. of royal prerogatives: Thuc. 1. 13 ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι.

1397 f. οὔτε...τε, as *O. T.* 653, *Ph.* 1321, *Ant.* 763, *El.* 350, 1078, fr. 86, 4. The converse, τε...οὔτε, is not found (n. on 367).—ὁδοῖς, his journeys from Thebes to Argos, and from Argos to Attica. *Ant.* 1212 δυστυχεστάτην | κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν. (Not, 'proceedings.') Wecklein reads ξυνήδομαί σου (for

I call the spirits of this place,—I call the Destroying God, who hath set that dreadful hatred in you twain. Go, with these words in thine ears—go, and publish it to the Cadmeans all, yea, and to thine own staunch allies, that Oedipus hath divided such honours to his sons.

CH. Polyneices, in thy past goings I take no joy; and now go thy way with speed.

PO. Alas, for my journey and my baffled hope: alas, for my comrades! What an end was that march to have, whereon we sallied forth from Argos: woe is me!—aye, such an end, that I may not even utter it to any of my companions, or turn them back, but must go in silence to meet this doom.

Ah ye, his daughters and my sisters,—since ye hear these hard prayers of your sire,—if this father's curses be fulfilled,

Blaydes. **1402** φωνῆσαι τινα MSS. (which Schaefer explains as 'compellare aliquem,' Reisig as 'de aliquo dicere'): φωνῆσαι τιτι Tyrwhitt, and most of the recent edd. **1406** τοῦδ' MSS.: ταῦτ' Sehwald, Wecklein. **1407** σφῶν

γ' ἂν L, A, F, R, Ald.: σφῶν δ' ἂν L²: σφῶν γ' ἂν B, Vat.: σφῶν ἂν γ' T, Farn.: σφῶ γ' ἔαν Elms., and recent edd.

σοι): rightly, I think. With σοι, ταῖς παρελθούσαις ὁδοῖς is usu. taken as causal, 'on account of thy past journeys': but such a dat., in addition to the dat. of the person, is most awkward. We should expect either the dat. with ἐπὶ, or else a gen., as Dem. or. 15 § 15 'Ροδίοις γε...συχχαίρω τῶν γεγεννημένων. And ξυνήδομαι was constantly used with a dat. of the thing in which one takes joy, or of which one approves: Isocr. or. 5 § 8 συνησθεῖς...τοῖς περὶ τῆς εἰρήνης: or. 8 § 87 συνησθησόμενοι ταῖς ἡμετέραις συμφοραῖς (exult in): Eur. Med. 136 οὐδὲ συνήδομαι...ἄλγεσι δώματος: Hipp. 1286 τί...τοῖσδε συνήδει; (these deeds): Rhcs. 958 οὐ μὴν θανόντι γ' οὐδαμῶς συνήδομαι (his death): Arist. Rh. 2. 4. 3 τὸν συνηδόμενον τοῖς ἀγαθοῖς (rejoicing in one's prosperity).

1399 οἶμοι with gen., as Ai. 367, Ant. 82, El. 1143. τῆς ἐμῆς with κελεύθου also: cp. O. T. 417 μητρός τε καὶ τοῦ σοῦ πατρός.

1400f. οἶον...ὁδοῦ τέλος, a compressed phrase for οἶον τέλος μέλλουσιν εἶναι ὁδόν, 'on a journey destined to have what an end.' (Aesch. P. V. 284 ἦκω δολιχῆς τέρμα κελεύθου | διαμειψάμενος, is less strong, since τέρμα can go with ἦκω.) Such a compression becomes intelligible when it is remembered that the purpose or end of a journey could be expressed

in Greek by a bold use of the 'internal' accus., as in ἀγγελίην ἐλθόντα (Il. II. 140), etc.—τάλας: cp. 753, 847.

1402 ff. οἶον, acc., is object to φωνῆσαι only, but exerts a causal force over ἀποστρέψαι also (as ὥστε would have done): the first οὐδ' = 'not even,' the second links the two infinitives:—'such that 'tis not lawful even to utter it to any of my comrades, or to turn them back.' The utterance would turn them back: but the curse is too dreadful to be revealed.—ἀλλ' ὄντ': sc. δεῖ, evolved from the negative οὐδ' ἔξεστι: cp. O. T. 817 ὃν μὴ ξένων ἔξεστι μὴδ' ἀσπῶν τιτι | δόμοις δέχεσθαι,... | ὥθεῖν δ' ἀπ' οἴκων.

1405 f. τοῦδ' is often taken here as = ἐμοῦ (450), when it would go with ὄμαιμοι: but it rather means Oed., like τοῦδ' in 1407. A change of reference, within three vv., would be awkward. Cp. 331. —ἀλλ' begins the appeal (237): it might be 'at least' (1276), but the other view is better, esp. as σφῶ γ' follows.

1406 τὰ σκληρὰ: cp. 774.—ταῦτ', for the MS. τοῦδ', seems a true correction, since (1) the threefold τοῦδ' in three lines exceeds the limit of probable repetition; and (2) it appears a decided gain to have ταῦτα with τὰ σκληρὰ.

1407 ff. μὴ τοί με...μὴ μ': see on 1278 f.

πατρός τελῶνται καὶ τις ὑμῖν ἐς δόμους
νόστος γένηται, μή μ' ἀτιμάσῃτέ γε,
ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν.
καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

1410

AN. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ᾧ φιλάτῃ, τὸ ποῖον, Ἀντιγόνη; λέγε.

1415

AN. στρέψαι στρατεύμ' ἐς Ἄργος ὡς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάζῃ.

ΠΟ. ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις ἂν πάλιν
στράτευμ' ἄγοιμι ταῦτόν εἰσάπαξ τρέσας;

AN. τί δ' αὖθις, ᾧ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;

1420

1410 κὰν] κ' ἐν, L, F: κὰν A, R: καὶ ἐν L²: καὶ B, T, Vat., Farn. *σὺν* is one of Blaydes's conjectures.

1411—13 Nauck would make these three vv. into two, reading, καὶ σφῶν ὁ νῦν πονεῖτον οὐκ ἐλάσσονα | ἔπαινον οἶσει τῆς ἐμῆς ὑπουργίας. Bellermann defends the vulgate (ed. 1883, p. 199).

1415 ᾧ φιλάτῃ, ποῖον L, F, T, Farn.: ᾧ φιλάτῃ, τὸ ποῖον A, R, L², V³: ᾧ φιλάτῃ μοι, ποῖον B, Vat.: ᾧ φιλάτῃ, ποῖον τῷδ' Mekler, comparing O. T. 571.

1416 Meineke conject. ὡς τάχιστα σε: Badham, ὡς τάχιστ' ἄγε. Blaydes, too, makes both conjec-

1410 θέσθε ἐν τάφοισι = 'lay me in the tomb': θέσθε ἐν κτερίσμασι = 'give me a share of funeral honours': cp. Her. 3. 3 τὴν δὲ... ἐν τιμῇ τίθεται. There is thus a slight zeugma of the verb (cp. 1357). κτερίσματα (only plur.) is used by Soph. and Eur. for the Homeric κτέρεα, gifts to the dead, or funeral rites: Od. 1. 291 σῆμά τέ οἱ χεῖραι καὶ ἐπὶ κτέρεα κτερεῖσαι. In El. 434, 931 κτερίσματα (= ἐντάφια ib. 326) are the gifts of libations, flowers, etc., brought to Agamemnon's grave. Cp. Ant. 203 τάφῳ | κτερίζω.

The poet's allusion to his own *Antigone* is lightly and happily made. Polyneices here naturally prays for regular funeral rites. That prayer was doomed to disappointment. And yet the κτερίσματα for which he asks are represented by the χοαὶ τρισπονδοὶ which, in the *Antigone*, his sister pours, after the symbolic rite of scattering dust on the unburied corpse (Ant. 431).

1411 ff. κομίζετον, 'win,' = κομίζεσθον, with gen. of the person from whom, as O. T. 580 πᾶντ' ἐμοῦ κομίζεται. Cp. 6 φέροντα = φερόμενον. The same use of the act. κομίζω occurs in Homer (as Il.

11. 738 κόμισσα δὲ μώνυχας ἵππους), Pind. *Nem.* 2. 19 νίκας ἐκόμιζαν, etc.—οἷς = τούτοις αἱ, by reason of (causal dat.) the services which you render.—οἶσει, 'will bring,' i.e. will have added to it. Cp. Ai. 866 πόνος πόνῳ πόνον φέρει. As ὁ νῦν ἔπαινος is the praise for εὐσέβεια, the thought is properly this:—'The natural piety, which brings you *this* praise for serving your father, will bring you further praise for serving your brother.'—τῆς ἐμῆς ὑπουργίας, causal gen. with ἔπαινον (understood): ἐμῆς = shown to me: cp. 419.

1414—1446 The dialogue between sister and brother illustrates her affection for him, and thus strengthens the link (1405 ff.) between this play and the *Antigone*. It has, however, a further dramatic purpose. The version of the paternal curse adopted by Sophocles tended to suggest this question to the spectator:—Why should Polyneices persevere in the war, when his defeat and death had been definitely foretold to him? For he plainly believes the prediction (cp. 1407, 1435), though he affects to think that there is a chance of escape (1444).

and some way of return to Thebes be found for you, oh, as ye fear the gods, do not, for your part, dishonour me,—nay, give me burial, and due funeral rites. And so the praise which ye now win from yonder man, for your service, shall be increased by another praise not less, by reason of the office wrought for me.

AN. Polyneices, I entreat thee, hear me in one thing!

PO. What is it, dearest Antigone? Speak!

AN. Turn thy host back to Argos,—aye, with all speed,—and destroy not thyself and Thebes.

PO. Nay, it cannot be: for how again could I lead the same host, when once I had blenched?

AN. But why, my brother, should thine anger rise again? What gain is promised thee in destroying thy native city?

tures. **1417** *σέ γ' αὐτὸν* MSS.: *σε χαῦτὸν* Reisig: *σέ τ' αὐτὸν* Brunn.—*πόλιν* κάσιν Naber. **1418 f.** *οἶδν γε* L, A, R, L²: *οἶδν τε* the other MSS.—*πὼς γὰρ αἰθῆς αὐ πάλιν* | *στράτευμ' ἄγοιμι ταυτὸν* MSS. For *αἰθῆς αὐ*, Vauvilliers wrote *αἰθῆς ἄν*, without further change (and so Brunnck, Dindorf, Hartung, Bellermann, Blaydes). Keeping *αἰθῆς αὐ*, Toup changed *ἄγοιμι* to *ἄγοιμ' ἄν*, while Porson wrote *ἄγοιμι ταυτ' ἄν* ('nisi in priore versu mavis *αἰθῆς ἄν πάλιν*,' *Adv.* 315). For *ταυτὸν* Martin conject. *τακτὸν*: Nauck, *εὐτακτον*: Wecklein, *ἀγείροιμ' ἄλλ' ἄν*.

The answer is furnished by the traits of his character which this dialogue brings out. They give the *ἡθικὴ πίστις* for a course which might otherwise have seemed improbable.

1415 *τὸ ποῖον*: the art. marks the lively interest felt by the speaker: see 893. The *ν. λ. ὦ φίλτατ' μοι, ποῖον*, is inferior.

1416 *ὡς τάχιστα γε*. Instead of *γε*, we should rather expect *δή*: but *γε*, emphasising *τάχιστα*, will not seem weak if we regard the clause as supplementary: 'turn back thy host—yes, and with all speed too.' Distinguish the ordinary use of *γε* with the adverb in *response*: *Ant.* 1102 *ΚΡ. δοκεῖς παρειαθεῖν*; *ΧΟ. ὅσον γ', ἀναξ, τάχιστα*.

1417 *πόλιν*, Thebes, rather than his adopted city, Argos. Oedipus had declared, indeed, that his son should not destroy Thebes (1372): but Antigone is ready to suppose a different event as possible (*πάτραν κατασκάψαντι*, 1421); and, in any case, Thebes would suffer the scourge of war.

1418 f. The MS. *πὼς γὰρ αἰθῆς αὐ πάλιν* | *στράτευμ' ἄγοιμι ταυτὸν* is defensible if we take *πὼς ἄγοιμι* as dubitative, 'How could I possibly lead?' See Appendix on 170. But there is at least a strong probability that the poet used *ἄν*

here, instead of employing the much rarer construction. So far as our MSS. are concerned, the dropping out of *ἄν* after *ἄγοιμι* is not much less likely than the change of *ἄν* into *αὐ*. Either would have been easy. I prefer *αἰθῆς ἄν... ἄγοιμι* to *αἰθῆς αὐ... ἄγοιμ' ἄν*, because *ἄν* is thus more forcibly placed, and serves also to bring out *αἰθῆς*. We have *αἰθῆς αὐ πάλιν* in *Ph.* 952, but usually *αἰθῆς πάλιν* (364: *Ph.* 127, 342, 1232: *Tr.* 342: *Al.* 305: fr. 444. 3).—To Porson's *αἰθῆς αὐ... ἄγοιμι ταυτ' ἄν* the drawback is the elision. We find *ταυτ'* for the plur. *ταυτά* (*O. T.* 284, 840 etc.); but tragedy, which preferred *ταυτὸν* to *ταυτό* (though admitting the latter under metrical necessity, *O. T.* 734), would hardly have elided the *ο* in that word. *Ant.* 462 *αὐτ'* (for *αὐτό*) is solitary in *Soph.*: L has *αὐτ'*.

ταυτὸν has been needlessly suspected and altered. 'The same host' means an army to which the same realms should again send contingents,—not necessarily, of course, an army composed throughout of the same men.

1420 f. *αἰθῆς*, an echo of his word: cp. *O. T.* 570, 622, 1004.—*πάτραν*, native city: cp. *O. T.* 1524 *ὦ πάτρας Θήβης ἐνοικοῖ*: hence *κατασκάψαντι*. So *Ant.* 199 ff. *γῆν πατρῶαν... | πρήσαι*.

- ΠΟ. αἰσχροὺν τὸ φεύγειν, καὶ τὸ πρῆσβύνοντ' ἐμὲ
οὕτω γελασθαι τοῦ κασιγνήτου πάρα.
ΑΝ. ὀρᾶς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπσθαι τάνδρος, οἷ' ἐθέσπισεν;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν. 1430
ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
ΠΟ. καὶ μὴ μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλousa, δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων·
σφῶ δ' εὐδοοίη Ζεὺς, τὰδ' εἰ θανόντι μοι 1435
τελεῖτ', ἐπεὶ οὐ μοι ζώντι γ' αὖθις ἔξετον.

1424 ἐκφέρει MSS.: ἐκφέρει Tyrwhitt, and so Brunck, Dindorf, Hartung, Wecklein. **1425** ὃς σφῶν] ὡς σφῶν L², Vat.: ἃ σφῶν Tournier.—ἀμφοῖν MSS.: αὐτοῖν Blaydes. **1426** χρήζει] L has ei in an erasure. **1429** οὐδ'] οὐκ B, T, Vat., Farn. **1432** ἐπίσχυς γ'] γ' is wanting in Vat. (which has ἀπίσχυς, sic), F.—ἐμοὶ ἦδ' ὁδὸς L (with an erasure after ἐμοὶ), F (with μὲν written above): μὲν is in A, R, L². Instead of μὲν, γ' stands in B, T, Farn., Vat. (which has ἐμῇ

1422 f. πρῆσβύνοντ' = πρῆσβύτερον ὄντα, as often in good prose: Thuc. 6. 55 γέγραπται μετὰ τὸν πατέρα... διὰ τὸ πρῆσβύνειν ἀπ' αὐτοῦ (because he was his eldest son).—οὕτω goes best with γελασθαι: cp. 1339.

1424 The MS. ἐκφέρει is usu. taken as intrans., 'come to fulfilment.' The only relevant support for this is *Tr.* 824 ὅποτε τελεόμηνος ἐκφέρει | δωδέκατος ἄροτος, 'come to an end.' The sense is different in *Il.* 23. 376 ἔκφερον ἵπποι, 'shot ahead' (and so Xen. *Equest.* 3. 4, of a horse running away). Hence Hermann's surely forced rendering here, 'rush forward to their fulfilment.' But ἐκφέρει may be also 2nd pers. pres. midd., 'fulfil for thyself.' Cp. the use of the active in *Il.* 21. 450 μισθοῦ τέλος... ὦραι | ἐξέφερον, accomplished the term of our hire: Pind. *Nem.* 4. 60 Χείρων | ...τὸ μύριμον ἔκφερεν. Soph. has ἐκφέρεται as= 'she achieves for herself' in *Tr.* 497. Here, 'thou art fulfilling,' has clearly more point than, 'they are being fulfilled.' I should therefore read ἐκφέρεις with Tyrwhitt, did not ἐκφέρει (as midd.) yield the required sense even

better.—ἐς ὀρθόν, recte, so that the event is parallel with the prediction: *Ant.* 1178 ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας: cp. *O. T.* 506 n.

1425 ἐξ ἀμφοῖν instead of ἐξ ἀλλήλων. Death is to proceed from you both: the phrase leaves it to be understood that the death which proceeds from each is for the other. To read αὐτοῖν (Blaydes) is no improvement. The plur. reflexive pron. is sometimes, indeed, so used (e.g., Isocr. or. 4 § 15 τὰς πρὸς ἡμᾶς αὐτοὺς ἐχθρας), and Soph. has it once, *Ant.* 145, καθ' αὐτοῖν = καθ' ἀλλήλων, though Eustathius (1547. 29) blamed Menander for imitating that. If ἀμφοῖν fails to mark mutuality, αὐτοῖν might be taken of a double suicide.

1426 χρήζει γάρ: 'aye, for he wishes it': implying that the wish may have prompted the prophecy. It is hard to see why interpreters should have sought to efface this tragic touch by taking χρήζει as=impers. χρή, or, with the schol., as=χρησιμωδεῖ, both alike impossible.

1428 ἔπσθαι: for the irregular order of words, cp. *O. T.* 1251 χῶπως μὲν ἐκ

PO. 'Tis shame to be an exile, and, eldest born as I am, to be thus mocked on my brother's part.

AN. Seest thou, then, to what sure fulfilment thou art bringing his prophecies, who bodes mutual slaying for you twain?

PO. Aye, for he wishes it:—but I must not yield.

AN. Ah me unhappy!—But who will dare to follow thee, hearing what prophecies yon man hath uttered?

PO. I will not e'en report ill tidings: 'tis a good leader's part to tell the better news, and not the worse.

AN. Brother! Thy resolve, then, is thus fixed?

PO. Yea,—and detain me not. For mine it now shall be to tread yon path, with evil doom and omen from this my sire and from his Furies; but for you twain, may Zeus make your path bright, if ye do my wishes when I am dead,—since in my life ye can do them no more.—(*He gently disengages himself from their embrace.*)

for έμοί). **1435 f.** σφῶν δ' εὐδοίῃ MSS.: σφῶ δ' εὐδοίῃ Hermann (formerly): σφῶν δ' εὐ διδοίῃ Burges.—τάδ' εἰ τελεῖτέ μοι (με B, Vat., V²) | θανόντ' MSS. (τελοῖτε L, made by S from τελεῖτε): τάδ' εἰ θανόντι μοι | τελεῖτ' Lobeck. Elmsley has τελεῖτέ με in his text, but supports τελεῖτέ μοι in his note. **1436** θανόντ'· ἐπεὶ οὐ μοι ζῶντί γ' αἴθις ἔξετον MSS. (ἐπ' οὐ L, with εἰ written above by S): με ζῶντα γ' L², and so Elms., Hartung. Madvig, too, approves this, but would place the verse after 1409.

τῶνδ' οὐκέτ' οἷδ' ἀπόλλυται (n.): *Ant.* 682 n.

1429 f. οὐδ', not even (to begin with); cp. Her. 3. 39 τῷ γὰρ φίλῳ ἔφη χαριεῖσθαι μᾶλλον ἀποδιδούς τὰ ἔλαβε ἢ ἀρχὴν μηδὲ λαβών, 'than if he had not taken them at all.'—φλαυρ', a euphemism for κακά: cp. Arist. *Rhet.* 2. 13. 1 (old men are persuaded) τὰ πλείω φαῦλα εἶναι τῶν πραγμάτων, 'unsatisfactory.'—So τάνδεα for τὰ χεῖρα the defects or weak points in one's case, the things which threaten failure: cp. Her. 7. 48 εἰ...ταύτη φαίνεται ἐνδεέστερα εἶναι τὰ ἡμέτερα πρήγματα, if our side seems somewhat weak here. For the thought, cp. Andoc. or. 3 § 34 φημί γὰρ...πολέμου μὲν ὄντος ἀνδρα στρατηγὸν τῇ πόλει τε εὖνον εἰδὼτα τε ὅ τι πράττοι λαυθάνοντα δέιν τὸ πολλοῦ τῶν ἀνθρώπων καὶ ἑξαπατῶντα ἄγεω ἐπὶ τοὺς κινδύνους.

1433 f. ἔσται μέλουσα: cp. 653.—κακῇ, *dira*, ill-omened (like κακὸς ὄρνις), with πρὸς τοῦδε κ.τ.λ.—τοῦδ' Ἐριν.: cp. 1299: so Od. 11. 280 μητρὸς Ἐρινύες: Her. 4. 149 Ἐρινῶν τῶν Λαίου τε καὶ Οἰδιπόδεω. *His* Erinyes' are those whom his Ἀραί summon: Il. 9. 454 πολλὰ κατηράτο στυγερὰς δ' ἐπεκέκλετ'

Ἐρινύς: though the Curse and the Fury are sometimes identified, as Aesch. *Th.* 70 Ἀρά τ', Ἐρινὺς πατρὸς ἡ μεγασθενής.

1435 f. εὐδοίῃ, in contrast with his own ὁδός. The conjecture εὐ διδοίῃ (Burges), accepted by some of the best edd., effaces a natural and pathetic touch. The ms. σφῶν, if right, might be compared with the dat. after words of showing favour (εὐμενής etc.): perhaps also with the dat. after ἡγείσθαι and ὁδοποιεῖν. But in 1407, where σφῶ is certain, the MSS. have σφῶν: and the acc. with εὐδοῦν is slightly recommended by the analogy of ὁδοῦν, ὁδηγεῖν. Suidas, too, has εὐοδῶ· αἰτιατικῇ: though this might be explained by the post-classical constr. of εὐοδοῦν, which, as in the Septuagint, was with acc. In Her. 6. 73 ὡς Κλεομένηϊ εὐωδῶθη τὸ...πρήγμα, Stein reads ὠδῶθη: in any case, the dat. there (ἴσ' Cleomenes') has no bearing on the question of dat. or acc. here.—In Ar. *Ran.* 1528 εὐοδίαν ἀγαθὴν ἀπύοντι ποιητῇ | ἐς φῶς ὀρνυμένῳ ὅδε, the noun has its literal sense (referring to the return of Aeschylus to earth): and so prob. in Aesch. fr. 34.

τάδ' εἰ θανόντι μοι | τελεῖτ'. The MSS.

μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. AN. ὦ τάλαιν' ἐγώ.

ΠΟ. μὴ τοί μ' ὀδύρου. AN. καὶ τίς ἂν σ' ὀρμώμενον
εἰς προὔπτον Ἄιδην οὐ καταστένοι, κάσι; 1440

ΠΟ. εἰ χρή, θανοῦμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πείθ' ἃ μὴ δεῖ. AN. δυστάλαινά τ' ἄρ' ἐγώ,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χάτέρα. σφῶν δ' οἶν ἐγὼ
θεοῖς ἀρῶμαι μὴ ποτ' ἀντήσαι κακῶν. 1445
ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.

κορμός.
στρ. α'.

ΧΟ. νέα τάδε νεόθεν ἤλθέ μοι

Wecklein conject. *θανόντ' ἐπεί μ', οὐ ζῶντά γ' αὖθις ἔξετον*: Schneidewin, *ἐπεὶ οὕτω ζῶντι γ'*. Dindorf and others think the verse, as a whole, spurious; Sophocles may have written *θανόντι*, and, the rest of the v. having been lost, an interpolator may have supplied *ἐπεὶ...ἔξετον*.—Hermann supposes that a v. has been lost after 1435, and that the sense was, *τάδ' εἰ τελεῖτέ μοι, <τιμῆς με πρὸς σφῶν τῆς προσηκούσης τυχεῖν> θανόντα*. 1437 *χαίρετόν τ' A, R: χαίρετόν γ' L, B, F, T, Farn.: χαίρετον (alone) B, Vat.* 1438 *βλέποντες εἰσόψεσθ' αὖθις R: βλέποντ' ἐσόψεσθ' αὖθις the other MSS. (αὖθις B, T, Vat., Farn.).* 1441 *πιθοῦ] πείθου L, F.* 1444 *φῦναι] κρᾶναι Nauck: φῆναι Meineke: ἐφείναι Peters: δοῦναι*

have *τελεῖτε... | θανόντ'*. With Lobeck, I hold the simple transposition to be the true remedy. The *ι* of the dative could be elided in Homeric Greek; but among the alleged instances in Attic drama there is not one which bears examination. See Appendix.—*ἐπεὶ οὐ=*~, a frequent synizesis, which Soph. has again *Ph.* 446, 948, 1037, fr. 479. 3: so *ἐγὼ οὐτ' O. T.* 332 etc.—*ἔξετον*, sc. *τελεῖν τι*. The sense is:—‘if ye will perform these things (*i.e.* the last rites, 1410) for me in my death,—as ye will no more be able (*to do aught*) for me in life.’ Since *τελεῖν* was specially appropriate to ritual (see 503), there is a certain awkwardness in the transition to its general sense (630 etc.) as merely = *ὑπουργεῖν*. But the harshness is at least much less than that of such Zeugmas as Greek idiom permitted (cp. 1357), and does not seem to warrant the view that the verse is spurious. The conjecture *οὐ με ζῶντά γ'* is improbable.—It has been said that the thought is repeated in *οὐ γάρ μ' ἔτι | βλέποντ' ἐσόψεσθ' αὖθις*: but the latter is a different statement, and a climax—‘Ye will be able to *serve* me no more while I live—nay, ye will no more *see* me alive.’

1437 *μέθεσθε*, sc. *ἐμοῦ*: cp. 838.

1439 The change of persons within the verse (*ἀντιλαβή*) marks excitement: cp. 652, 820, 1169.

1439 f. *καὶ τίς*: cp. 606.—*προὔπτον*, since his father has prophesied the end (1385 ff.): cp. on 1414.

1441 f. *μὴ σύ γ'*, a *caressing* remonstrance: so Eur. *Hec.* 405 (Polyxena to her aged mother) *βοῦλει πεσεῖν πρὸς οὐδας;...μὴ σύ γ' οὐ γὰρ ἄξιον*: *Phaen.* 531 (Iocasta to her son Eteocles) *τί τῆς κακίστης δαιμόνων ἐφίεσαι | φιλοτιμίας παῖ; μὴ σύ γ' ἄδικος ἢ θεός*. But *μὴ μοι σύ (Med. 964)* repels.—*ἃ μὴ δεῖ*: cp. 73.

1443 f. *εἰ...στερηθῶ*, an epic use sometimes admitted by the Attic poets: see on *O. T.* 198.—*ταῦτα δ'*, ‘*Nay*, these things rest with Fortune, that they should be either thus or otherwise’ (that I should die, or survive). *ταῦτα*, nomin.: *φῦναι*, epeexeget. infin.: for this *δέ* in reply (modifying or correcting the last speaker’s statement), see on *O. T.* 379. *ἐν τῷ δ'*, dependent on: see on 247.—*φῦναι* has been needlessly suspected. Here, with adv., it is merely equivalent to the intrans. *ἔχειν*, as elsewhere in poetry it is sometimes little more than *εἶναι*. *El.* 860 *πᾶσι θνατοῖς ἐφν μόρος*. Cp. Aesch. *P. V.* 511 *οὐ ταῦτα ταύτη μοῖρά πω τελεσφόρος | κρᾶναι πέπρωται*.

Now, release me,—and farewell; for nevermore shall ye behold me living.

AN. Woe is me! PO. Mourn not for me. AN. And who would not bewail thee, brother, who thus art hurrying to death foreseen?

PO. If 'tis fate, I must die. AN. Nay, nay,—hear my pleading!

PO. Plead not amiss. AN. Then woe is me, indeed, if I must lose thee! PO. Nay, that rests with Fortune,—that end or another.—For you twain, at least, I pray the gods that ye never meet with ill; for in all men's eyes ye are unworthy to suffer. *[Exit, on spectators' left.]*

CH. Behold, new ills have newly come, in our hearing, Kommos.

Schrwald: βῆναι Papageorgius.—σφῶν MSS.: σφῶ Elms., and so most of the recent edd. **1445** κακῶν] κακόν T, Farn., on the conject. of Triclinius. **1447 ff.** νέα τάδε νεόθεν ἦλθέ μοι | βαρύποτμα κακά | παρ' ἀλαοῦ ξένου L and the other MSS., except the Triclinian (T, Farn.), which have παρά γ' ἀλαοῦ, a conjecture by which Triclinius sought to restore the metre. In order to make these vv. agree with the antistr. (1463 f. κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν), Hermann inserted νέα before βαρύποτμα. On the other hand J. H. H. Schmidt adds nothing here (placing βαρύποτμα after κακά), and in 1463 deletes ὅδε.

For καὶ...καί, instead of ἦ...ῆ, cp. 488.

The MS. σφῶν is better than σφῶ, to which some edd., following Elmsley, have needlessly changed it. 'For you two my prayer is—that ye ne'er meet with ills.' The contrast between his own case and theirs is thus more impressively marked than it would be by the acc. ('my prayer is that you two ne'er meet with ills'). For the dat. of the person in whose interest the prayer is made, cp. O. T. 269, Ph. 1019, Ai. 392. For ἀρώμαι in a good sense cp. Tr. 48, Ai. 509, Il. 9. 240, Her. I. 132 (ἔωρω...ἀρᾶσθαι ἀγαθά).

1446 πᾶσιν, ethic dat., 'in the sight of all': cp. 810 n.

1447—1499 Kommos. 1st strophe 1447—1456 = 1st antistr. 1462—1471: 2nd str. 1477—1485 = 2nd antistr. 1491—1499. Each strophe is separated from the next by five trimeters, spoken by Oed. and Ant. At the close of the 2nd antistrophe Theseus enters, and he also has five trimeters. See Metrical Analysis.

The dramatic purpose is to divide the two great scenes of the fourth ἐπεισόδιον (1249—1555). Sophocles here shows himself a master of stage-effect in the highest sense. This momentary pause in the

action gives a wonderful impressiveness to the sudden signal from heaven (1456).

1447 ff. νέα τάδε...κιγχάνει. Two views are admissible: I prefer that which is here placed first. (1) ἦλθέ μοι = 'I have seen come,' not, 'have come on me,' μοι being ethic dative (81). The Chorus alludes to the doom pronounced on Polyneices and his brother. 'Here are new ills which I have seen come from the blind stranger,—unless perchance, Fate is finding fulfilment.' Oedipus has often spoken of the fate which pursues his race (964 etc.), and the Chorus correct their first phrase by surmising that haply this fate, not Oedipus, is the real agent of the doom on the brothers. The schol. took ἦλθέ μοι as a foreboding of the Chorus that they might be involved in these alien ills: but μοι seems merely to express sympathy.

(2) Others suppose that a low rumbling of thunder was heard immediately after the exit of Polyneices, and that ἐκτυπεν αἰθήρ in 1456 merely marks the first loud sound. νέα τάδε...κακά are then the evils which the Chorus forebode from the incipient thunder: ἦλθέ μοι = 'have come upon me.' εἴ τι μοῖρα μὴ κιγχάνει is then taken either as before, or thus:—'if haply his end is not coming upon him.'

- 2 κακὰ βαρύποτμα παρ' ἀλαοῦ ξένου,
 3 εἴ τι μοῖρα μὴ κιχάνει. 1450
 4 *ματάν γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
 5 ὀρᾶ ὀρᾶ ταῦτ' αἰὲ χρόνος, *στρέφων μὲν ἕτερα,
 6 τὰ δὲ παρ' ἡμάρ αὐθις αὖξων ἄνω. 1455
 7 ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

- OI. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
 τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
 AN. πάτερ, τί δ' ἐστὶ τὰξίωμ' ἐφ' ᾧ καλείς;
 OI. Διὸς περωτὸς ἦδε μ' αὐτίκ' ἄξεται 1460
 βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

1450 *κιχάνη* L, made from *τυγχάνη* either by the first hand or (as I rather think) by S. *κιχάνη* B, T, F, Farn., Vat.: *κιχάνει* A, R, L²: *κιχάνει* Hermann: *κιχάνη* Wecklein. 1451 *ματάν* Heimsoeth (as Blaydes also conjectured): *μάτην* MSS. 1453 ὀρᾶ ὀρᾶ MSS.: ὀρᾶ δ', ὀρᾶ Bergk.—*ταῦτ'* πάντ' Dindorf. 1454 *ἐπέ* μέν

To this view we may object:—(a) It is much more natural to suppose that the *beginning* of the thunder is denoted by *ἐκτυπεν*. Each step in the *crescendo* of the thunder is marked by words of the Chorus: a second, and louder, peal comes at 1462, a third at 1476. The whole effect of the passage depends on the moralising of the Chorus (1451 ff.) being interrupted by the sudden crash at 1456. (b) After the exit of Polyneices, we naturally expect from the Chorus some comment on the father's curse and the son's doom. (c) If *νέα κακὰ* meant 'new ills' brought on the Chorus by Oed., the language would rather imply that they had suffered something else from him before,—which is not the case.

νέοθεν strengthens *νέα*, and might mean, 'from a new occasion' (the visit of Polyneices); but it seems more probable that the poet used it merely in the sense of 'newly' (lit., 'from a recent moment'); schol. *νεωστῆ*. For the form cp. *Il.* 7. 97 *λώβη τὰδε γ' ἔσεται αἰνόμεν αἰνῶς*, 'with horrors of horrors': *ib.* 39 *οἶόθεν οἶος*, 'singly and alone.'—*εἴ τι μοῖρα μὴ κιχάνει*: for *τι*='perchance,' cp. *O. T.* 124 (n.): the formula *εἴ τι μὴ* is used in noticing an alternative which occurs to one as an afterthought, *ib.* 969.—*κιχάνει* 'is overtaking' (its victims), the acc. being understood, as *Il.* 17. 671 *πάνιν γὰρ ἐπίστατο μείλιχος εἶναι | ζωὸς ἑὸν*: *νῦν αὖ θάνατος καὶ μοῖρα κιχάνει*. (The full constr.,

22. 303 *νῦν αὐτὴ με μοῖρα κιχάνει*.) So *Il.* 451 *φθῆ σε τέλος θανάτοιο κιχήμενον*. Wecklein (who reads *κιχάνη*) understands, 'unless fate prevent them' (*τὰ κακὰ*),—as if it were a hope that the brothers might not be fulfilled. This surely strains the sense of the verb.

1451 f. *ματάν*. The MS. *μάτην* seems plainly corrupt. The sense is: 'for I cannot say that any decree of deities *is in vain*': i.e. *μάτην* must stand for *μάταιον εἶναι*. Isocr. or. 4 § 5 has *ὥστ' ἡδη μάτην εἶναι τὸ μεμνησθαι περὶ τούτων* (= *μάταιον*): but that does not justify the use of the adv. *alone* here. Nor can it go with *φράσαι*. For *ματάν* cp. Aesch. *Eum.* 142 *ἰδῶμεθ' εἴ τι τοῦδε φροίμου ματὰ*, 'is in vain.'—*ἀξίωμα* prop., 'what one thinks right'; here, 'decree,' 'ordinance'; in 1459 'request.' Cp. Dem. or. 18 § 210 *τὰ τῶν προγόνων ἀξιώματα*, their political maxims.—*φράσαι*: cp. Aesch. *Ch.* 591 *πανὰ τε καὶ πέδοβάρμον' ἂν ἀνεμοέντων | αἰγίδων φράσαι κόρον*.—These words are a comment on the last. Perchance it is Fate that is being fulfilled; for a heaven-appointed fate *never fails* of fulfilment.

1453 f. ὀρᾶ. The hiatus is easily avoided by δ' (Bergk), but, though somewhat harsh, is excused by the slight pause. *ταῦτ'* = *ἀξιώματα δαιμόνων*. With *στρέφων* (for the corrupt *ἐπέ*), the sense is:—'Watchful, ever watchful of these divine decrees is Time,—*overthrowing* some fortunes, and the next day, again,

from the sightless stranger,—ills fraught with a heavy doom; unless, perchance, Fate is finding its goal. For 'tis not mine to say that a decree of Heaven is ever vain: watchful, aye watchful of those decrees is Time, overthrowing some fortunes, and on the morrow lifting others, again, to honour.—Hark that sound in the sky!—Zeus defend us! [*Thunder is heard.*]

OE. My children, my children! If there be any man to send, would that some one would fetch hither the peerless Theseus!

AN. And what, father, is the aim of thy summons?

OE. This winged thunder of Zeus will lead me anon to Hades: nay, send, and tarry not. [*A second peal is heard.*]

ἔτερα MSS. (ἔτερα made from ἐτέρα in L and others). For ἐπελ, Hartung conject. στρέφων: Wecklein, ἐπέχων: Meineke, ἐφέls. 1455 τάδε πῆματ' αὖθις αὖξων ἄνω MSS. For τάδε πῆματ', B and Vat. have τὰδ' ἐπ' ἡματ'. The schol. having πολλὰ μὲν αὖξων παρ' ἡμαρ, Canter corrected τάδε πῆματ' to τὰ δὲ παρ' ἡμαρ.

exalting others on high.' Cp. Eur. fr. 424 μὲν ἡμέρα | τὰ μὲν καθέλειν ὑπόθεν, τὰ δ' ἥρ' ἄνω.—δρά, as Ph. 843 τάδε μὲν θεὸς ὀφεται, 'will look to' this. Time is the vigilant minister of Fate. The mighty are humbled (as the Labdacidae have been); the lowly, again, are exalted. The last words contain an unconscious hint that the sufferings of Oedipus are well-nigh finished, and that honour is coming to him. At that instant, the thunder is heard.

The MS. words ἐπελ μὲν ἔτερα...ἄνω are thus paraphrased by the schol.: πολλὰ μὲν αὖξων παρ' ἡμαρ, πολλὰ δὲ εἰς τὸ ἔμπαλιν τρέπων. This makes it certain that, instead of ἐπελ, the schol. had some *participle*, as the form of the sentence plainly requires. For στρέφων cp. Eur. fr. 540 φεῦ, τὰ τῶν εὐδαιμονούντων ὥς τάχα στρέφει θεός. Soph. Tr. 116 τὸν Καδμογενῆ | στρέφει, τὸ δ' αὖξει βίβου | πολύπονον, the troubles of his life now bring reverse, now glory, to Heracles. This was a poetical use of στρέφω, which the schol.'s words εἰς τὸ ἔμπαλιν τρέπων were meant to explain. τρέπω itself was not used alone as=ἀνατρέπω, though often in phrases with that sense: cp. the frag. of a satyric drama (Aesch. fr. 304)—of a domesticated pig—ἡ πολλὰ γ' ἐν δόμοισιν εἰργασται κακά, | δονούσα καὶ τρέπουσα τύρβ' ἄνω κάτω. Wecklein's ἐπέχων ('checking,' 'arresting') would agree more closely with the metre of the antistrophe as

given by the MSS. (see on 1469). But στρέφων requires only the slightest change there, and is metrically preferable on other grounds (see Metrical Analysis): it is also a better contrast to αὖξων.—The MS. ἐπελ μὲν is untranslatable. It has been explained as (1) 'sometimes'=ὅτε μὲν: (2) by an ellipse of a verb, as ἔδωκεν (Hermann). Neither is possible.

1456 ἔκτυπεν, the epic aor., only here in Attic: elsewhere ἐκτύπησα.

1457 f. πῶς ἄν: cp. on 1100.—εἰ τις ἔντοπος,—other, that is, than the Chorus: some one who could be sent on the errand. Cp. 70, 297.—δεῦρο...πόροι, cause him to come hither. πορεῖν, to give, is never found as=πορεύειν, to make to come (1476): and here the phrase is strictly a compressed one, 'enable me to speak to him, (by bringing him) hither.' But the associations of πόρος and πορεύειν have doubtless influenced it. Cp. El. 1267 εἰ σε θεὸς ἐπόρισεν | ἀμέτερα πρὸς μέλαθρα.—Cp. Pind. Pyth. 3. 45 καὶ βά νιν Μάγνητι φέρων πῶρε Κενταύρῳ διδάξει ('gave,' with the like notion as here of bringing to).—πάντ', adv.: Αἰ. 911 ὁ πάντα κωφός: O. T. 475 η.

1459 τί δ', after the voc.: cp. 507.—τάξιμ': see on 1451.

1460 f. πτερωτός: Verg. Aen. 5. 319 *et ventis et fulminis ocior alis*.—ἄζεται: the fut. midd. here merely=ἄξει, for 'cause me to be led' would be strained. In Od. 21. 322 οὐ τί σε τόνδ' ἄξσθαι

- ἀντ. α'. ΧΟ. μέγας, ἴδε, μάλ' ὄδ' ἐρείπεται
 2 κτύπος ἄφατος διόβολος· ἐς δ' ἄκραν
 3 δεῖμ' ὑπήλθε κρατὸς φόβαν. 1465
 4 ἔπηξα θυμόν· οὐρανία γὰρ ἀστραπή φλέγει πάλιν.
 5 τί μὰν ἀφήσει τέλος; *δέδοικα δ'· οὐ γὰρ ἄλιον
 6 ἀφορμᾷ ποτ' οὐδ' ἄνευ ξυμφορᾶς. 1470
 7 ὦ μέγας αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
 βίου τελευτή, κοῦκέτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτωιδ'· ἀλλ' ὡς τάχιστα μοι μολῶν 1475
 ἀνακτα χώρας τῇσδέ τις πορευσάτω.

1462 ἴδε μάλα μέγας ἐρίπεται (*sic*) | κτύπος ἄφατος ὅδε | διόβολος ἐς δ' ἄκραν | L. The words μάλα μέγας are written (by S?) in an erasure of some five letters. The first hand had perh. written μέγας, omitting μάλα: and so Hartung reads, omitting νέα in the strophe, v. 1447. Nauck, κτύπος ὅδε μέγας ἐρείπεται | διόβολος ἄφατος· ἐς δ' ἄκραν = νέα τάδε νεόθεν ἦλυθεν | βαρύτομα παρ' ἀλαοῦ ξένου (omitting κακά). Hermann altered ὅδε διόβολος to ὅδε γε δίβολος ('duplex fragor'). I have corrected the order of the words: see comment. **1466** οὐρανία MSS.: Elms. conject. οὐρία: Bothe, οὐρανοῦ: Meineke, αἰθρία: Wecklein, ἀργία: Bergk, ὀμβρία.

1468 ἀφήσ L first hand (ἀφ' ἧς S, with ἀφήσει written above): ἀφήσει the other

διδμεθ' ('wed thee'), the midd. has its proper special force: cp. *ib.* 214. In Eur. *Hipp.* 625 it is doubtful. In Aesch. *Ag.* 1632 etc. it is passive.

1462 f. While the MS. words ἴδε μάλα μέγας ἐρείπεται correspond with the first verse of the strophe (1447), the second verse here exceeds its strophic counterpart by ~. Hermann supplied νέα in the strophe: Heinrich Schmidt omits ὅδε here. We need not do either. The erasure in L at μάλα μέγας shows that some disturbance had occurred; and this may have concerned the order of words. If we write μέγας, ἴδε, μάλ' ὄδ' ἐρείπεται, κτύπος ἄφατος διόβολος, we get an exact correspondence, without either adding to the strophe or taking from the antistrophe. ἐρείπεται, *ruit* (cp. *Ai.* 309 n.); the very sky seems to come down with the crash: so Valerius Flaccus 8. 334 *ruina poli* of thunder.—κτύπος... διόβολος, the noise of a bolt hurled by Zeus: cp. on 710 *αἰχμημα*... *εὐππον*.—ἄκραν, the tips, not the roots: cp. 1624.

1466 ἔπηξα, aor. referring to a

moment just past, where we should ordinarily use the pres.: *Ai.* 693 ἐφριξ' ἔρωτι. Cp. *O. T.* 337 n.—θυμόν, acc. of part affected.

οὐρανία: schol. ἀντὶ τοῦ ταχεῖα. This seems to be merely a marginal note by the 'diorthotes' of L, not one of the ancient scholia which he copied into the MS.: and I doubt whether it points to a different reading. Rather, probably, it means that the writer took οὐρανία as = 'rushing from the sky.' Heinrich Schmidt defends οὐρανία as ~-: others deny that such a synizesis is possible. But in Aesch. *Th.* 288 καρδίας answers metrically to ἐχθροῖς (305); in his *Suppl.* 71 καρδία = the last two syllables of στυγοῦντες (80); and *ib.* 799 καρδίας = the first two of γαῖδοχε (816). Dindorf cuts the knot in all these places by adopting κάρζα, an Aeolic form mentioned in *Etym. M.* 407. 21,—surely a most improbable remedy. It is more reasonable to infer that so easy a synizesis as that of *ia* was sometimes allowed in the lyrics of Attic drama. Elmsley's οὐρία (suggested

CH. Hark! With louder noise it crashes down, unutter-^{1st anti-}able, hurled by Zeus! The hair of my head stands up for fear, ^{strophe.} my soul is sore dismayed; for again the lightning flashes in the sky. Oh, to what event will it give birth? I am afraid, for never in vain doth it rush forth, or without grave issue. O thou dread sky! O Zeus!

OE. Daughters, his destined end hath come upon your sire; he can turn his face from it no more.

AN. How knowest thou? What sign hath told thee this?

OE. I know it well.—But let some one go, I pray you, with all speed, and bring hither the lord of this realm. [*Another peal.*]

MSS. F. W. Schmidt conject. *τί μὲν ἀθρήσω τέλος* (and so Nauck): Wecklein, *τί μὲν καθέξει τέλος*; For *τέλος*, Abresch conj. *βέλος*. **1469** *δέδεια τόδ' L*: *δέδια τόδ'* most of the other MSS.: *δέδια δ'* T, Farn.: *δέδουκα δ'* Nauck. **1470** *ἀφορμᾶ* L first hand: *ι* was added by S, who also indicated the *ν. l. ἐφορμᾶ* by writing *ε* above *α*.—*οὐκ ἄνευ* MSS.: *οὐδ' ἄνευ* Heath. **1472** *τῷδ' ἐπ' ἀνδρὶ* MSS.: Elms. conject. *τῷδε τάνδρῃ*. **1474** This *ν.* and *ν.* 1488 are given to the Chorus by the MSS., but to Antigone by Turnebus in his appendix.—*πῶς οἶσθα*; *τῷ δὲ συμβαλὼν ἔχεις*; L, F: *τοῦτο* is inserted after *τῷ δὲ* by A, R, L²; after *οἶσθα* by B, T, Vat., Farn. (and so Blaydes); Dindorf omits *τοῦτο*, and adds *πάτερ* after *ἔχεις*.

by the schol.'s *ταχεία*) is unsuitable here. From Hesych. *ἄργιος*· *λευκός*, *ταχύς*, Wecklein suggests *ἀργία*, comparing the Homeric *ἀργήτα κεραυνόν*. If any change were needed, I should prefer *οὐρανῷ*.

1468 *τί...ἀφήσει τέλος*; 'what end (event) will (the lightning) bring forth?' For *ἀφίεναι* as='to emit,' 'produce from one's self,' cp. Arist. *Hist. An.* 6. 14 *ἀφίᾳσι τὸ κῆμα, ...τῆς θηλείας ἀφίεισης τὸ ψόν*. This use, which was common, suggests how the word might be figuratively said of the storm *giving birth* to some disastrous issue. We need not, then, seek a correction (as *ἐφήσει* or *ἐρήξει*). *μὲν*, 'verily,' here nearly=an exclamation, such as 'ah!' Cp. on 182.

1469 L has *δέδεια τόδ'*, which might easily have grown out of *δέδουκα δ'* (Nauck). The latter is recommended by metre, giving an exact correspondence if in 1454 we read *στρέφων*: cp. on 1453 f. With *δέδια τόδ'* it is necessary to suppose a very improbable resolution of - into ~; see Metrical Analysis.

1470 f. *ἀφορμᾶ*, sc. *ἡ ἀστραπή*, 'rushes forth' (from the sky),—better here than the *ν. l. ἐφορμᾶ*.—*ξυμφορᾶς*, not definitely 'misfortune,' but rather, more generally, 'grave issue.' The thought is merely

that something momentous always follows such a storm. Cp. *O. T.* 44 *τὰς ξυμφορὰς ...τῶν βουλευμάτων*, the issues or effects of counsels.

1471 *ὦ μέγας αἰθὴρ* is a cry, rather than an address like *ὦ Ζεῦ*; yet in Aesch. *P. V.* 88, in a direct address, we have *ὦ δῖος αἰθὴρ*, followed by the voc. *παμμήτορ τε γῆ*.

1472 *ἥκει τῷδ' ἐπ' ἀνδρὶ*. We may render the prep. 'upon' me, but properly it is rather 'against' me;—the doom, from which there is no *ἀποστροφή*, advances to take him. Cp. *O. T.* 509 *ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα*. (Not, 'in my case,' as *ib.* 829.) The conjecture *τῷδε τάνδρῃ* is needless, and impairs the solemnity of the words.

1474 *συμβαλὼν ἔχεις* (cp. 817, 1140), has inferred, a freq. sense of the act. in Attic: Her. in this sense prefers the midd. As *ὦ παῖδες* (1472) evidently means the daughters, this *ν.* is rightly given to Antigone; but her question reminds us that she, and she only, had heard Oed. speak of the signs which should announce his end (95).

1475 *μοι*, ethic dat., 'I pray you': cp. *O. T.* 1512 *τοῦτ' εὐχασθέ μοι*, 'I would have this to be your prayer.'

στρ. β. ΧΟ. ἔα, ἰδὸν μάλ' αὖθις ἀμφίσταται

2 διαπρύσιος ὄτοβος.

3 Ἰλαος, ὦ δαίμων, Ἰλαος, εἴ τι γὰρ

1480

4 ματέρι τυγχάνεις ἀφεγγές φέρων.

5 ἐναισίον δέ *σοῦ τύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν

6 ἀκερδῇ χάριν μετᾶσχοιμί πως·

7 Ζεῦ ἄνα, σοὶ φωνῶ.

ΟΙ. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμφύχου, τέκνα,

1486

κιχήσεται μου καὶ κατορθούντος φρένα;

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφύναι φρενί;

ΟΙ. ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν

δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην.

1490

1477 ἔα *bis* in MSS.: J. H. H. Schmidt deletes the second ἔα, following Bothe and Seidler.

1479 f. Ἰλαος, ὦ δαίμων, Ἰλαος L: ὦ δαίμον most of the other MSS.: ὦ δαίμων, with o written above, R.

1481 ἀφεγγές L, with most MSS. **1482 f.** ἐναισίω T, Farn.: ἐν αἰσίω δὲ συν-

τύχοι μοι Vat.: ἐναισίον δὲ συντύχοιμι the other MSS.: σοῦ τύχοιμι Cobet.

1477 f. ἔα is the cry of one startled by a sight or sound (Aesch. *P. V.* 298 ἔα· τί χρέμα λείσσω); only here in Soph.—μάλ' αὖθις, 'again, and loudly': *El.* 1410 ἰδὸν μάλ' αὖ θροεῖ τις.—ἀμφίσταται, because the peals of thunder, now at their loudest, seem to be around them on every side. Cp. *Od.* 6. 122 ὥστε με κούράων ἀμφήλυθε θήλυς αὐτῇ: so περι...ήλυθ' ἰωή | φόρμυγγος (17. 261), ἄσημα περιβαίνει βοῆς (*Ant.* 1209): but the phrase here is more vigorous, suggesting the image of a threatening foe.—διαπρύσιος, as with κέλαδος, Eur. *Hel.* 1308; ὀλολυγαί, *Hom. Hymn.* 4. 19: in Homer only as adv., ἦϊσεν δὲ διαπρύσιον (*Il.* 8. 227): properly, 'going through' the ear, 'piercing,' like τορός, διατόρος.

1480 f. For ὦ δαίμων cp. on 185.—Ἰλαός (*sc.* Ἰσθι), as usually in Homer, etc., though Ἰλαός also occurs (as *Il.* 1. 583, *Hymn.* 5. 204, Hes. *Op.* 340, Aesch. *Eum.* 1040).

1481 f. γὰρ ματέρι, Attica: cp. 707 ματροπόλει τῷδε. Plat. *Rep.* 414 E δεῖ ὡς περὶ μητρὸς καὶ τροφῶν τῆς χώρας ἐν ἧ εἰσι βουλευέσθαι.—ἀφεγγές, gloomy as the thunder-cloud.

1482 σοῦ τύχοιμι is a certain correction. With ἐναισίω (or -ου)...συντύχοιμι we must still *understand* σοὶ (or σοῦ); for the version, 'may I meet with a righteous

man,' gives a sense which is intolerably weak here.

ἄλαστον ἄνδρ', Oedipus. With Homer, this adj. is always the epithet of πένθος or ἄχος, except in *Il.* 22. 261 (Achilles), Ἔκτορ, μὴ μοι, ἄλαστε, συνημοσύνas ἀγόρευε, 'Wretch, prate not to me of covenants,'—usu. taken as='thou whom I cannot forget (or forgive),' though others render 'madman' (as if connecting the word with the rt of ἀλύνω). It is simplest to suppose that the epithet of the *act* (537, 1672) is transferred to the *agent*,—the doer of ἄλαστα being called ἄλαστος in the general sense of 'wretch,' 'accursed one.'—ἰδὼν, since, in the old Greek belief, even casual association with a polluted man was perilous: Antiph. or. 5 § 82 πολλοὶ ἤδη ἄνθρωποι μὴ καθαροὶ χεῖρας ἢ ἄλλο τι μίasma ἔχοντες συνεισβάντες εἰς τὸ πλοῖον συναπώλεσαν μετὰ τῆς αὐτῶν ψυχῆς τοὺς ὁσῶς διακειμένους τὰ πρὸς τοὺς θεούς. Cp. Aesch. *Th.* 597 ff., Eur. *El.* 1354, Xen. *Cyr.* 8. 1. 25, Hor. *Carm.* 3. 2. 26.

1484 ἀκερδῇ χάριν μετᾶσχ., have for my portion an unprofitable recompense (in return for the sympathy shown to Oed.); cp. Aesch. *P. V.* 544 ἄχαρις χάρις ('a thankless favour'), Soph. *Ai.* 665 ἄδωρα δῶρα. Pind. *Ol.* 1. 54 ἀκέρδεια=disaster (with a similar euphemism).

CH. Ha! Listen! Once again that piercing thunder-voice ^{and} is around us! Be merciful, O thou god, be merciful, if thou art ^{strophe.} bringing aught of gloom for the land our mother! Gracious may I find thee, nor, because I have looked on a man accurst, have some meed, not of blessing, for my portion! O Zeus our lord, to thee I cry!

OE. Is the man near? Will he find me still alive, children, and master of my mind?

AN. And what is the pledge which thou wouldst have fixed in thy mind?

OE. In return for his benefits, I would duly give him the requital promised when I received them.

1488 ἐμφύναι φρενί MSS.: ἐμφύσαι φρενί Hermann: ἐμφύναι ξένῳ Wunder: ἐμφήνα Nauck, bracketing φρενί, and approving ξένῳ. (He once proposed φίλῳ, or φράσσον.) **1490** τυγχάνων] Wecklein conject. ἐμφανέιν: Blaydes, ἀρτίως.

—In the verb, *μετά* here=‘along with Oedipus,’ ‘as my share in his curse’: *χάρων* is acc., not gen., because it denotes the share, not the thing shared. *μετέχω* takes (1) gen. of thing shared, (2) acc. of share, (3) dat. of partner: but when (3) is present, (2) is usu. absent, unless equality is affirmed or denied, as Xen. *Cyr.* 7. 2. 28 εὐφροσυνὴν πασῶν ἐμοὶ τὸ ἴσον μετέειχε. *Hiero* 2. 7 τούτου (τοῦ κακοῦ) πλείστον μέρος οἱ τύραννοι μετέχουσιν. In Ar. *Pl.* 1144 οὐ γὰρ μετέειχε τὰς ἴσας πληγὰς ἐμοί, the dat. depends on *ἴσας*, not on the verb: ‘you did not get for your share the same number of blows as I.’ (Cp. Dein. or. 1 § 54 τὸ πέμπτον μέρος οὐ μετέειλε τῶν ψήφων.) The peculiarity here is only in the use of the acc. *alone*, without a gen. (as τῆς ἀρᾶς).

1487 *κιχῆσεται* with gen., on the analogy of *τυγχάνειν*. Elsewhere *κιχάνω* always governs acc. We might take *ἐμψύχου...μου* (sc. *δντος*, cp. 83) καὶ *κατορθούντος* as gen. absol., but this is less probable.—*κατορθούντος* intrans., *φρένα* acc. of respect: cp. ἐξ ὁρθῆς φρενός, *Ο. T.* 528. The *intrans.* *κατορθόω* usu. =‘to succeed’ (Thuc. 6. 12 ἡ κατορθώσαντας, ... ἢ παύσαντας), but also ‘to be right or correct,’ as Plat. *Legg.* 654c δὲ ἀν τῇ μὲν φωνῇ καὶ τῷ σώματι μὴ πάνν δυνατὸς ἢ κατορθοῦν (in song and dance). The *transitive* *κατορθόω*=‘to bring anything to a successful end’ (though, in such cases, the acc. might often be one of respect, and the verb intrans.), or ‘to make one successful’ (*EL.* 416).

1488 ἐμφύναι φρενί. Schol.: τί τὸ πιστὸν θέλεις ἐμβαλεῖν τῇ φρενί ἐκεῖνον, τῇ τοῦ Θησέως δηλονότι; ἀντὶ τοῦ, τί βούλει πῦθάνον ἀνακουώσασθαι τῷ Θησεί; This proves that *φρενί* is at least as old as the ancient scholia in L, and also that the schol. had either ἐμφύναι, or, as Herm. infers from ἐμβαλεῖν, ἐμφύσαι. Many recent critics have held that *φρενί* has come in from 1487. So far as the mere *repetition* is an argument, we must be cautious in applying it: cp. 70f., and n. on 554. The sense must be either:—‘And what is the pledge which thou wouldst have fixed (1) in *his* mind?’—*i.e.* ‘What is it that thou wouldst tell him in confidence, under his pledge of secrecy?’—or else (2) ‘in *thy* mind?’—*i.e.* ‘what promise wouldst thou obtain from him before death?’ Here (2) is recommended by the fact that the *φρήν* is then the same in both vv. Nor is the reply of Oed. (1489) inconsistent with it; since the fulfilment of his promise (580) to Theseus involves a pledge from Theseus to keep the secret (1530). It is, of course, possible that Soph. wrote ἐμφή-*ναι* ξένῳ, or the like: but the vulgate is at least defensible.

1489 f. For the pause in sense after εἰ, cp. 52, 288, 610, *EL.* 1036, Aesch. *Eum.* 87.—τελεσφόρον χάριν, a requital (1484) fraught with fulfilment (of my promise).

σφιν is most naturally taken here, with the schol., as=αὐτῷ, seeing that vv. 1486 f. refer to Theseus alone; though it is tenable as=αὐτοῖς, *i.e.* Theseus and his

ἀντ. β'. ΧΟ. ἰὼ ἰώ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα

2 *περὶ γυάλ' ἐναλίῳ

3 Ποσειδωνίῳ θεῷ τυγχάνεις

4 βούθυτον ἐστίαν ἀγίζων, ἰκοῦ.

1495

5 ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

6 δικαίαν χάριν παρασχεῖν παθών.

7 <σπεύσον,> αἴισ', ὦναξ.

ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἡχεῖται κτύπος,
σαφῆς μὲν *ἀστῶν, ἐμφανῆς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνός, ἢ τις ὀμβρία
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χεიმάζοντος εἰκάσαι πάρα.

1500

1491 ff. ἰὼ only once in MSS.: the second ἰὼ was added by Herm. The passage is very corrupt in L:—ἰὼ παῖ | βᾶθι βᾶθ' εἴτ' ἄκραν | ἐπιγυάλων (here space is left for about eight letters, but nothing is erased) ἐναλίῳ | ποσειδωνίῳ θεῷ τυγχάνεισ | βούθυτον ἐστίαν ἀγίζων' ἰκοῦ'. All MSS. have εἴτ' ἄκραν, except Vat., which has ἐπ' ἄκραν: and all have ἐπιγυάλων or else ἐπὶ γυάλων. Most of them agree with L in ποσειδωνίῳ: but R has ποσειδωνίῳ, Vat. ποσειδωνίῳ. In L, S has written ἀγίζων over ἀγιάζων: F has ἀγιάζων: A, R, L² ἀγίζων: B, T, Vat., Farn. αἰγίζων. See comment.

people. The evidence for σφιν as dat. sing. is slender; but in *Hom. Hymn.* 19. 19 σὺν δέ σφιν ought to mean σὺν Πανί, and in *Hymn.* 30. 9 we have βρίθει μὲν σφιν ἄρουρα φερέσβιος, ἥδ' ἐκ' ἀγροῦς | κτήρεσιν εὐθ' ἡνεί, οἶκος δ' ἐμπίπταται ἐσθλῶν, where σφιν should refer to ὁ δ' ἐλθὼν shortly before, and the subject to εὐθ' ἡνεί seems clearly to be *the man*, not ἄρουρα. As to Aesch. *Pers.* 759, it is a case exactly parallel with ours here: i.e. σφιν would most naturally refer to Xerxes alone, but *might* refer to Xerxes and his advisers (τοῖς προτρεψαμένοις schol.). In Pind. *Pyth.* 9. 116, again, σφιν might mean Antaeus and his family. Lycophron 1142 seems to have meant σφι for αὐτῶ, as the schol. thought. On the whole, it appears unsafe to deny that poetry sometimes admitted the use.

τυγχάνων=δτε ἐτύχανον (ὦν ἦτσα), cp. 579 ff. The absol. use is made easier by ἀνθ' ὧν ἐπασχον εἶ.

1491—1495 εἴτ' ἄκρα...ἰκοῦ. On this corrupt passage, see Appendix. Reading ἄκρα | περὶ γυάλ' for ἄκραν | ἐπὶ γυάλων, I take the sense to be: 'or *if* (εἴτ'), in the furthest recesses of the glade, for the honour of the Poseidonian sea-god, thou art hallowing his altar with sacrifice, (yet) come.' The precinct of Poseidon

at Colonus was large enough for *an* ecclesia to be held within it (Thuc. 8. 67). It included the ἄλσος and ναὸς mentioned by Paus. 1. 30 § 4. (See *Introd.*) The word γυάλων, 'a hollow,' was often used in the plur. of hollow ground, valleys, or dells: cp. Aesch. *Supp.* 550 Λυδία τ' ἀγ' γυάλα | καὶ δι' ὀρῶν Κιλικίων. It would apply to the depressions between the gentle eminences of this στερνοῦχον χθονός (691),—as *e.g.* between the two neighbouring knolls at Colonus (cp. 1600). ἄκρα περὶ γυάλα means that the altar of Poseidon is in the part of the large τέμενος furthest from the Chorus. When Theseus left the scene (1210), his purpose was to send the suppliant Polyneices from this same altar to Oedipus (cp. 1349). The Chorus surmise that Theseus may have stayed at the altar to complete his interrupted sacrifice (888).

In 1491 εἴτ' should perh. be εἴγ', but is intelligible if we suppose the thought to be,—Come (if thou art near, and at leisure),—or *if* thou art sacrificing, nevertheless quit the altar, and come.—βούθυτον proleptic with ἀγίζων; to sacrifice on the altar *is* to 'hallow' it. Cp. Ar. *Av.* 1232 μηλοσφαγεῖν τε βουθύτους ἐπ' ἐσχάrais | κνίσαν τ' ἀγιάς.—ἐστίαν=βαμὼν (888, 1158): Aesch. *Th.* 275 μῆ-

CH. What ho, my son, hither, come hither! Or if in the glade's inmost recess, for the honour of the sea-god Poseidon, thou art hallowing his altar with sacrifice,—come thence! Worthy art thou in the stranger's sight, worthy are thy city and thy folk, that he should render a just recompense for benefits. Haste, come quickly, O king!

Enter THESEUS, on the spectators' right.

TH. Wherefore once more rings forth a summons from you all,—from my people as clearly as from our guest? Can a thunderbolt from Zeus be the cause, or rushing hail in its fierce onset? All forebodings may find place, when the god sends such a storm.

1498 παθών] παθών L, with most MSS.

There is a defect of — (cp. v. 1485, Ζεῦ ἄνα, σοὶ φωνῶ). Hence σπεύσον was supplied by Triclinius (T, Farn.), ἄσσον by Engelmann. Gleditsch proposes ἄσσε νυν, ἄσσ'. For παθών ἄισσ' Blaydes writes ἀνθ' ὧν ἔπαθεν ἄισσ'. **1500** κοινός] καινός F. W. Schmidt, who would delete v. 1501.—ἡγείται B, T, Vat., Farn.: οἰχείται R: ἡγείται the rest. **1501** ἀστῶν Reiske: αὐτῶν MSS.

λοιπὴν αἰμάρσσαντας ἐστίας θεῶν.—Ποσειδωνίῳ θεῷ=Ποσειδῶνι, not really like ὁ Βακχεῖος θεός (O. T. 1105), 'the god of Βάκχου' (cp. 678), but somewhat similar to the Homeric βῆν' Ἡρακλείῃ, etc. Perhaps Ποσειδωνίαν (with ἐστίαν): cp. Pind. N. 6. 46 Ποσειδάνιον ἀν' ἔμενος.

1496 ἐπαῖοι: lit. 'he deems thee, thy city, and thy friends worthy (of a recompense),—that he should make a due return, after receiving benefits.' The constr. is of the same class as χρῆζω στόματος (instead of στόμα) προσπύσασθαι (Eur. Med. 1399), i.e. the inf. is added epexegetically, outside of the construction with the principal verb (cp. 752 ἀρπάσαι, 1212 ζῶειν). This is, however, a peculiarly bold example, since we should have expected δικαίως χάριτος. Against the conject. σοὶ καὶ πολίταις καὶ φίλοις, remark that the strophic v. (1482) has no spondee.

πόλισμα in Attic prose usu. implies a town of the smaller kind, as Thuc. 4. 109 (of Thracian tribes) κατὰ δὲ μικρὰ πόλιστα οἰκοῦσι. But Eur. Med. 771 has ἄστυ καὶ πόλισμα Παλλάδος, 'the town and stronghold of Pallas' (Athens), Bacch. 919 πόλισμ' ἐπτάστομον (Thebes): so it is used of the grand Cloud-city (Ar. Av. 553, 1565): and Her. applies it to Ec-batana (1. 98).—παθών does not require us to supply anything: it is strictly, 'for treatment received,'—χάρην sufficing to mark that this treatment was good. Cp. 1203.

1500 f. αὐ: cp. 887.—ἡγείται is probably pass., as we find ἡχῶ γόνους, ὕμνον, etc. (The midd. occurs in Pind. fr. 53. 18 ἡγείται Σεμέλαν... χοροί.)—σαφῆς would ordinarily have been repeated in the second clause (cp. 5); but the equivalent ἐμφανής takes its place: cp. O. T. 54 ἄρξει... κρατεῖς. Ant. 669 καλῶς... εὖ: also El. 986 f.: Ai. 647, 1323. The two adjectives could not be contrasted.—ἀστῶν is a certain correction of αὐτῶν, which, as='you yourselves,' would be very awkward after ὕμνον and κοινός.

1502 ff. μὴ τις: 'Can it be some thunderbolt of Zeus, or the rushing onset of some hail-storm (that has scared you)?—ἐξέπληξεν ὑμᾶς, or the like. Theseus must, of course, be supposed to have heard the thunder which was pealing a few moments before; the doubt implied by μὴ is merely as to whether the blunder is the cause of the summons.—δμβρία χάλαζα, hail falling in a shower: cp. O. T. 1279 δμβρος χαλάζης (n.).—ἐπυρράξασα, from ἐπυρράσσω, which is either (1) trans., 'to dash one thing against another,' as O. T. 1244 πύλας... ἐπυρράσας, 'having dashed the doors together' at her back: or (2) intrans., as here, 'to dash or burst on one': so with dat. Diod. 15. 84 τοῖς Μαντινεύσων... ἐπέρραξεν, 'he dashed upon' them.

1504 τοιαῦτα: 'for one might forebode anything when the god sends such a storm as this' (on διοσημία see n. to

- ΟΙ. ἀναξ, ποθοῦντι προῦφάνης, καὶ σοι θεῶν 1505
 τύχην τις ἐσθλὴν τῇσδ' ἔθηκε τῆς ὁδοῦ.
 ΘΗ. τί δ' ἔστιν, ᾧ παῖ Λαΐου, νέορτον αὖ;
 ΟΙ. ῥοπή βίου μοι· καὶ σ' ἄπερ ξυνήνεσα
 θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
 ΘΗ. ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίῳ; 1510
 ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσίν μοι,
 ψεύδοντες οὐδὲν σημάτων προκειμένων.
 ΘΗ. πῶς εἶπας, ᾧ γεραίέ, δηλοῦσθαι τάδε;
 ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλὰ τε
 στράψαντα χειρὸς τῆς ἀνικῆτου βέλη. 1515
 ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ
 κοῦ ψευδόφημα· ᾧ τι χρὴ ποεῖν λέγε.

1506 *τύχην τις ἐσθλὴν ἔθηκε τῇσδε τῆς ὁδοῦ* MSS. (τίς L): *τῇσδ' ἔθηκε τῆς ὁδοῦ* Heath, and so most edd. since: *ἔκε τῇσδε τῆς ὁδοῦ* Reisig. 1510 *ἐν τῷ δὲ κείσαι* MSS.: Mekler conject. *τῷ δ' ἐκπέπεισαι*: Blaydes, καὶ τῷ (or τῷ δὴ) *πέποιθας*: Wecklein, ἐν τῷ δὲ πίστις. 1512 *σημάτων* MSS.: *σημα τῶν* Dindorf. For *προκειμένων*

95):—a courteous way of hinting that their alarm was not unnatural.

1505 f. *ποθοῦντι προῦφάνης*: cp. *O. T.* 1356 *θέλοντι κάμοι τοῦτ' ἂν ᾦν*, n.: *Il.* 12. 374 *ἐπειγομένοισι δ' ἔκοντο*.—*καὶ σοι θεῶν*: 'and some god (cp. 1100) hath ordained for thee the good fortune of this coming': *τύχην...ὁδοῦ*, a fortune belonging to (connected with) it.—The ms. *ἔθηκε* was a mere blunder caused by transposition. As to the occasional omission of the syllabic augment in tragic *ῥήσεις*, see on *O. T.* 1249. Cp. above, 974.

1508 f. *ῥοπή βίου μοι*, the turn of the scale (*momentum*) for my life,—the moment which is to bring it down to death. Cp. *O. T.* 961 *συμκρὰ παλαιὰ σώματ' εὐνάξει ῥοπή* (where see n.): Eur. *Hērōp.* 1162 *Ἰππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος*; 'but his life still hangs in the trembling scale.'

καὶ θέλω θανεῖν μὴ ψεύσας σε πόλιν τε τήνδε (τούτων) ἄπερ ξυνήνεσα, 'and I wish to die without having defrauded thee and this city of the things on which I agreed.' For the constr. of *ψεύσας* cp. on 1145, and for the chief stress on the partic., 1038: for *ξυνήν.*, Xen. *Cyr.* 4. 2. 47 *ταῦτα συνήνουν*, they agreed to these terms.

1510 *ἐν τῷ δὲ κείσαι*: usu. explained, 'And on what sign of thine end dost

thou rely?' But *κείμεαι ἐν τινι* (see on 247) = 'to be situated in a person's power': an analogous use of *κείμεαι* here would give us, 'on what sign *dost thy fate depend?*' In *T. T.* 82, however, we have *ἐν ὧν ῥοπή τοιᾶδε κεμένῳ*: and, if the text be sound, *κείσαι* has (I think) a like sense here: lit., 'at what sign of thy fate art thou in suspense?' The phrase is thus *virtually* equivalent to *ἐν τίνι ῥοπή κείσαι*;—the *τεκμήριον* itself standing for the crisis which it marks. The phrase seems to me possible (for our poet), but slightly suspicious. We might conjecture καὶ τῷ πέπεισαι: cp. Eur. *Hel.* 1190 *ἐννύχοις πέπεισμένη | στένεος ὀνείροις*. (To the obvious *κείται σοῦ, σόν, or σοί...τεκμήριον*, the objection is the phrase *ἐν τῷ κείται*.)

1511 f. *αὐτοὶ* with *κήρυκες*: the gods herald their own interposition in his fate. No *μάντις*, but Heaven itself, gives the warning. Cp. Bekker *Anecd.* 5. 14 *αὐτοκῆρυξ· ὁ μὴ δι' ἑτέρων ἀλλὰ δι' ἑαυτοῦ κηρυκεύων*. Eur. *Supp.* 589 (Thebes) says that he will march on Thebes) *αὐτὸς σίδηρον ὄξυν ἐν χερσὶν ἔχων, | αὐτὸς τε κήρυξ*.

ψεύδοντες οὐδὲν σημάτων προκ., 'disappointing me in no way (οὐδὲν adv., cp. 1145) of the signs appointed beforehand' (94): as Her. 2. 38 (of the Apis) *εἰ καθαρὴ (ἡ γλῶσσα) τῶν προκειμένων σημείων*, the marks appointed by sacred

OE. King, welcome is thy presence; and 'tis some god that hath made for thee the good fortune of this coming.

TH. And what new thing hath now befallen, son of Laïus?

OE. My life hangs in the scale: and I fain would die guiltless of bad faith to thee and to this city, in respect of my pledges.

TH. And what sign of thy fate holds thee in suspense?

OE. The gods, their own heralds, bring me the tidings, with no failure in the signs appointed of old.

TH. What sayest thou are the signs of these things, old man?

OE. The thunder, peal on peal,—the lightning, flash on flash, hurled from the unconquered hand.

TH. Thou winnest my belief, for in much I find thee a prophet whose voice is not false;—then speak what must be done.

Nauck conject. *πεπωμένων*.

1514 αἱ πολλαὶ L, F, I², R: αἱ πολλὰ the rest:

Reiske conject. *δηλοῦσι βρονταὶ κ.τ.λ.*

1515 στράψαντα Pierson: στρέψαντα

MSS., except that L² has τ' ἀστράψαντα. σκήψαντα Forster.

1517 ψευδό-

φημα] ψευδόθυμα B, T, Vat., Farn., corrupted from ψευδόμυθα, itself a gloss on ψευδόφημα.—*χρήν* L, B, F, Vat.: *χρή* the rest.

law.—With the conjecture *σῆμα τῶν*, the sense is, 'falsifying' no sign of those appointed,' a less usu. sense of *ψεύδω*, for which see *Ant.* 389 n.

1514 The usual order would be αἱ πολλὰ διατελεῖς βρονταί, 'the long-continued thunderings.' But an adj. or partic. is sometimes thus placed *after* the subst., when the art. and an adv. (or adverbial phrase) stands *before* it: cp. *O. T.* 1245 τὸν ἤδη Λαῖον πάλαι νεκρὸν = τὸν ἤδη πάλαι νεκρὸν Λ., the already long-dead L.: where see n.—πολλὰ = 'very,' with the adj.: cp. *Ant.* 1046 χοὶ πολλὰ δεινοί: *Ph.* 254 ὦ πόλλ' ἐγὼ μοχ-θηρός: *El.* 1326 ὦ πλείστα μῶροι: *Il.* 11. 557 πόλλ' ἀέκων.—The answer is framed as if Theseus had said, ποῖα δὲ σημεία ἐφάνη τῶνδε; If Reiske's *δηλοῦσι* (which Wecklein receives) is to be admitted, we must view L's αἱ πολλαὶ as a mere gloss suggested by διατελεῖς and conformed to τὰ πολλὰ τε. This, however, seems very improbable, since (a) the article τὰ with βέλη recommends the art. with βρονταί, and (b) the reiterated πολλὰ is effective.

1515 στράψαντα. *στράπτω* is not extant in classical Attic, but occurs in Apollonius Rhodius (2nd cent. B.C.) and Oppian (2nd cent. A.D.), also in an Orphic hymn

of uncertain date, and in the Anthology. In cases of this kind we should always recollect how incomplete is our knowledge of the classical Attic vocabulary, and allow for the likelihood that the learned Alexandrian poets had earlier warrant for this or that word which, as it happens, we cannot trace above them. (Cp. on ἀκορέστατος, 120.) With ἀστράπτω and στράπτω, cp. ἀστεροπή and στεροπή, ἀσπαίρω and σπαίρω, ἀσταφίς and σταφίς, ἀσταχυς and στάχυς, and many other instances in which the longer form and the shorter both belong to the classical age.—σκήψαντα (Forster) is much less forcible: the thought is of the lightning-flash breaking forth as a sign in the sky (φλέγει, 1466), rather than of its descent on earth: and this word would hardly have passed into the MS. στρέψαντα.—χερὸς τῆς ἀν., gen. of point *whence* with στρ. (*O. T.* 152 Πυθῶνος...ἔβας) rather than possess. gen. with βέλη.

1516 f. θεσπίονθ': as Oed. had predicted trouble from Thebes at a time when Theseus thought it impossible (606 ff.); Creon had fulfilled the prediction, and had even hinted at future war (1037).—ψευδόφημα: cp. *O. T.* 723 φῆμαι μαντικαί: *ib.* 43 φήμην = a message from a god (n.).

- ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
 γήρως ἄλυπα τῇδε κείσεται πόλει.
 χώρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
 ἄθικτος ἡγηγῆτος, οὐ με χρὴ θανεῖν.
 τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
 μήθ' οὐδέ κέκευθε μήτ' ἐν οἷς κείται τόποις·
 ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
 δορός τ' ἐπακτοῦ γειτόνων αἰεὶ τιθῇ. 1525
 ἃ δ' ἐξάγιστα μὴδὲ κινεῖται λόγῳ,
 αὐτὸς μαθήσει, κείσ' ὅταν μόλῃς μόνος·
 ὥς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
 ἀλλ' αὐτὸς αἰεὶ σῶζε, χῶταν εἰς τέλος 1530
 τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
 σήμαιν', ὃ δ' αἰεὶ τῶπιόντι δεικνύτω.

1519 ἄλυπα] ἀμοῖρα Nauck.—τῇδε L, with γρ. σῇ τε by S: σῇ τε F: τῇδε the rest. 1521 χρὴ made from χρῆν in L. 1522 τοῦτον] τύμβον Schneidewin. 1523 Herwerden rejects this v. 1524 ὥς] ὅς B, T, Vat., Farn. 1525 γειτόνων] Two readings were extant, γειτόνων and γειτονῶν. In L the first hand wrote γειτόνων: then γειτονῶν was made, not (I think) by a later hand, but by the first corrector, S, who added in the marg. a schol. referring to both readings: εἰ μὲν βαρυτόνως γειτόνων, τῶν Θηβαίων: εἰ δὲ περισπωμένως, ἀντὶ τοῦ γειτνιών, ὁ τάφος. Perhaps, then, S left the accent on ο, not by carelessness (cp. 1113, 1124, 1187), but to indicate the

1518 f. σοι ethic dat., τῇδε πόλει dat. of interest; which thou shalt have stored up for Athens. The ethic dat. is often combined with another, as [Eur.] *Rhes.* 644 ἐχθρῶν τις ἡμῶν χρίμπτεται στρατεύματι, we have some foeman approaching our camp. The v. l. σῇ τε came of not seeing this.—γήρως ἄλυπα: see on 677 ἀνήμερον...χειμῶνων.

1520 f. χώρον...ἐξηγήσομαι, show the way to the place: the literal notion being blended with that of expounding (as the ἐξηγηταὶ expounded the sacred law). Cp. Her. 3. 4 ἐξηγείται...τὴν ἑλασιν, expounds the route for the march.—ἄθικτος, pass., as always in Attic (though *O. T.* 969 ἀψανστος ἐγχεύς = 'not touching'): *Tr.* 685 ἀκτῖνός τ' αἰεὶ | θερμῆς ἄθικτον. The act. sense, 'not touching,' occurs later (Callim. *Hymn. Dian.* 201).

1522 f. τοῦτον refers to χώρον, the place where he was to 'die,' i.e. disappear. This place is accurately described at 1590. It was the *grave* (1545) that was to remain secret. But here, by a slip, the poet identifies them (see In-

trod.). We should not change τοῦτον to τύμβον.—Note how Soph. uses the vagueness of the local legend as to the *grave*. Secrecy was imposed by the dying breath of Oed. himself. The descent of the secret in the line of the Attic kings would serve to explain any esoteric knowledge on the subject which, in the poet's time, may have been claimed by a gens of hereditary priests.

μήθ' οὐδέ κέκευθε: neither where (precisely) it is concealed, nor (even) whereabouts it is situated.

1524 f. ὥς σοι...τιθῇ. Like τοῦτον in 1522, ὅδε refers to χώρον (1520), 'this spot'; it is not for ἀνὴρ ὅδε (450). For πρὸ cp. Thuc. 1. 33 ἦν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐπιμήσασθε δύναμιν ὑμῶν προσγενέσθαι, αὐτῇ πάρεστω αὐτεπάγγελτος. (Not, 'against many shields etc.,' as Xen. *An.* 7. 8. 18 ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων, 'that they might have their shields to screen them from the arrows.') Cp. *O. T.* 218 n.—δορός τ' ἐπακτοῦ. As the hoplite was armed with a δόρυ no less than

OE. Son of Aegeus, I will unfold that which shall be a treasure for this thy city, such as age can never mar. Anon, unaided, and with no hand to guide me, I will show the way to the place where I must die. But that place reveal thou never unto mortal man,—tell not where it is hidden, nor in what region it lies; that so it may ever make for thee a defence, better than many shields, better than the succouring spear of neighbours.

But, for mysteries which speech may not profane, thou shalt mark them for thyself, when thou comest to that place alone: since neither to any of this people can I utter them, nor to mine own children, dear though they are. No, guard them thou alone; and when thou art coming to the end of life, disclose them to thy heir alone; let him teach his heir; and so thenceforth.

alternative. *γειτόνων* (as in L) B, R, T (from the corrector): *γειτόνων* A (with *ων* written above): *γειτονών* F.—Wecklein suspects that in v. 1524 we should read *ἀλκή τῶδε*, and delete v. 1525. **1528** *ὡς οὐτ'*] *ὡς οὐδ'* B, T, Vat., Farn.

1529 *στέργων ὅμως*] *στέργω νόμω* L, whence L² *στέργων νόμω*, F *στέργω* (with *ν* written above) *νόμω*. **1530** *ἀεὶ*] *αλεὶ* L, as in 1532: A has *αὖ* here, and *αὖ* there.

1531 *ἀφικνῆ* A, R, V³, Ald.: *ἀφίκη* (or *ἀφίκη*) the rest.—*μόνῳ* MSS.: *γόνῳ* Nauck. **1532** *ὅδ'* L, with most MSS.: *ὁ δ'* A.

with a shield, there is no contrast here between infantry and cavalry, but only between citizens and foreign allies. Cp. Isocr. or. 10 § 37 *οὐδ' ἐπακτῶ δυνάμει* (foreign mercenaries) *τὴν ἀρχὴν διαφυλάττων*, ἀλλὰ τῇ τῶν πολιτῶν εὐνοίᾳ δορυφορούμενος.—The old v. l. *γειτονών*, 'being near you,' would be weak: as to the form, *γειτονέω* is classical, though Attic prose preferred *γειτνιάω*.

Others join *ἀλκήν...γειτόνων*, 'a defence against neighbours' (the Thebans, 1534), but, though the objective gen. is quite correct (see on O. T. 218), the order of the words makes it hardly possible to disjoin *γειτόνων* from *δορός τ' ἐπακτοῦ*.

1526 f. α δ' *ἐξάγιστα*, 'but as to things which are *banned*' (which cannot be uttered without impiety). Cp. Aeschin. or. 3 § 113 *οἱ Λοκροὶ οἱ Ἀμφισσειᾶς...τὸν λιμένα τὸν ἐξάγιστον καὶ ἐπάρατον πάλιν ἐτείχισαν*: 'the harbour which was *banned* and accursed,'—the Amphictyons having pronounced an *ἀρά*, which said of the transgressor, *ἐναγῆς ἔστω* (ib. § 110). The verb occurs Aesch. Ag. 641 *πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων*, many 'devoted to death' out of many houses.

ἀγίζω=to make *ἅγιος* (1495): *ἐξαγίζω*=to devote to avenging gods (cp. *ἐξοσιῶω*, to dedicate), rather than (as some explain it) 'to *de-consecrate*.'

μηδὲ κινεῖται λόγῳ, 'and such things as (μηδέ of the class, cp. 73) are not to be touched upon in speech' (see on 624 *τάκινητ'* ἔπη). Nauck proposed *δεῖ κινεῖν*, but the pres. *κινεῖται* expresses what fate has decreed (*Ph.* 113 *αἰρεῖ*).—*μαθήσει*, by sight as well as by hearing: see 1641, 1650.

1530 f. *σῶζε*, 'guard them,'—not merely, 'remember' them, a sense peculiar to the midd. *σώζομαι* (Plat. *Theaet.* 153 B, etc., n. on O. T. 318). Cp. *Ant.* 1113 *νόμους* | ... *σῶζοντα* ('observing').—*ἀφικνῆ*: L's *ἀφίκη* is of course impossible, the *ι* of the aor. being long only in the indic. (cp. 1495).

τῷ προφεράτῳ μόνῳ: 'but to one, | *Thy chiefest*' (Whitelaw), which well gives the vagueness of the phrase. While the hereditary monarchy lasted, the *προφεράτος* would, in fact, be the king's eldest son: afterwards, it would be the man whose place in the State made him the proper guardian of the secret. The poet chose a phrase which would cover

χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαί πόλεις,
 κἂν εἴ τις οἰκῇ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εἴ μὲν ὅψε δ' εἰσορώσ', ὅταν
 τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδὸτ' ἐκδιδάσκομεν.
 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρόν, 1540
 στείχωμεν ἥδη, μῆδ' ἔτ' ἐντρεπώμεθα.

1533 ἀδῆον] ἀδήϊον MSS.: schol. in L ἀδήτων.—ἐνοικήσεις] ἀν οικήσεις Blaydes.

1534 ἀπανδρῶν L: ἀπ' ἀνδρῶν the other MSS.: ὑπ' ἀνδρῶν Schaefer ('nescio an recte,' Elms.).—αἱ δὲ μυρίαί πόλεις] οἱ δὲ μυριοὶ πόλεις Wecklein: οὐ δὲ κυρία πόλεις Nauck. (αἱ δὲ κυρίαὶ πόλεις Nitzsch, εἰ δὲ κυρία πόλεις Kayser.) **1537** ἀφείς]

priestly tradition. I would not, then, change μόνω, with Nauck, to γόνω. In fr. 401 ἡ γὰρ φίλη γῶ τῶνδε τοῦ προφερέτερου, the sense 'elder' is possible, but not certain. Hes. *Scut.* 260 has τῶν γε μὲν ἀλλάνων προφερέης τ' ἦν προσβυτάτη τε, where the second adj. helps the first; Plat. *Euthyd.* 271 B has προφερέης, 'well-grown,' of a youth, as opp. to σκληρόος, 'slight.' Hom. has only προφερέστερος, never of age. The nearest parallel to our passage is Hes. *Th.* 361 προφερεστάτη ἐστὶν ἀπασέων, *foremost* among the daughters of Oceanus is Styx; and at 777 she is called προσβυτάτη. So, here, the word suggests seniority, but without excluding pre-eminence of other kinds.

1533 ff. ἀδῆον contr. for ἀδήϊον, 'unravaged,' from δῆϊος (dῆos Theogn. 552, always Dor. δάϊος in trag.), 'ravaging' (√ΔΑϜ, whence δάϊω, to kindle): σπαρτῶν ἀπ' ἀνδρῶν, 'on the part of,' 'from the quarter of' the Thebans. For ἀπό, cp. Plat. *Phaed.* 83 B οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν. Schaefer's ὑπό is admissible (Plat. *Rep.* 366 A ἀξίμοι... ὑπὸ θεῶν): but ἀπό is fitter here as including all peril from that *region*. When Cadmus was founding Thebes, he required water from a well guarded by a dragon, the offspring of Ares. He killed the dragon, and sowed its teeth in the ground. Armed men sprang up, who slew each other, all save five. These five, of whom Echion was chief, became the ancestors of the Cadmeans. Cp. *Ani.* 1123 παρ' ὕγρων | Ἰσμηνου βέλθρων, ἀγρίον τ' | ἐπὶ σπορᾷ δράκοντος. Pind. fr. 6 ἡ Κάδμων, ἡ σπαρτῶν ἱερὸν γένος ἀνδρῶν.

αἱ δὲ μυρίαί πόλεις, justifying his hint of possible danger from Thebes. 'Most cities are apt (gnomic aor.) to enter on aggression with a light heart (ῥαδίως), even though their neighbour is well-behaved.' Cp. what he said of the Thebans in 619 f., where ἐκ μικροῦ λόγου answers to ῥαδίως here. So the schol.:—κἂν δικαίως τις πολιτεύηται, πολλὰ πόλεις ἀδίκως ἐπέρχονται.

Those who suspect αἱ μυρίαί should observe that Greek writers often use this phrase when they wish to express the notion of *many probabilities against one*. Cp. Her. 8. 119 ἐν μυρίῃσι γνώμησι μίαν οὐκ ἔχω ἀντίξουν, 'among ten thousand opinions I have not one against me': i.e. not one man in 10,000 would dispute it. Xen. *An.* 2. 1. 19 ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστὶ σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὄπλα: 'if among the ten thousand forebodings (which the situation might suggest) there is one chance of your escape,' etc. So, of 'facing fearful odds,' Eur. fr. 588 εἰς τοὶ δίκαιος μυρίων οὐκ ἐνδίκων | κρατεῖ. And so here αἱ μυρίαί is something more than a mere synonym for αἱ πολλαί. It suggests this notion:—'Be Athens never so just, there are countless chances to one that Thebes will some day attack it.' (In citing Aeschin. or. 2 § 157 Blaydes has not noticed that τοὺς μυριοὺς Ἀρκάδων means the Pan-Arcadian μυρίαί, not μυριοί: cp. Grote c. 78, x. 317.)—κἂν εἴ τις οἰκῇ: cp. Plat. *Rep.* 423 A ἔως ἂν ἡ πόλις σοὶ οἰκῇ σωφρόνως. (It might also be transitive, 'governs,' sc. τὴν πόλιν.) A

And thus shalt thou hold this city unscathed from the side of the Dragon's brood;—full many States lightly enter on offence, e'en though their neighbour lives aright. For the gods are slow, though they are sure, in visitation, when men scorn godliness, and turn to frenzy. Not such be thy fate, son of Aegeus.—Nay, thou knowest such things, without my precepts.

But to that place—for the divine summons urges me—let us now set forth, and hesitate no more.—(*As if suddenly in-*

L has *ei* in an erasure (from *η?*). **1539** *οὖν*] *ἀν* Vat. **1540** *παρόν*] *πτερόν* Matthiae. **1541** *μηδ' ἔτ' ἐντροπώμεθα* L and most MSS.: *μηδέν γ' A, R: μηδ' ἔτ' Reisig, Hermann: μηδ' ἐπιστρεφώμεθα* Campbell (schol. *ἐντροπώμεθα· ἀντὶ τοῦ, ἐπιστρεφώμεθα*).

compliment to Theseus and to Athens is implied: cp. 1125.

Others explain:—(1) 'The majority of cities, even though one governs them well, are prone to outrage': *i.e.* if you divulge the secret to the *Athenians*, it may be abused to the hurt of the State. A modification of this view is that *καθόβρισαν* refers to overweening *confidence* inspired at Athens by the new *ἀλκή*. Theseus must still be watchful. (2) 'The cities, with their multitudes (*μυρία*), are prone to outrage,'—still referring to the Athenians. But for this sense we should at least need Wecklein's *οἱ δὲ μυρία πόλεως*.—Blaydes thought of *αἱ δὲ μυρίας πλέαι*: better would be *οἱ δὲ μυρίας πλέω* (*Ai.* 1112, 1150): but neither this, nor anything with *κύριος*, is either needful or probable.

1536 γὰρ refers to *ῥάδιος*. '(Outrage is lightly committed), for the gods are late, though they are sure, in visiting sin,' and so the hope of *present* impunity emboldens the wicked. See 1370. The remark is general, but Oed. is thinking especially of his unnatural sons; the divine vengeance has long been delayed, but is now at hand. Cp. *Orac. Sibyll.* 8. 14 *ὅψ' ἑὼν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά*. Longfellow, 'Retribution': 'Though the mills of God grind slowly, yet they grind exceeding small' (from the German of F. von Logau, *Sinngedichte* 3. 2. 24). Hor. *Carm.* 3. 2. 32 *pede Poena claudo*.

εὖ μὲν ὅψ' 8'. When two clauses are co-ordinated by *μὲν* and *δέ*, if we wish to subordinate one to the other we must take care that the subordinated clause is that which has *μὲν*. Thus here:—'late, though surely.' 'Surely, though late,'

would be *ὅψ' μὲν εὖ δέ*. So *O. T.* 419 (n.) *βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον*,=sightless then, though seeing now. It is the necessity of giving the chief emphasis to *ὅψ'*, not to *εὖ*, that decides the true relation of this verse to the preceding.

1537 τὰ θεῖ' ἀφ' αἰς, having set religion at nought: cp. *O. T.* 910 *ἔρρει δὲ τὰ θεῖα*.—*μαίνεσθαι*, the madness of passions which are no longer controlled by religion,—as the frenzy of ambition (371), and of hatred (1392).—I do not suppose that the poet directly *alludes* to any contemporary event; but we may surmise that, when he wrote these lines, he had in his thoughts the daring outrage on religion at Athens in 415 B.C.,—the partial impunity of its authors (including Alcibiades),—and the tremendous disasters of the city two years later. Cp. *O. T.* p. xxx, 886 n.

1538 ε. δὲ μὴ σὺν...βούλου παθεῖν, referring to *τὰ θεῖ' ἀφ' αἰς* etc. To divulge the *ἐξάγιστα* (1526) would be *ἀφ' αἰς* *τὰ θεῖα*. The next verse turns off this light reminder by adding that Theseus does not require it. 'Well (*οὖν*), thou knowest such things, without my precepts.' Thuc. 2. 43 *ἠφέλιαν, ἣν ἂν τις πρὸς οὐδὲν χεῖρον αὐτοῦς ὑμᾶς εἰδὸτας μηχανοί: ἱβ. 36 μακρηγορεῖν ἐν εἰδδῶν οὐ βουλόμενος: Il. 10. 250 εἰδῶσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις*. Cp. on 1038.

1540 ε. χάρον: cp. 644.—*τοῦκ θεοῦ παρόν*: 'that which has come from the god,' (cp. 1694 *τὸ φέρον ἐκ θεοῦ*),—the summons as conveyed both by the storm and by an inward prompting. Matthiae's *πτερόν* (97) would be less mysterious, and therefore, in this context, less solemn.

μηδ' ἔτ' ἐντροπώμεθα, 'nor longer hesi-

ὦ παῖδες, ὦδ' ἔπεσθ'. ἐγὼ γὰρ ἡγεμῶν
 σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἑατέ με
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδ', ὦδε, τῇδε βάτε· τῇδε γάρ μ' ἄγει
 Ἑρμῆς ὁ πομπὸς ἣ τε νερτέρα θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας. 1550
 ἦδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Ἀιδην· ἀλλὰ, φίλτατε ξένων,
 αὐτός τε χώρα θ' ἦδε πρόσπολοι τε σοὶ
 εὐδαίμονες γένοισθε, καπ' εὐπραξία
 μέμνησθέ μου θανόντος εὐτυχεῖς αἶε. 1555

στρ. ΧΟ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεῶν

1543 ὥσπερ σφῶ] Porson conj. ὡς πρὶν σφῶ.—σφῶ made from σφῶ in L.

1545 ἐξερεῖν Vat.

1549 πού] πού L, ποτ' in an erasure.—ὦ φῶς, ἀφεγγές πρόσθε πού ποτ' ἦσθ' ἐμοί Nauck.

1551 τὸν τελευταῖον] τὴν τελευταίαν Mus-

tate, ὀκνῶμεν, μέλλωμεν. ἐντρέπεσθαι (1) 'to turn about': (2) 'to give heed to,' with gen., as *O. T.* 724: (3) then, absol., 'to feel a scruple or misgiving,' to hesitate, as here. Intelligible as the third use is, this is perh. the only clear example of it in classical Attic: but cp. Polyb. 31. 12 (with ref. to Demetrius son of Seleucus urging his claims before the Roman Senate), ἐνετρέποντο μὲν ἅπαντες ἀκούοντες ἐν ἑαυτοῖς, κοινῇ γε μὴν ἔδοξε τῇ συγκλήτῳ τὸν μὲν Δημήτριον κατασχεῖν, i.e. 'they all felt some compunction in their own minds,'—some *misgiving* as to the fairness of their conduct. The hesitation which Oed. deprecates is that which the *others* might feel in acknowledging that the hour of his end had come.—The schol. wrongly took *ἐντρέπ.* in its first sense, 'look behind us': ἀντὶ τοῦ ἐπιστρέφόμεθα: Ὁμηρος' ἐντροπαλιζόμενος.

1542—1555 A more splendid dramatic effect than Sophocles has created here could hardly be conceived. Hitherto, throughout the play, Oedipus has been strongly characterised by that timidity in movement, and that sense of physical dependence, which are normal accompaniments of blindness. (Cp. 21, 173 ff., 495 ff., 1206, etc.) Now, suddenly

inspired by the Unseen Power which calls him, he becomes the guide of his guides. Now it is they who shrink. Eager and unfaltering the blind man beckons them on. And so he finally passes from the eyes of the spectators.

1542 f. ὦδ': see 182.—καινός, of a novel *kind*, 'in strange wise': cp. Plat. *Euthyd.* 271 B καινοὶ τινες...σοφισταί... καὶ τίς ἡ σοφία;

1547 τῇδ', ὦδε, τῇδε, lit., 'this way,—hither,—this way';—marking that he is already sure of his path. The number of forms from *ὦδε* in this v. and 1546 is curious, but it is evident that the natural distribution of emphasis in speaking would avoid an unpleasing effect.

1548 ὁ πομπός: *Ai.* 831 καλῶ δ' ἄμα | πομπάων Ἑρμῆν χθόνιον εὐ με κοιμῶσαι: hence ψυχοπομπός (*Diod.* 1. 96): *Hor. Carm.* 1. 10. 17 *Tu fias laetis animus reponis Sedibus*. He was also the guide of the living on errands of danger or guile (*El.* 1395, *Ph.* 133 'E. ὁ πέμπων δόλιος).—ἦ τε v. θεός: *Persephone: Ant.* 893 ὦν ἀριθμὸν ἐν νεκροῖς | πλείστον δέδεκται Περσέφασσ' ὀλωλότων.

1549 f. φῶς ἀφεγγές, light which, for the blind, is no light: cp. 'darkness of life' in Tennyson's lines quoted on 33: σκότον βλέπειν, ἐν σκότῳ ὄραν (*O. T.* 419,

spired, he moves with slow but firm steps towards the left of the stage, beckoning the others onward.) My children, follow me,—thus,—for I now have in strange wise been made your guide, as ye were your sire's. On,—touch me not,—nay, suffer me unaided to find out that sacred tomb where 'tis my portion to be buried in this land.

This way,—hither,—this way!—for this way doth Guiding Hermes lead me, and the goddess of the dead!

O light,—no light to me,—mine once thou wast, I ween,—but now my body feels thee for the last time! For now go I to hide the close of my life with Hades.—Truest of friends! blessed be thou, and this land, and thy lieges; and, when your days are blest, think on me the dead, for your welfare evermore.

[*He passes from the stage on the spectators' left,—followed by his daughters, THESEUS, and attendants.*]

CH. If with prayer I may adore the Unseen Goddess, Strophe.

grave: τὸν ταλαίπωρον F. W. Schmidt: τὸνδε δαίλαιον Martin.
νῆσθε (optat.) Elms. For this form see n. on O. T. 49.
Meineke.

1555 μεμ-
νῆσθε 1556 ἀφανῆ] ἀφαῖ

1273). The dying bid farewell to the sunlight, as *Al.* 856 σέ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας | ...προσευνέπω | πανύστατον δῆ. So here the blind man, for whom light has long been changed to darkness, bids farewell to his *memory* of it.—πρόσθε, before he blinded himself (cp. O. T. 1183). The full thought is,—‘Once I *saw* thee, but for long I have only *felt* thee, and now I *feel* thee for the last time.’ Whitelaw cp. *Par. Lost* 3. 21, *Thee I revisit safe, | And feel thy sovran vital lamp; but thou | Revisit'st not these eyes.* And *Lear* 4. 1. 23 *Might I but live to see thee in my touch, | I'd say I had eyes again.*

1551 f. τὸν τελευταῖον βίον is most simply taken (1) as=‘the last part of my life,’ its close, as (e.g.) *Il.* 6. 40 ἐν πρώτῳ βυμῷ—at the end of the pole. He is going ‘to *hide the close of his life with Hades*’ (παρ’ *Ἄιδην* since motion is implied), not merely because he is about to quit life, but because he is destined to quit it by a strange passing not beheld of men.—(2) We might also take τελευταῖον as proleptic adj. *with art.* (see on 1089 τὸν εὐαγρον): ‘to hide my life, so that it shall be ended.’ I prefer (1).

1553 αὐτός τε: cp. on 488. Theseus and his realm are identified, as 308 f., 1125, 1496.—πρόσπολοι, like ὁπάδοες (1103). Here his Attic lieges generally

seem meant, rather than his followers from *Athens* as opposed to the Coloniates (1066). So 1496 σε καὶ πόλισμα καὶ φίλους.

1554 f. κάτ’ εὐπραξίᾳ: ‘and in your prosperous *state*,’ ἐπὶ expressing the attendant condition (as it denotes the terms of a treaty): cp. *El.* 108 ἐπὶ κωκυτῶ... | ...ἡχώ...προφωνεῖν: *Ant.* 759 ἐπὶ ψόγοισι δεινάζειν: *Aesch. Eum.* 1047 ὀλοδύξατε νῦν ἐπὶ μολπαῖς: *Thuc.* 7. 81 § 5 ἐπ’ εὐπραγία ἦδη σαφεῖ (‘when success was now assured’).—μῆμνησθε, imper., not μεμνήσθε, optat.: for this depends on them, but their weal (εὖδε. γένοισθε) on the gods.—εὐτυχεῖς δέε: (remember me), for your lasting welfare. If they duly revere his memory, their good-fortune will abide.

1556—1578 Fourth stasimon. *Strophe* 1556—1567=*antistr.* 1568—1578. See *Metrical Analysis*.—‘May Persephone and Pluto suffer Oedipus to pass painlessly to the place of the dead. May the Erinyes and Cerberus spare to vex his path. Hear us, O Death.’

1556 εἰ θέμις ἐστί: a propitiatory address, since Pluto and the other χθόνιοι θεοὶ are stern to human prayers. So Hades is διχα παιδῶν (*Eur. I. T.* 185), ἀμείλιχος ἢδ’ ἀδάμαστος (*Il.* 9. 158). *Hor. Carm.* 2. 14. 5 *Non si tricenis, quotquot eunt dies, Amice, places illacrimabilem*

- 2 καὶ σέ λιταῖς συνβίζειν,
 3 ἐννυχίων ἀναξ,
 4 Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι 1560
 5 *ἄπωνα μηδ' ἐπὶ βαρναχεῖ
 6 ξένον ἐξανύσαι
 7 μόρω τὰν παγκευθῇ κάτω
 8 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 9 πολλῶν γὰρ ἂν καὶ μάταν 1565
 10 πημάτων ἰκνουμένων
 11 πάλιν *σφε δαίμων δίκαιος αὔξοι.

ἀντ ὦ χθόνιαί θεαί, σῶμά τ' ἀνικάτου 1568

1559—1567 L gives these vv. thus:—| αἰδωνεῦ αἰδωνεῦ | λίσσομαι· μήτ' ἐπιπόνω (sic) μήτ' ἐπιβαρναχεῖ (from -ἀχει) | ξένον ἐκτανύσαι | μόρω· τὰν παγκευθῇ κάτω | νεκρῶν πλάκα καὶ στύγιον | δόμον· πολλῶν γὰρ ἂν | καὶ μάτ' ἀν πημάτων ἰκνουμένων | πάλιν σε δαίμων δίκαιος αὔξοι· | **1560** λίσσομαι MSS. (= ἐξ ἀντρων 1571): λίσσωμαι Dindorf: αἰτούμαι Doederlein: ἰκνούμαι Blaydes: δίδου μοι Hartung (from the schol.). **1561** μήτ' ἐπιπόνω L, F: μήτ' ἐπίπωνα B, I², Vat.: μήποτ' ἐπίπωνα A, R: ἐπὶ πόνω (without μήτ') Seidler: μή' πίπωνα (with μή

Plutona tauris.—τὰν ἀφανῆ θεόν, Persephone (1548), an unusual title, perhaps suggested by the literal sense of "Αἰδης: cp. Pind. fr. 207 Ταρτάρου πυθμὴν πιέζει σ' ἀφανοῦς: Aesch. *Th.* 859 τὰν ἀνάλιον | πάνδοκον εἰς ἀφανῆ τε χέρσον (the nether-world).

1558 f. ἐννυχίων ἀναξ (*Tr.* 501 τὸν ἐννυχον "Αἰδαν), suggested by *Il.* 20. 61 ἀναξ ἐνέρων 'Αἰδωνεύς. This poetically lengthened form of "Αἰδης (trisyllabic only here) occurs also *Il.* 5. 190 'Αἰδωνῆϊ προΐάψειν, Hes. *Theog.* 913, and oft. in later poets. A stream of the Troad on Mt Ida was called 'Αἰδωνεύς from its disappearing into the ground, Paus. 10. 12. 3 f.

λίσσομαι = ἐξ ἀντρων in the antistrophe (1571): but, since the first syll. of ἀντρων is 'irrational', i.e. a long syllable doing duty for a short, the normal choree λίσσο is defensible. (See *Metr. Analysis*.) Dindorf's λίσσωμαι, which he calls a 'modestior subiunctivi usus' (i.e. 'permit me to pray'), will certainly not stand. The schol. had in his text δίδου μοι,—not instead of λίσσομαι, but (as his words show) in addition to it. As the construction of λίσσομαι was clear enough, δίδου μοι would rather seem to have been a gloss on some other imperat. with μοι. Possibly νεύσον μοι (cp. *Ph.* 484 νεύσον,.... πείσθητι: Pind. *P.* 1. 71 νεύσον, Κρονίων)

which may have been current as a *v. l.* for λίσσομαι.

1561 ff. L gives μήτ' ἐπιπόνω (sic) μήτ' ἐπιβαρναχεῖ. While this verse is certainly corrupt, the antistrophic verse (1572) seems to afford firmer ground in the words φύλακα παρ' "Αἰδα. These three words, at least, have every appearance of genuineness; and they tally metrically with ἐπὶ βαρναχεῖ. That the latter is Doric for βαρναχεῖ is confirmed by the fact that the schol. actually uses the latter form in his note; cp. 1663 οὐ στενακτός. Brunck's ἀδάματον (for MS. ἀδάμαστον) being certain in 1572, the question then is:—How are the words μήτ' ἐπιπόνω μήτ' to be so corrected that they shall metrically answer to ἀδάματόν? The absence of the ι subscript agrees with the hypothesis of an original μμητ' ἐπιπόνως. If, with Wecklein, we regard this as having been a gloss on a genuine ἄπωνα (adv. neut. pl., 319), and read ἄπωνα μηδ' ἐπὶ βαρναχεῖ, an exact correspondence is obtained, without further change in the strophe, and without any change in the antistrophe. The sense is also clear.—In the Appendix other views are given.

ἐπὶ βαρναχεῖ...μόρω: for the prep. (= 'with') see on 1554. This prayer to Pluto needed the preface εἰ θέμις (1556),

and thee, lord of the children of night, O hear me, Aïdoneus, Aïdoneus! Not in pain, not by a doom that wakes sore lament, may the stranger pass to the fields of the dead below, the all-enshrouding, and to the Stygian house. Many were the sorrows that came to him without cause; but in requital a just god will lift him up.

Goddesses Infernal! And thou, dread form of the uncon- Anti-strophe.

᾽πὶ for μηδ' ἐπὶ) Gleditsch: ἀπονα Wecklein. 1562 ἐκτανύσαι MSS.: ἐξανύσαι Vauvilliers. 1564 νεκύν MSS.: νεκρῶν Triclinius. 1565 ἄν καὶ μάταν] ἀνταλλαγάν Buecheler.—I conjecture πολλῶν γὰρ αὖ (or ἄν) τέρματ' ἄν πημάτων ἰκνούμενον. 1567 σε MSS.: σφε Reiske. 1568—1573 L thus:—ᾗ χθόνια θεαί· σώμα τ' ἀνικάτου | θηρὸς· ὃν ἐν πύλαισι φασὶ πολυξέστοις εὐνάσθαι | κνίξισθαι τ' ἐξ ἄντρων | ἀδάμαστον φύλακα παραΐδαι | λόγος αἰὲν ἀνέχει. 1568 ἀνικάτου (or -ήτου) MSS.: ἀραιμάκου Meineke, so that a short syll. may answer to the first of θεὸν (1556).

since he στεναγμοῖς καὶ γόοις πλουτίζεται (O. T. 30). Cp. Aesch. Th. 915 δόμων μάλ' ἄχ' ἄν ἐς οὐς προπέμπει | δαίκτηρ γόος.

ἐξανύσαι, reach: Aï. 607 ἀνύσειν... "Aïdan: Ant. 804 τὸν παγκοίτην...θάλαμον [...ἀνύτουσαν. Eur. Or. 1684 λαμπρῶν ἄστρων πόλον ἐξανύσας.—παγκευθῆ, as Hades is πάνδοκος (n. 1556), πολυδέγμων (H. Hymn. 5. 31), παγκοίτας (Ant. 810), πολύκοιτος (Aï. 1193).—πλάκα (1577, 1681), a plain: cp. the *lugentes campi* of Vergil's Inferno (Aen. 6. 441).

1565 f. The traditional text, πολλῶν γὰρ ἄν καὶ μάταν πημάτων ἰκνούμενων, is usu. understood; 'for, whereas sorrows were coming upon him in great number and without cause (καὶ μάταν), a just god may now lift him up once more.'

In this there are two difficulties. (1) ἰκνούμενων is thus the partic. of the imperf., = ἐπεὶ ἰκνεῖτο. But manifestly the partic. ought here to have a pres. sense, 'are coming on him.' When the pres. partic. (or inf.) serves for the impf., there is usually something in the context which prevents too great ambiguity, as is the case in 1587 (παρών), and O. T. 835 τοῦ παρόντος, where see n. Cp. Xen. An. 5. 8. 1 Ξενοφάντος κατηγορησάν τις φάσκοντες παλεσθαι (= ὅτι ἐπάλοντο) ὑπ' αὐτοῦ, καὶ ὡς ὕβριζοντος (= ὅτι ὕβριζε) τὴν κατηγορίαν ἐποιούντο. Dem. or. 20 § 119 ταῦτα αὐτοὶ τε ποιεῖτε...καὶ τοὺς προγόνους ὀργίσεσθε ἐὰν μή τις φῇ ποιεῖν (= ὅτι ἐποίουν).

(2) μάταν is strange in the sense 'without cause' as = 'undeservedly.' Another proposed version, 'without any good result so far,' seems inadmissible. Nor can the sense be 'wildly' (*temere*).

Hence there is ground for suspecting καὶ μάταν. Buecheler's πολλῶν γὰρ ἀνταλλαγάν πημάτων is brilliant, though the word occurs only in glossaries, and is slightly prosaic, as properly meaning 'barter.' But it leaves the blot ἰκνούμενων. I would suggest ἰκνούμενον, and, for ἄν καὶ μάταν, αὖ (or ἄν) τέρματ' ἄν: 'now that he is coming to the goal of many sorrows.' So the pl. El. 686 ὁρῶν...τὰ τέρματα. A doubled ἄν would not be unsuitable here, as expressing earnest hope; but αὖ, which MSS. often confuse with ἄν, would well mark the turning-point: and for its combination with πάλιν cp. 1418.—Another possibility would be πολλῶν γὰρ ἄν ἀλλαγάν πημάτων ἰκνούμενον (cp. O. T. 1206 ἀλλαγᾶ βίου), or ἰκνούμεναν as = 'due': so oft. ὁ ἰκνούμενος χρόνος, ἡλικία, etc.

1567 The ms. σε is possible; but Reiske's σφε has very strong probability. Campbell says, 'the apostrophe gives liveliness to what would otherwise be a frigid sentiment': but would it be so frigid? Changes to, and from, apostrophe are certainly not rare in choral odes; but this would (to my mind) be a somewhat harsh example;—quite different, e.g., from O. T. 1201, where see n. on 1197.—αὔξοι, 'uplift,' raise to honour: cp. O. T. 1092 (n.), Tr. 116 (n. on 1453 f.).

1568 χθόνια θεαί: schol. Ἐρινύες. Hardly Demeter and Persephone (683), who would not be thus associated with the fell Cerberus.—σώμα τ': the periphrasis suggests a more vivid image of the dread monster: cp. Tr. 508 φάσμα ταῦρον: Verg. Aen. 6. 289 *et forma tri-corporis umbræ* (Geryon). Eur. Ph. 1508

- 2 θηρός, ὃν ἐν πύλαισι
 3 *ταῖσι πολυξένοις 1570
 4 εὐνάσθαι κνυζεῖσθαι τ' ἐξ ἄντρων
 5 ἀδάματον φύλακα παρ' Αἰδα
 6 λόγος αἰὲν ἔχει·
 7 τόν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 8 κατεύχομαι ἐν καθαρῷ βῆναι 1575
 9 ὀρμωμένῳ νερτέρας
 10 τῷ ξένῳ νεκρῶν πλάκας·
 11 σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομώτατον μὲν ἂν

1570 φασὶ MSS.: ταῖσι Bergk.—πολυξέστοις MSS.: πολυξένοις Musgrave. **1571** κνυζεῖσθαι L, A, F, R, L²: κνυῖσθαι B, Vat.: κνυῖσθ' T (with ei written above), Farn. **1572** ἀδάμαντος B, Vat.: ἀδάμαστον the rest: ἀδάματον Brunnck.—φύλακα] ὕλακα Gleditsch.—Αἰδα for αἰδα Elms. **1573** λόγος αἰὲν ἀνέχει the MSS., except those which (as T, Farn.) have the conject. of Triclinius, ὡς λόγος αἰὲν ἔχει. The insertion of ὡς was an error: on the other hand ἔχει for ἀνέχει has rightly been received by most of the recent edd. The last syll. of αἰὲν led to the corruption. **1574** τόν Hermann: ὃν MSS.: δός Nauck: ὦν Wecklein: τῷδ'

Σφιγγὸς αἰδοῦ σῶμα: *Her. Fur.* 24 τρισώματον κύνα.—ἀνικάτου is sound, since the long penult. (=θε of θεόν 1556) is an 'irrational' syllable. Meineke's ἀμαιμάκου is an unexampled form of ἀμαιμάκετος. Cp. *Tr.* 1097 τὸν θ' ὑπὸ χθονὸς | Αἰδου τρίκρανον σκύλακ', ἀπρόσ-μαχον τέρας. Homer mentions 'the dog of Hades' only in reference to Eurystheus sending Heracles ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Αἰδαο (*Il.* 8. 368, *Od.* 11. 625). The name Cerberus occurs first in Hes. *Th.* 311, where he is the offspring of Typhaon and Echidna, and has fifty heads: Horace makes him *centiceps*, *Carm.* 2. 13. 34. Κερβέριοι was used (at least in comedy) as=Κιμμέριοι, but the connection with ἕρεβος is doubtful.

1569 ff. It seems clear that the φασὶ after πύλαισι in the MSS. is an interpolated gloss on λόγος ἔχει. If φασὶ were genuine, it must go with εὐνάσθαι only, κνυζεῖσθαι depending on λόγος ἔχει: a construction awkward beyond example. Bellermann seeks to avoid this by pointing thus, φασὶ πολυξέστοις | εὐνάσθαι etc., supplying εἶναι with φασὶ: but this is even worse. The long delay of λόγος

ἔχει brought in the gloss.—In the ms. πολυξέστοις the long penult. = ἂν of ἀναξ (1559). Even if we assume an 'irrational' syllable (- for -), the sense seems fatal. 'Of polished sei' is surely not a good epithet for the Gates of Hell. πολυξένοις appears certain: cp. Aesch. *Suppl.* 157 τὸν πολυξενώτατον | Ζῆνα τῶν κεκμηκότων | ἰξόμεσθα σὺν κλάδοις | ἀρτάναις θανοῦσαι. See above on παγευθῇ (n. 1561 ff.), and cp. *Ant.* 893 in n. on 1548.

1571 While κνυῖσθαι is the form recommended by the analogy of like words for the sounds of animals (βληχάομαι, μυκάομαι, ὕλαομαι, etc.), κνυῖσθαι has L's support, and also seems better just after εὐνάσθαι. If right here, it is, however, much the rarer form of the two.—ἐξ ἄντρων: Verg. *Aen.* 6. 417 *Cerberus haec ingens latratu regna trifauci Personat, adverso recubans immanis in antro.—Immania terga resolvit Fusus humi, totoque ingens extenditur antro.*

1572 f. φύλακα. Hes. *Th.* 767 ἐνθα θεοῦ χθονίῳ πρόσθεν δόμοι ἤχηεντες... | ἐστᾶσιν· δεῦδς δὲ κῶν προπάροιθε φυλάσσει. He fawns on those who enter: ἐξελ-

quered hound, thou who hast thy lair in those gates of many guests, thou untameable Watcher of Hell, gnarling from the cavern's jaws, as rumour from the beginning tells of thee!

Hear me, O Death, son of Earth and Tartarus! May that Watcher leave a clear path for the stranger on his way to the nether fields of the dead! To thee I call, giver of the eternal sleep.

MESSENGER.

Countrymen, my tidings might most shortly be summed

Hartung. **1575** ἐν καθαρῷ MSS.: ἐκ καθαροῦ Madvig: ἐκ καθαρῶν Meineke.—Hermann suspected βῆναι, suggesting μολεῖν or κλειν. **1578** τὸν] τὴν L, F: τὸν the rest.—αἰένυπνον] αἰὲν ὕπνον L, made by S from αἰὲν ὄπνον: αἰὲν ὄπνον most MSS., and Ald.: αἰὲν ἐνυπνον Triclinius (T, Farn.). Schol.: ὑφ' ἐν ἀναγνωστέον αἰένυπνον (sic); αἰεύπνον οὕτως ἀποδιδόσκει. This schol. is usually printed with a full stop, which is not in L, after αἰεύπνον. But the sense is, 'Thus they (αἰὲν and ὕπνον) make αἰεύπνον.' **1579** ξυντομωτάτως MSS.: ξυντομώτατον Elmsley (who had before conjectured -ος or -ην): ξυντομωτάτων Wecklein.

θεῖν δ' οὐκ αὖτις ἐὰ πάλιν, ἀλλὰ δοκεῖν | ἐσθλὴν δὲν κε λάβῃσι πυλῶν ἐκτοσθεν ἰόντα.—**Λόγος**...έχει, transitive, like Pind. *P.* 1. 96 ἐχθρὰ Φάλαριν κατέχει...φάτις, rather than intransitive like ὁ λόγος κατέχει ('the report prevails that...') Thuc. 1. 10 § 2. Cp. Paus. 9. 3 § 9 μαντεύσθαι δὲ τὰς νύμφας τὸ ἀρχαῖον αὐτόθι ἐχει λόγος.

1574 τόν (as relat.) is more probable than ὅν after the vowel: cp. *O. T.* 199 ἐρχεται | τόν, ὦ τῶν πυρφόρον.—**Γᾶς παῖ**. This cannot mean Pluto, who was the son of Cronus and Rhea; nor Cerberus (usu. called son of Typhaon and Echidna), unless with Nauck we change τόν to δός. Thanatos is not elsewhere thus described, (in Hes. *Th.* 211 he is the son of Νύξ, no father being named,)—but is probably meant here. The invocation in 1578 is certainly addressed to him.

1575 f. The MSS. have ἐν καθαρῷ βῆναι. 'And I pray that he (Cerberus) ...may leave a clear path for the stranger,' as he passes to Hades. βῆναι ἐν καθαρῷ τῷ ξένῳ must mean strictly, 'to go on to clear ground for the stranger,' i.e. to pass to ground which he will not traverse, leaving his path clear. ἐν καθαρῷ is thus virtually equivalent to ἐκποδών. Madvig's ἐκ καθαροῦ is proleptic:—'go out of the path, so as to leave it clear.' Cp. Pind. *Ol.* 6. 23 κελεύθῳ τ' ἐν καθαρᾷ | βάσομεν ὄκχον: Her. 1. 202 (of a river) βέει διὰ καθαροῦ (through an open country, where its course is not checked). So *Il.* 8. 491 ἐν καθαρῷ, in a clear space.

I suspect the text to be unsound, but the data are inadequate for its certain correction. Two views are possible. (1) τόν in 1574 may be corrupt. If (e.g.) Hartung's τὸδ' were read, the sense would be:—'This is my prayer for the stranger..., that he may move in a clear path.' Such a view best suits the natural sense of ἐν καθαρῷ βῆναι. (2) τόν may be sound, while ἐν καθαρῷ may have supplanted something like ἐκ καθόδου. Or βῆναι may have come (e.g.) from φθῆναι: 'I pray for the stranger that he speed safely past Cerberus to clear ground.'—**πλάκας**: see on 1564.

1578 τὸν αἰένυπνον, Death, the giver of the ἀτέρμονα νήγρετον ὕπνον (Moschus 3. 105) in contrast with his brother who λύει πεδήσας (*Al.* 676).

1579—1779 Exodos. The passing of Oedipus is told. His daughters make lament. Antigone prays of Theseus that he send them to Thebes, if haply they may avert the coming strife of their brothers; and he promises to do so.

1579 f. ξυντομώτατον (neut. as adv.) is the best correction of the MS. ξυντομωτάτως. A few such forms in -ως have MS. authority in good writers, though they are mostly comparatives, as βεβαιωτέρως, ἐρωμενεωτέρως (Isocr.), καλλίωνως, σαφειστέως, etc. In Eur. *Suppl.* 967 γηράσκω δυσστηνότατος | οὐτ' is corrected by Reiske to ἀσσηνοτάτως, which metre commends: but this is an almost isolated example. There is thus a strong presump-

- τύχοιμι λέξας Οιδίπουν ὀλωλότα· 1580
 ἃ δ' ἦν τὰ πραχθέντ' οὐθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν οὔτε τάργ' ὅσ' ἦν ἐκεῖ.
 XO. ὀλωλε γὰρ δύστηνος; AG. ὡς λελοιπότα
 κείνον τὸν †αἰε† βίοτον ἐξεπίστασο.
 XO. πῶς; ἄρα θεία κάπόνω τάλας τύχη; 1585
 AG. τοῦτ' ἐστὶν ἤδη κάποθαυμάσαι πρέπον.
 ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρῶν
 ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
 ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν 1590
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
 κοίλου πέλας κρατῆρος, οὐ τὰ Θησεῶς

1584 αἰε L, F, Suid.: αἰεῖ A and most MSS. κείνον γ' ἔσαιε Hermann: ἐκείνον ἄρτι Meineke: κείνον τὸν ἄνδρα Mekler: κείνον τὸν αἰὸν Hartung: κείνον τὸν ἄβιον Nauck: κείνον σαφῶς τὸν βίοτον Dindorf. **1585** κάπόνω (or -ω) most MSS.: καὶ πόνω L: καὶ πόνω B, F, Vat. **1586** τοῦτ' L² (?), A, R: ταῦτ' L and most MSS.

tion in favour of the ordinary form where, as here, it can easily be restored.—Wecklein reads *ξυντομωγάτων*: 'I would hit on the briefest mode of speech.'—Cp. *O. T.* 1234 ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ μαθεῖν, τέθηγκε θεῖον Ἰοκάστης κἄρα.—*λέξας...ὀλωλότα*: cp. *O. T.* 463 εἶπε...τελέσαντα, π.

1581 f. ἃ δ' ἦν τὰ πραχθέντ'. ἃ = ἅτινα: see on 1171. 'But as to what the occurrences were, *neither* is the tale possible for me to tell in brief compass, *nor* (were) the events (brief) which happened there': sc. οὔτε (βραχεῖα ἦν) τάργ'. That is, resolving the parataxis with οὔτε—οὔτε:—'But as to what occurred, the tale cannot be briefly told, *as neither* were the occurrences themselves brief.' ὁ μῦθος οὐκ ἐν βραχεῖ πάρεστιν would have sufficed: φράσαι (epexeg. inf.) further defines πάρεστιν.

1584 The MS. words τὸν αἰε (or αἰεῖ) certainly conceal a fault, which is perhaps very old. We cannot supply χρόνον ('for ever'). Nor do I see how τὸν αἰε βίοτον could mean, 'the life of all his days' ('What life, life-long, was his,' Whitelaw). The schol. gives nothing better than a fatuous interpretation of τὸν αἰε βίοτον as τὸ μακρὸν γῆρας. The first question is whether the fault is

confined to αἰε. (1) If so, τόν being sound, αἰε (α) may conceal another adv., or an adj.: as ἄρτι, ἄβιον, αἰὸν, ἀλαόν, ἀτυχῆ. Of these ἀλαόν is perh. least unsatisfactory. It should not be too hastily assumed that the poet would have shunned a fourfold -ον. Or (β) αἰε may have arisen from some ancient mutilation of ἄνδρα. The very simplicity of κείνον τὸν ἄνδρα has a solemnity which is not unfitting here; and to my mind this solution has greater probability than perhaps many would concede to it at first sight. (2) If τόν be correct, then there are these possibilities. (a) τὸν αἰε may conceal one word, such (e.g.) as *πάνοιζον*, 'all-wretched,' Aesch. *Cho.* 49. (β) τόν may have been inserted to supply a lost syllable: though against this is the fact that our MSS. often tolerate lame trimeters. This view suits (e.g.) ἐκείνον ἄρτι, or Hermann's κείνον γ' ἔσαιε (to which, however, the γ' is fatal). (3) It is vain to speculate on the possibility of corruptions extending beyond τὸν αἰε. The words βίοτον ἐξεπίστασο and κείνον (or ἐκείνον) are *prima facie* sound. Thus (e.g.) to suggest ἐκείνον ἐξεπίστασ' εἰσαεῖ βίον would be unwarrantable. We seek to amend, not to re-write.

1585 f. ἀπόνω, as they themselves

thus: Oedipus is gone. But the story of the hap may not be told in brief words, as the deeds yonder were not briefly done.

CH. He is gone, hapless one? ME. Be sure that he hath passed from life.

CH. Ah, how? by a god-sent doom, and painless?

ME. There thou touchest on what is indeed worthy of wonder. How he moved hence, thou thyself must know, since thou wast here,—with no friend to show the way, but guide himself unto us all.

Now, when he had come to the sheer Threshold, bound by brazen steps to earth's deep roots, he paused in one of many branching paths, near the basin in the rock, where the inviolate covenant of Theseus

1588 ὑφηγητήρος A, B, F, R: ὑφ' ἡγητήρος L (made by S from ἀφήγητήρος, sic), T, Vat., Farn.: ὑφ' ἡγητόρος (sic) L². **1590** καταρράκτην L (the second ρ added by S): ρρ most MSS.: ρ B, Farn., Vat.—ὁδὸν F, T, R: ὁδὸν L and most MSS.

1592 πολυσχίστων Heath: πολυσχίστω (as L) or πολυσχίστω MSS. **1593 f.** Θησεώς | Περίθου τε] Περίθου | Θησεώς τε Blaydes.—Περίθου τε κείται] Περίθω καλεῖ-

had just prayed for him. Cp. the prayer of Ajax to Hermes Chthonios that he may die ἀσφάδατος (Ai. 833).—τοῦτ'... ἦδη means, 'here we come to the point which is indeed (καί) worthy of wonder': cp. Plat. *Sympos.* 204 B δῆλον δὴ... τοῦτό γε ἦδη καὶ παιδί, ὅτι, etc.

1588 ὑφηγητήρος is supported against ὑφ' ἡγητήρος (a) by such examples as 83, ὡς ἐμοὶ μόνος πέλας, (b) by the fact that the compound with ὑπό is suitable where, as here, the sense is that no one so much as hinted or indicated the way. Cp. Plat. *Crito* 54 E πρᾶττωμεν ταύτη, ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται. So O. T. 966 ὦν ὑφηγητῶν ('on whose showing'): ib. 1260 ὡς ὑφηγητοῦ τινος.

1590 καταρράκτην (from ῥάσσω to strike hard, or dash, cp. 1503), lit. 'dashing or rushing down'; Strabo 10. 640 τηρήσας καταρράκτην ὄμβρον: here, of a cleft descending abruptly into the ground. Strabo applies the word to the cataracts of the Nile (called κατάδουποι by Her.): in this sense it is usu. spelt with one ρ, as if from καταράσσω: so Lucan 10. 317 *praecipites cataraetae*. Cp. Plut. *Mor.* 781 E οἰκῆμα θύραν ἔχον ἐπιρρακτὴν, a room with a trap-door in it: so too *Anat.* 26 θύρα καταρρακτῆ. The v. l. καταφράκτην (Suidas) is worthless.

1591 χαλκοῖς βάθροισι. *Il.* 8. 13 ἐς Τάρταρον ἡρώεντα, | τῆλε μάλ', ἤχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον, | ἐνθα

σιδήρειαι τε πύλαι καὶ χάλκεος οὐδός. Hes. *Theog.* 811 (of Tartarus) ἐνθα δὲ μαριμῶ-
ρεαὶ τε πύλαι καὶ χάλκεος οὐδός, | ἀστεμ-
φής, ῥίξῃσι διηνεκέεσσιν ἀρρηώς, |
αὐτοφνής: 'a brazen threshold, immove-
able, fixed in the earth by roots without a
break, of natural growth,' i.e. not wrought
by human hands. The rift or cavern
at Colonus, from which the adjoining
region took the name of the χαλκοῦς ὁδός
(see on 57), was locally supposed to be
connected with the 'brazen threshold'
below by brazen steps reaching down in-
to the under-world. The stress laid on
the χαλκοῖς βάθροισι here, and the name
'Brazen Threshold' itself, rather suggest
that the myth was visibly symbolised by
some artificial steps made at the top of
the steep rift.—γῆθεν, as *Od.* 13. 163
λαὸν ἔθηκε καὶ ἐρρίξασεν ἔφερθεν (Poseidon
petrifying the Phaeacian ship).

1592 πολυσχίστων. Several paths
converged at the καταρράκτης ὁδός. Oe-
dipus halted (ἔστη) near the ὁδός, i.e.
just before the path which he was follow-
ing met the others. We are reminded,
perhaps designedly, of that σχιστὴ ὁδός
in Phocis at which the misfortunes of his
early manhood began (O. T. 733).

1593 κούλου... κρατήρος. (1) Schnei-
dewin takes this to mean a large brazen
vessel set in a rift of the ground, over
which Theseus and Peirithous slew the
victims when they made their pact (ἔρκια

Περίθου τε κείται πίστ' αἰὲ ξυνθήματα.
 ἀφ' οὗ μέσος στάς τοῦ τε Θορικίου πέτρου 1595
 κοίλης τ' ἀχέρδου καπὸ λαΐνου τάφου
 καθέζετ'. εἶτ' ἔλυσε δυσπινεῖς στολάς.
 κάπτειτ' αὖσας παῖδας ἡνώγει ρύτῳ

ται Wecklein. 1595 ἐφ' οὗ μέσου στάς· τοῦθορικίου πέτρου L, with τε added above θο by first hand. (The θ has not been made from τ: it is merely an instance of θ written with the cross-stroke slightly prolonged; βάθροισι (v. 1591), as written in L, shows a like θ.) The other mss., too, have ἐφ' οὗ μέσου, except that Vat. has μέσον. Brunck gave ἀφ' (instead of ἐφ') οὗ μέσος. (μέσος had been conjectured by Musgrave

ἔταμον). He cites Eur. *Suppl.* 1201, where Theseus is directed thus to make a covenant with Adrastus; the throats of nine sheep are to be cut over a bronze τρίπους, and the terms of the pact (ὅρκοι) are then to be graven in its basin (τρίποδος ἐν κοίῳ κύτει). (2) The schol., whose view is more likely, understands a *basin or hollow in the rock*: κοίλου πέλας κρατήρος· τοῦ μυχοῦ· τὰ γὰρ κοῖλα οὕτως ἐκάλουν ἐκ μεταφορᾶς· ὅθεν καὶ τὰ ἐν τῇ Ἀττῇ κοιλώματα κρατῆρες καλοῦνται. Cp. Arist. *De Mundo* 6 τῶν ἐν Ἀττῇ κρατῆρων ἀναγραφέντων. Plat. *Phaedo* 111 D says of the subterranean cavities, συντετρήσθαι τε πολλαχῇ...καὶ διεξόδους ἔχειν, ἣ πολλὸν μὲν ὕδωρ ῥεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς κρατῆρας. The scholiast adds:—λέγει δι' οὗ (sc. μυχοῦ) καταβῆναι φασὶ τὴν Κόρην ἀρπαγεῖσαν. That is, the schol. took this κρατήρ or μυχός in the rock to be the actual cavity in which the καταρράκτης ὁδός began. In each case the κρατήρ was close to the ὁδός.

Θησέως. Theseus went down to Hades with Peirithous, king of the Thessalian Lapithae, to help him in carrying off Persephone. Both heroes were made prisoners by Pluto. Theseus was afterwards delivered by Heracles, when sent by Eurystheus to capture Cerberus. According to another version, adopted by Eur. in his *Peirithous*, Heracles delivered Peirithous also.

1594 Περίθου. Elsewhere in extant classical literature the form is Πειρίθοος or (Attic) Πειρίθους. But a form Περίθους is sufficiently attested by the name of the Attic deme of which this hero was eponymous. Harpocr. Περιθοῖδαι· δημὸς ἐστὶ τῆς Οἰνηίδος. Aeschin. or. 1 § 156 Περικλείδην τὸν Περθιοῖδην: and so [Dem.] or. 50 § 41. Eustathius (101. 3)

notices both forms, and Dindorf ascribes Περίθου to the Paris mss. of Georgius Syncellus (the Byzantine chronographer, 800 A.D.), p. 299. 11: vases and inscriptions also give it. There is no need, then, to write Πειρίθου Θησέως τε, as Blaydes does.

κείται...ξυνθήματα: schol. ὁδὸν ὑπομνήματα τῆς πίστεως ἧς ἔθεντο πρὸς ἀλλήλους: i.e. he understood by κείται some visible memorial. This seems clearly right. The local belief probably pointed to characters or marks on the rock. See the schol. on Ar. *Eq.* 785 ἔστι δὲ καὶ ἀγέλαστος πέτρα καλουμένη παρὰ τοῖς Ἀθηναίοις, ὅπου καθίσαι φασὶ Θησέα μέλλοντα καταβαίνειν εἰς Ἄδου. Leake (*Demi* 1. 635) conjectured that this πέτρα may have marked the place (χωρίον) mentioned by Paus. 1. 18. 4 as near the temple of Sarapis, s.e. of the acropolis, ἐνθα Πειρίθου καὶ Θησέα συνθεμένους ἐς Λακεδαιμόνα καὶ ὕστερον ἐς Θεσπρωτοὺς σταλῆναι λέγουσιν. But the expeditions named there are distinct from the descent to Hades with which the schol. connects the πέτρα. And, wherever this ἀγέλαστος πέτρα was, there must have been a cavern suggestive of the descent to Hades. The schol.'s phrase, παρὰ τοῖς Ἀθηναίοις, would cover Colonus.

Others understand: 'where the compact has been made' (κείται=pf. pass. of τίθημι),—a lively way of saying, 'was made,' ἐτέθη: but this is improbable.—Wecklein conjectures Περίθω καλεῖται: 'where men say that the compact of Th. with P. was made': the dat. as *Tr.* 668 τῶν σὼν Ἑρακλεῖ δωρημάτων: the verb as Simonides fr. 107 ἐνθα καλεῖται...Ἀρτέμιδος...τέμενος. (Cp. on *O. T.* 1451.) This idiom, however, elsewhere always refers to *places*, not to *acts*.

and Peirithous hath its memorial. He stood midway between that basin and the Thorician stone,—the hollow pear-tree and the marble tomb; then sate him down, and loosed his sordid raiment.

And then he called his daughters, and bade them fetch

also.) Most MSS. have τοῦ τε θορικίου, but τε is omitted by B, Vat. (as by the first hand in L). τοῦτ' ἐρικίου F. τοῦ τε τρικορύφου Schneidewin. **1596** κάπὸ λαΐνου τάφου MSS. (λαΐου Vat.): τάφρου for τάφου Suidas s.v. Ἀχέρδης. καπὶ Canter: καὶτολαΐνου τάφου Dobree. **1597** ἔλυσε B, T, Farn. (ἔλευσε Vat.): ἔδυσε the rest.

1595 (1) With L's ἐφ' οὗ: 'At which (the κρατήρ) he halted, midway between' the other objects. Cp. *Il.* 22. 153 ἐνθα δ' ἐπ' αὐτῶν πλῖνοι εὐρέες ἐγγὺς ἔασιν, at the springs. With ἐφ', L's μέσου is possible; 'at which, midway as it is.' (2) With Brunck's ἄφ' οὗ, it becomes necessary to read μέσος. The κρατήρ is then one of four points from which the point denoted by μέσος is measured. The second ἀπό may be taken with ἀχέρδου also: cp. *O.T.* 734, 761. μέσος usu. takes a simple gen. of the extremes, and is not elsewhere found with ἀπό, but the latter is natural (*Plat. Parm.* 145 B τό γε μέσον ἴσον τῶν ἐσχάτων ἀπέχει).

τοῦ τε Θορικίου πέτρου. It was from Thoricus (Apollod. 2. 4. 7) that 'radiant Eos caught up Cephalus to the gods' (*Eur. Hipp.* 455). Hence the name of that place may have been associated in the Athenian mind with the idea of removal to another world. Θορικός (so *Her.*, *Xen.*, etc.: Θόρικος schol.) was a town and deme of Attica, belonging to the tribe Ἀκαμαντίς, on the s.e. coast, about 6 miles N. of Sunium, and 42 s.e. of Colonus. It was reckoned among the twelve towns of the old Attic dodecapolis, and, to judge by the ruins, was a considerable place down to late times (*Leake, Denki* II. 17—22). If Θορικίον is unsound, the familiarity of Θορικός as a deme-name may have suggested it. Schneidewin's τρικορύφου rests on the schol. to 57: καὶ τις τῶν χρησιμοποίων φησί· Βοιωτοὶ δ' ἵπποιο ποτιστείχουσι Κολωνόν, | ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός. But, if Θορικίον came from τρικορύφου, the genuine word must have been well-nigh obliterated.

1596 κοίλης τ' ἀχέρδου: schol. τῆς τὸν πυθμένα ἐχούσης ὑπόκερον, σαπέντα. The wild pear gave its name to the Attic deme Ἀχερδοῦς (Ἀχερδοῦσιν); as in its other form, ἀχράς, to Ἀχραδίην, the E. quarter

of Syracuse. If, as the schol. states (*n.* 1593), the local myth placed the rape of Persephone here, this old tree may have been pointed out as the spot whence she was snatched. An ἐρνεός (wild fig-tree) by the Cephissus was connected with a like legend (*Paus.* 1. 38. 5). A wild olive-tree (κύωνος) at Troezen was associated with the disaster of Hippolytus (2. 32. 10), as the στρεπτή ἐλαία at Ἐπιδάυρος (see on 694) with Heracles.—**κάπὸ λαΐνου τάφου.** Dobree's καὶτολαΐνου ('of natural rock,' cp. on 192) is more ingenious than probable. Cp. *Eur. Helen.* 962 τόνδε λαΐνον τάφον: *El.* 328 μνήμα λαΐνον πατρός. The λαΐνος τάφος is opposed to a τύμβος of earth or a λάρναξ of wood (*Thuc.* 2. 34): it would commonly denote an oblong monument with a flat slab (τράπεζα) on top, the sides being sometimes sculptured.

The power and beauty of this passage are in no way lessened for us because we know nothing of the basin or the stone, the tree or the tomb. Rather it might be said that the very fact of our ignorance illustrates the spirit in which these details are introduced. Their significance is essentially local: ταῦτα γινώριμα τοῖς ἐγχωρίοις (schol.). They show us how the blind man, who had never been at Colonus before, placed himself at precisely the due point in the midst of its complex sanctities. The god made him as one who had made the most intimate and minute knowledge of the ground.

1597 ἔλυσε, as *Tr.* 924 λύει τὸν αὐτῆς πέπλον: while the midd. in *Il.* 17. 318 λύντο δὲ τεύχεα refers to Greeks stripping Trojans.—**δυσπινεῖς:** cp. 1258. He prepares to put on the garb of the dead.

1598 ῥυτῶν (ῥέω), flowing, ἐξ αἰερίου κρήνης (469). Cp. *Theophr. Causs. Plant.* 2. 6. 3 (with ref. to correcting the properties of water by mixing different kinds), δι' ὃ πολλὰκις ἂν ἀρμόσει

ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
 τὼ δ' εὐχλόου Δήμητρος εἰς προσόψιον 1600
 πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ
 ταχεῖ ἴπoreυσαν σὺν χρόνῳ, λουτροῖς τέ νιν
 ἐσθήτ' ἢ ἐξήσκησαν ἢ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν,
 κοῦκ ἦν ἔτ' οὐδὲν ἄργον ὦν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
 ῥίγησαν ὡς ἤκουσαν· ἐς δὲ γούνατα
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίσταν
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
 ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν, 1610
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
 ὄλωλε γὰρ δὴ πάντα τὰμά, κοῦκέτι
 τὴν δυσπόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615
 τὰ πάντα λύει ταύτ' ἔπος μοχθήματα.

1600 τὼ δ' F (from the corrector), T, Farn., schol.: most mss. have τῶδ' (as L), or τὰδ' (as A).—προσόψιον L, F: ἐπόψιον the rest. **1601** πάγον] πηγὴν L. Stephani (*Reise durch einige Gegenden des nördl. Griechenl.*, p. 107).—μολοῦσαι L: μολοῦσα A:

λεπτὸν καὶ καθαρὸν μὴ καθαρῷ καὶ παχεῖ, καὶ φρεατιαῖον ναματιαῖον (well water with river water), καὶ ῥυτὸν καὶ ὀμβριον (spring or rain water) λιμναῖον καὶ ἀπλῶς στασίμω.

1600 f. They go to a hillock a little way off, on which was a shrine of Demeter Eukhlōs. See map in *Intro.*—εὐχλόου, as protecting the young green corn and other young vegetation (χλόη), Paus. i. 22. 3 ἐστὶ δὲ (at Athens) καὶ Γῆς κουροτρόφου καὶ Δήμητρος ἱερὸν Χλόης. She was associated with Γῆς κουροτρόφος and with Apollo in the Χλόεια held on 6th Thargelion (latter part of May). Other names given to Demeter as protectress of crops, etc., expressed the ills which she averted, as καδστis, ἀζηστία (parcher), ἐρυστίβη (mildew), ἐλήγηρις (popularly referred to εἴλη, sunshine, but doubtful).

προσόψιον, not found elsewhere, is read by L and Suidas. 'The hill of Demeter, in full view': rather than, 'the hill looking on Demeter.' The act. is possible (*Ph.* 1040 θεοὶ τ' ἐπρόψιαι), but

the other seems better here: cp. *Ant.* 1110 ὀρμᾶσθ'...εἰς ἐπόψιον τόπον.

1602 f. ἴπoreυσαν and πόρευσαν are alike admissible in this ῥῆσις (cp. 1606 ff.), but the former seems preferable on the general principle of not multiplying omissions of augment without necessity. (Cp. *Tr.* 560 μισθοῦ ἴπoreυε.) 'Brought this behest,' i.e. the water for which he had asked. Eur. *Ph.* 984 ΜΕΝ. χρημάτων δὲ τίς πόρος;—| K.P. ἐγὼ πορεύσω χρυσόν. Cp. on 1458 πόροι.—ταχεῖ σὺν χρ.: cp. 885: *Tr.* 395 σὺν χρόνῳ βραδεῖ μολών.—λουτροῖς, as the dead were washed: Lucian *De Luctu* 11 μετὰ ταῦτα δὲ λούσαντες αὐτοὺς...προτίθενται. So *Ai.* 1405 λουτρῶν ὁσίῳ (for the dead Ajax).

1603 ἢ νομίζεται, as the dead were usually dressed for burial, i.e. in white. Artemidorus *Oneir.* 2. 3 ἀνδρὶ δὲ νοσοῦντι λευκὰ ἔχειν ἱμάτια θάνατον προαγορεύει, διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς ἐκφέρεισθαι.

1604 παντὸς...δρῶντος. (1) Usn. explained:—'when he had content of all

water from some fount, that he should wash, and make a drink-offering. And they went to the hill which was in view, Demeter's hill who guards the tender plants, and in short space brought that which their father had enjoined; then they ministered to him with washing, and dressed him, as use ordains.

But when he had content of doing all, and no part of his desire was now unheeded, then was thunder from the Zeus of the Shades: and the maidens shuddered as they heard; they fell at their father's knees, and wept, nor ceased from beating the breast, and wailing very sore.

And when he heard their sudden bitter cry, he put his arms around them, and said: 'My children, this day ends your father's life. For now all hath perished that was mine, and no more shall ye bear the burden of tending me,—no light one, well I know, my children; yet one little word makes all those toils as naught;

μολούσα B, T.

ἡδονήν] πᾶνθ' ὅσ' εἴπ' ἔδραν πρὸς ἡδονήν Mekler.

οὐδὲν most MSS.—ἐφέλετο L.

ἀνέισαν L, with η written above ει: gl. οὐκ ἀνέπεμπον.

1602 ταχεῖ] βραχεῖ Reisig.

1604 παντὸς εἶχε δρώντος

1605 οὐδὲν ἄργον L: ἄργον

πεσόντων κλαῖον] πεσόντων ἔκλαον Dindorf.—

1610 ὁ δ'] δδ' L.

service, i.e. when his daughters had done for him all that he wished. Then πᾶν δρῶν will be 'every activity' of attendants: cp. the Homeric δρηστήρες, δρήστειραι, of servants, *Od.* 10. 349 etc. (2) A better view is: 'when of doing all he had content' (as Whitelaw), when πᾶν δρῶν is his *own* activity. Cp. τὸ βουλόμενον τῆς γνώμης and similar phrases (see on 267): also Thuc. 1. 142 ἐν τῷ μὴ μελετῶντι, 'in the absence of practice.' As to *Tr.* 196 τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων,—where τὸ ποθοῦν used to be explained as 'the desire within him,'—it is now generally held to be corrupt (E. Thomas conjectures τὰ γὰρ ποθεῖν). But the absence of the art. makes πᾶν δρῶν a bolder expression than any of these; nor can the adverbial ἐν ἀμείβοντι, 'alternately,' (Pind. *N.* 11. 42,) be properly compared. I suspect, then, that the text is corrupt. To Mekler's conjecture (see cr. n.) the obstacle is ἔδρων instead of ἔδρασαν. The obvious ἔρωτος ('desire') should not be too lightly rejected: cp. 436.

1605 ἄργον, neglected: see on *O. T.* 287.

1606 κτύπησε: for the omission of the augment, see on *O. T.* 1249. Ζεὺς χθ.: *Il.* 9. 457 Ζεὺς τε καταχθόνιος καὶ ἐπαινή

Περσεφόνεια. At Corinth Pausanias saw three images of Zeus, one being Χθόνιος, another Ἰψιστος, the third nameless (2. 2. 8). The Zeus Chthonios was a benevolent Pluto, associated with Demeter in the prayers of the husbandman (Hes. *Op.* 465).

1608 f. οὐδ' ἀνέισαν, 'did not remit' (cp. ἀνιέναι φυλακὴν, ἀσκησιν, ἐχθραν, etc.); *not*, 'did not send up' (as in *O. T.* 1277, a different context). κλαυθμός was commonly associated with κομμός (*planctus*) and γόος. If Soph. had meant otherwise, he would have added another verse with ἀλλά.—παμμήκεις, very loud: see on 489.

1610 ἐξαίφνης, because they burst into their wail when the sudden peal of thunder was heard.

1613 πάντα τάμα, all that concerns my earthly life.

1614 ff. τὴν δυσπόν.: cp. 509: Aesch. *Pers.* 515 ὃ δυσπρόνῃτε δαίμον.—ἀμφ' ἐμοί: cp. *El.* 1143 quoted on 345; τροφήν, 10. and 352.—σκληρὰν, in appos.; cp. 1173.—ἀλλὰ...γάρ, 'but (I need not speak of hardship), for':='but indeed': cp. on 988.—ἐν...ἔπος, 'one word,' viz. φιλεῖν. Cp. *Ant.* 53 μήτηρ καὶ γυνή, διπλοῦν ἔπος. (This is better than 'one saying,' i.e. reflection.)—λύει, cancels.

τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλεόν
 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὗ τητῶμεναι
 τὸ λοιπὸν ἤδη τὸν βίον διάζετον.
 τοιαυτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
 λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος
 γόων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
 ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς
 θῶύξεν αὐτόν, ὥστε πάντας ὀρθίας
 στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1625
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὔτος οὔτος, Οἰδίπους, τί μέλλομεν
 χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.
 ὁ δ' ὥς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
 κάπει προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
 δός μοι χερὸς σῆς πίστιν *ὀρκίαν τέκνοις,

1619 τὸ λοιπὸν ἤδη βίον διάζετον L, F: and so the rest, only with τὸν instead of τὸ. (βίωτον T, Farn.) τὸ λοιπὸν ἤδη τοῦ βίου διάζετε Suidas, which Froehlich accepts, with the change of τὸ to τὸν. τὸ λοιπὸν ἤδη τὸν βίον διάζετον Elmsley. τὸν λοιπὸν ἤδη βίον ἐκδιάζετον Meineke. **1625** φόβῳ] In L the letters φ and β have been written by S in erasures: the first hand may have written λόφῳ.—ἐξαίφνης] εὐθέως Dindorf. **1626** καλεῖ L (λ in an erasure), and most MSS.: κάλει T, Farn.: κάλλει Vat.—

1618 f. τητῶμεναι: cp. on 1200.—The simplest view of the ms. τὸ λοιπὸν ἤδη βίον διάζετον is Elmsley's, that βίον was written by a mistake for τὸν βίον. (The error here affords no ground for suspecting βίον in 1584.) But τοῦ βίου (Suidas) is equally possible: cp. O. T. 1487 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου. The constr. τὸν λοιπὸν...τοῦ βίου would be a rare one: Dem. or. 15 § 16 πρὸς τὸν λοιπὸν τοῦ χυρόνου, Xen. Cyr. 4. 5. 1 τοῦ σίτου...τὸν ἥμισυν: so ἡ πολλὴ τῆς γῆς, etc.

1620 f. ἐπ' ἀλλήλ. ἀμφικ.: i.e. each of the daughters had twined her arms about her father, while he had also embraced them. Cp. Od. 8. 523 ὥς δὲ γυνὴ καίησι φίλον πόσιν ἀμφιπεσούσα.—λύγδην from λύγω, *singulare*. Anthol. Pal. 15. 28. 3 λιγέως ὀλοφύρετο μήτηρ, | λύγδην, ἱσταμένην.

1623 σιωπῇ, a moment of absolute stillness, after the walls had subsided. Job iv. 15 'Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the

appearance thereof; a form was before mine eyes: there was silence, and I heard a voice.'—τινός: Eur. Andr. 1147 πρὶν δὴ τις ἀδύτων ἐκ μέσων ἐφθέγγετο | δεινὸν τι καὶ φρικῶδες.

1624 f. θῶύξεν αὐτόν. Porson on Eur. Ph. 5 wished to read θεῶν ἐθώύξεν' (omitting αὐτόν). But the change is unnecessary, if occasional omission of the augment is conceded to such ῥήσεις as this: cp. 1606. θωύσσω denotes a loud, urgent cry (cp. Eur. Hipp. 219 κυὶ θωύξαι): here with acc. of the person called.—πάντας, subject to στῆσαι. For this phrase, instead of πᾶσι στήναι τρίχας, see on 150 φντάλμιος. Cp. 1464.—φόβῳ is causal dat. with στῆσαι, rather than modal dat. with δείσαντας, so that we should not compare Tr. 176 φόβῳ...ταρβοῦσαν: O. T. 65 ἦννε γ' εὐδοντα.—ἐξαίφνης, though it has come in 1623 (and 1610): see on 554.

1626 πολλὰ πολλαχῇ, 'with repeated and manifold calling.' There seems to be no genuine instance of πολλαχῇ meaning simply πολλάκις. It is always

love had ye from me, as from none beside; and now ye shall have me with you no more, through all your days to come.'

On such wise, close-clinging to each other, sire and daughters sobbed and wept. But when they had made an end of wailing, and the sound went up no more, there was a stillness; and suddenly a voice of one who cried aloud to him, so that the hair of all stood up on their heads for sudden fear, and they were afraid. For the god called him with many callings and manifold: '*Oedipus, Oedipus, why delay we to go? Thou tarriest too long.*'

But when he perceived that he was called of the god, he craved that the king Theseus should draw near; and when he came near, said: 'O my friend, give, I pray thee, the solemn pledge of thy right hand to my children,

πολλαχεῖ (with *η* written above) L. Blaydes conject. πολλὰκις.—Lehrs agrees with Hermann (on Arist. *Poet.* p. 224) in rejecting this v. **1627** *ἔ. τί μέλλομεν; |*

χώρει Nauck.—*δὴ τὰπὸ | δὴ τ' ἀπο* L, whence *δὴτ' ἀπὸ* F.—*βραδύνεται*] After *υ* two letters have been erased in L. **1630** *οἱ* L, F: *οἱ* B, with *οἱ* above: *οἱ* the rest.

1632 *ἀρχαίαν* MSS.: *ἀρθμίαν* Wecklein: *ἀρκίαν* L. Schmidt: *ἀρκέσειν* Nauck: *ισχυράν* Schrwald: *ὀρκίαν* P. N. Papageorgius.—*τέκνοις*] *τέκνον* Vat.

'by many routes' (as Xen. *An.* 7. 3. 12), 'in many ways' (Her. 6. 21), or 'on many grounds' (id. 1. 42). The phrase here, then, cannot mean '*loudly* (πολλά) and *often*': nor can it be merely, 'again and again.' But *πολλαχῇ* need not refer to different *forms of words*. It is enough to understand it of varying tones in which the name was sounded, or of the voice seeming to come from different points at successive moments.

It is strange that a modern critic should have thought this 'alienissimum a divina maiestate' (Schaefer). He must have forgotten that a divine summons had already been thrice repeated when 'the LORD came, and stood, and called as at other times, Samuel, Samuel.'

1627 *ὦ οὔτος*. So the goddess Athena, calling Ajax to come forth from his tent; *Αἰ. 71 οὔτος, σὲ τὸν τὰς* etc.: 89 *ὦ οὔτος, Ἄλς, δευτέρων σε προσκαλῶ*, where *Ἄλς* is voc. (*ib.* 482), as *Οἰδίπους* here (cp. 461). *οὔτος* ('Ho there!'), thus used, implies that the person addressed is not duly heeding the speaker; here it helps to express impatience. So, when Medea turns her face away from Jason's smooth words, he cries to her, *αὐτῇ, τί χλωροῖς δακρύοις τέγγεις κόρας;* etc. (*Med.* 922). There is nothing of *roughness* in the phrase, except in the particular combi-

nation *οὔτος σὺ* (*O. T.* 532, 1121: Eur. *Hec.* 1280).

1628 *χωρεῖν*: cp. the emphatic place of *δεῖξαι*, *O. T.* 278. Nauck's *μέλλομεν; | χώρει* by the change to the singular number, breaks the companionship of Oedipus with the Unseen.—*τὰπὸ σοῦ* adv., *βραδύνεται* pass. impers.: delay is made on thy part. Cp. Eur. *Tro.* 74 *ἔτοιμ' ἂ βούλει τὰπ' ἐμοῦ*: Ar. *Plut.* 100 *ἄφετον με νῦν' ὥστων γὰρ ἦδη τὰπ' ἐμοῦ* (ior in both places it is *ἀπὸ* rather than *ἐπὶ*). Cp. 293.

1630 *οἱ*, ethic dat., 'for him,' as a grace to him: cp. 81. The enclitic almost adheres to *μολαίν*, while *γῆς* is naturally drawn to *ἀνακτα*: thus the two monosyllables in the 3rd foot do not hurt the rhythm.—Theseus, with attendants, had followed Oed. to the *ὁδός* (see 1589), but had remained apart while the daughters ministered to their father (1598—1603). He is now summoned to approach them.

1632 *ὀρκίαν*, the conjecture of P. N. Papageorgius, is the best emendation of the certainly corrupt *ἀρχαίαν*. It gives exactly what we need, viz. such an epithet for *πίστυν* as marks the special solemnity of the pledge. Cp. Plat. *Legg.* 843 A *φιλίαν τε καὶ ἐχθραν ἐνὸρκον*. The occurrence of *ὀρκίος* in 1637 cannot be made an objection (cp. 544 n.); on the con-

ὑμεῖς τε, παῖδες, τῶδε· καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκῶν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονῶν εὖ ξυμφέρωντ' αὐταῖς αἰεὶ. 1635
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τάδ' ὄρκιος δράσειν ξένω.
 ὅπως δὲ ταυτ' ἔδρασεν, εὐθύς Οἰδίπους
 ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει·
 ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἄ μὴ θέμις
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
 στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,

1634 τάσδ'] L has σ in an erasure; the α was first ᾱ, then ἄ.

L, F: μέλλης most MSS.: νέμης F. W. Schmidt.

Musgrave: δκνου Wex, Bothe.

1640 τλάσας MSS.: τλάσα Dindorf (formerly),

Wunder, Blaydes: τλάντε Dind. (n. to Oxf. ed. of 1860).—φρενὶ A, R, L²: φέρειν L and

trary, it rather confirms ὄρκιαν here. The-
 seus did just what Oedipus asked.

ἀρχαίαν has been explained as follows:

—(1) 'Thy right hand, *that time-honoured pledge*.' I agree with Campbell and Bellermann that this is the best version: indeed, I should be disposed to say, the *only* sound one. But in such a context we surely want something more than so general an epithet. (2) Thy pledge, '*which some day will be old*,' i.e. which you are sure to observe permanently. Herm. supports this extraordinary 'prolepsis' by Aesch. *Ag.* 579, where, however, ἀρχαῖον γάνος is rather, 'the traditional ornament' of temples (spoils): unless we should read (δομοῖς) ἀρχαῖος. (3) 'A pledge of such good faith as you have always observed' (*fides perpetua apud te usu sacra*, Ellendt). (4) A modification of the last view refers ἀρχαίαν to v. 631, as='the pledge given at the beginning (of our intercourse).' It is impossible to accept any one of these interpretations.

(1) Two other conjectures claim notice. ἀρθμίαν (Wecklein)='in a friendly compact.' Cp. *Od.* 16. 427 οἱ δ' ἡμῖν ἄρθμοιο

ἦσαν, 'they were in amity with us.' In *Ph.* 1132 Erfurdt has restored ἄρθμιον (as ='trusty comrade') for ἄθλιον. But this epithet does not strengthen πίστιν. (2) ἀρκίαν (L. Schmidt)='sure.' The only support for this is the epic phrase μισθὸς ἄρκιος (*Il.* 10. 304, *Od.* 18. 358, Hes. *Op.* 368).

1634 ἐκῶν, 'if thou canst help it': cp. Plat. *Prot.* 345 D ὅς ἂν ἐκῶν μὴδὲν κακὸν ποιῇ: in prose more often with εἶναι added, as *Symp.* 214 E ἐκῶν γὰρ εἶναι οὐδὲν ψεύσομαι: almost always in sentences which contain or imply a negative: but Her. 7. 164 has ἐκῶν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενὸς ...καταθεῖς τὴν ἀρχήν.

1635 μέλλης, sc. τελεῖν: φρονῶν εὖ, 'wishing them well.' Cp. *O. T.* 1066 καὶ μὴν φρονουῶσα γ' εὖ τὰ λῶστά σοι λέγω. 'To do all that, as *their well-wisher*, thou seemest likely (to do) with advantage to them.' As a well-wisher will do *his best*, εὖ φρονῶν thus practically means, 'to the best of thy judgment'; but that is not the first sense of the words.

1636 οὐκ οἴκτου μέτα, without making lamentation,—controlling his feelings

and ye, daughters, to him; and promise thou never to forsake them of thy free will, but to do all things for their good, as thy friendship and the time may prompt.' And he, like a man of noble spirit, without making lament, sware to keep that promise to his friend.

But when Theseus had so promised, straightway Oedipus felt for his children with blind hands, and said: 'O my children, ye must be nobly brave of heart, and depart from this place, nor ask to behold unlawful sights, or to hear such speech as may not be heard. Nay, go with all haste; only let Theseus be present, as is his right, a witness of those things which are to be.'

So spake he, and we all heard; and with streaming tears and with lamentation we followed the maidens away. But when we had gone apart,

the rest: *τρέφειν* Wecklein. Nauck rejects the *v.* **1641** *μηδ'* *μημ'* L first hand: *μήμ'* S. Most mss. have *μή μ'*: in B and F *δ'* is written over *μ'*.

1644 *μανθάνειν* Reiske. **1646 f.** *ἀστακτὶ δέ*] Blaydes conject. *εἴτ' ἀστακτὶ*: Nauck, *εἴτ' ἄκασκα...* | *στείχοντες* (for *στένοντες*): also *ταῖσι* for *σὺν ταῖς*: and in *v.* 1648 *πάλιν στραφέντες εἶδομεν* for *στραφέντες ἐξαπείδομεν*.

in presence of the afflicted girls. Vauvilliers: 'οἶκτος hic est quod nos Galli dicimus *foiblesse*.' Cp. Plat. *Phaedo* 117 c καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοῖτε ἦσαν κατέχειν τὸ μὴ δακρύνειν, ὥς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, (that Socrates had drunk the hemlock,) οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ (*in spite of myself*) ἀστακτὶ ἐχάριε τὰ δάκρυα. If the men of the old Greek world were more easily moved to tears than modern men, at least they knew very well when a man is bound to repress his emotion, if he can. Why, then, obliterate a noble touch by changing *οἶκτου*—as Wecklein does with Wex and Bothe—to the wretchedly feeble *δύνου*?

1637 ὄρκιος: *Ant.* 305 ὄρκιος δέ σοι λέγω: *Ph.* 811 οὐ μὴν σ' ἔνορκον ἀξιώθῃσαι.

1639 ἀμανραῖς, 'dark,' not guided by eyes: cp. 182 ἀμανρῶ | κῶλω. Not 'feeble' (1018), for no increase of physical weakness is among the signs that his end is near: rather is he lifted above his former helplessness (1587).

1640 τλάσας...τὸ γενναῖον φρενί, 'ye must make a brave effort of the mind, and depart': τὸ γενναῖον, acc. governed by τλάσας. It might also be adv., like κάμνοντι τὸ καρτερόν Theocr. 1. 41, but

an absolute use of τλάσας seems slightly less probable here.—φρενί, *in* or *with* it. L's φέρειν is conceivably genuine, but in that case τὸ γενναῖον can hardly be so. Bellermann combines them by rendering, 'that which it is noble to bear.' This will not serve: nor yet this, 'to bear what is noble.' Wecklein suggests τρέφειν: 'having brought yourselves to cherish fortitude.' But since the effort demanded is one of *moral* courage, I do not see why the addition of φρενί to τλάσας should offend.

1641 f. ἃ μὴ: 'such things as 'tis not lawful,' etc.: cp. 73.—φωνούντων, masc.

1643 ὁ κύριος, the master, he who has control of all; since to him alone the ἐξάγιστα (1526) are to be confided. The word has a further fitness here, since the maidens had been committed to the care of Theseus (cp. n. on *O. T.* 1506).

1645 f. εἰσηκούσαμεν, simply 'heard' (rather than 'obeyed'), as *Ant.* 9, *Ai.* 318, *Tr.* 351, 424.—Wecklein suggests φωνήσανθ' ὅτ', with omission of ἀστακτὶ...στένοντες.—ξύμπαντες, the attendants of Theseus, who had remained apart when their master was summoned to approach Oedipus (1630).—ἀστακτὶ: see on 1251.

χρόνῳ βραχεὶ στραφέντες, ἔξαπείδομεν
 τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὁμμάτων ἐπίσκιον 1650
 χεῖρ' ἀντέχοντα κρατὸς, ὡς δεινοῦ τινος
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
 ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655
 μόρῳ δ' ὁποῖω κείνος ὤλετ' οὐδ' ἂν εἰς
 θνητῶν φράσειε πλὴν τὸ Θησέως κάρα.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποντία
 θύελλα κυνηθεῖσα τῷ τότ' ἐν χρόνῳ, 1660
 ἀλλ' ἣ τις ἐκ θεῶν πομπός, ἣ τὸ νερτέρων
 εὐνουν διαστὰν γῆς ἀλύπητον βάθρον.
 ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665

1649 οὐδαμῇ Vat.

1651 ἔχοντα χεῖρα κρατὸς B, T, Vat., Farn.: χεῖρ' ἀντέχοντα κρατὸς the rest. 1652 ἀνασχετοῦ L first hand, ἀνασχετοῦ S. 1655 τὸν] τῶν R (with ὄν written above), F, Vat. (which has θεόν). 1658 αὐτὸν] αὐτῶν L, F, Vat.—θεοῦ L first hand, θεός S. θεός is also in F: θεοῦ the rest. 1659 ἐξέπραξεν] Maehly conject. ἐξήπραξεν: Blaydes, ἐξέφλεξεν, ἐξέπληξεν, or ἐξέπεμψεν.

1648 f. ἔξαπείδομεν. This compound occurs only here, but is not intrinsically more questionable than the Homeric ἔξαποβαίνω, ἔξαποδύνω, etc. While ἐξορᾶν = 'to see at a distance' (used in pass. by Eur. *Her.* 675 etc.), ἀφορᾶν alone usu. = merely 'to regard': hence the double compound is really less pleonastic than those just mentioned. So ἐκπροτιμᾶν occurs only in *Ant.* 913.—τὸν ἄνδρα τὸν μὲν: 'we saw Oedipus,—him, I say,—no longer present anywhere, but *Theseus*, etc.' The τὸν μὲν comes in, by an afterthought, to prepare the distinction: cp. *Od.* i. 115 εἰ ποθεν ἔλθων | μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θεῖη, | τιμὴν δ' αὐτὸς ἔχοι: 'make a scattering of the wooers,—those men there,—in the house, but *himself* have honour,' etc.

1650 αὐτὸν, 'alone': Ar. *Ach.* 504 αὐτοὶ γὰρ ἔσμεν οὐπὶ Ληναίῳ τ' ἀγῶν (citizens without foreigners): cp. *O. T.* 221 n.—ὁμμ. (object. gen.) ἐπίσκιον, predicative, ὥστε ἐπισκιάζειν τὰ ὄμματα.

1651 ἀντέχοντα, holding over against, from the primary sense of ἀντί: so with dat. (ὁμμάσει) *Ph.* 830.—Perhaps nothing else in Greek literature leaves on the mind an impression so nearly akin to that of the awful vision in Job (iv. 15, 16).

1654 f. γῆν τε... καὶ... Ὀλυμπον. Theseus bows down and kisses the earth, then suddenly rises, and with upturned face stretches forth his hands towards the sky. The vision which he had just seen moved him to adore both the χθόνιοι and the ὑπατοί. This touch is finely conceived so as to leave the mystery unbroken. Cp. *Ph.* 1408 στείχε προσκύσας χθόνα: *Ant.* 758 τόνδ' Ὀλυμπον (the heaven above us).—ἐν ταύτῳ λόγῳ, 'in the same address (or prayer),' i.e. one immediately after the other: not, 'on the same account.'

1659 f. ἐξέπραξεν, like διειργάσατο, διεχρήσατο, *confecit*, 'took his life'; cp. Eur. *Hec.* 515 πῶς καὶ νῦν ἐξεπράξατ'; 'how indeed did ye take her life?'—ποντία

after no long time we looked back; and Oedipus we saw nowhere any more, but the king alone, holding his hand before his face to screen his eyes, as if some dread sight had been seen, and such as none might endure to behold. And then, after a short space, we saw him salute the earth and the home of the gods above, both at once, in one prayer.

But by what doom Oedipus perished, no man can tell, save Theseus alone. No fiery thunderbolt of the god removed him in that hour, nor any rising of storm from the sea; but either a messenger from the gods, or the world of the dead, the nether adamant, riven for him in love, without pain; for the passing of the man was not with lamentation, or in sickness and suffering, but, above mortal's, wonderful. And if to any I seem to speak folly,

1662 ἀλύπητον L, with γρ. ἀλάμπετον written above by S. ἀλάμπετον is in the text of F (see p. xlix.), which usu. follows S: ἀλύπητον the other mss. **1663** ἀνὴρ] ἀνὴρ L. **1664** ἀλγεωνῶς L, F.—Above ἐξεπέμπετ' L has ἐξέπνευσεν (without γρ.), written by S. **1665** δοκῶ is wanting in L²: δοκῶν A, R.

θύελλα κινήθαισα, 'a whirlwind from the sea, suddenly aroused,'—so as to sweep inland on Colonus, and snatch him out of men's sight. For the locative force of ποντία as = ποντόθεν, cp. on 118 ἐκτόπιος. Cp. *Il.* 6. 345 (Helen's wish) ὥς μ' ὄφελ' ἡματι τῷ ὅτε με πρῶτον τέκε μήτηρ | οἶχεσθαι προφέρονσα κακῇ ἀνέμοιο θύελλα | εἰς ὅρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης.

1661 f. πομπός: cp. 1548.—ἢ τὸ νεπέρων γῆς βάθρον, the nether world on which the upper world rests. γῆς βάθρον, earth's firm floor, rocky base: cp. Milton, 'Hymn on the Nativity,' *And cast the dark foundations deep.* So *Ai.* 860 ἐστίας βάθρον is the ground on which the home stands.

ἀλύπητον, the ms. reading, is incomparably better than the variant ἀλάμπετον, which I believe to have been merely one of those conjectures in which the old transcribers and commentators sometimes indulged. By ἀλύπητον the poet meant, 'without pain' (to Oed.); though it does not follow that he used the word with definite consciousness of an active sense. Cp. *Ph.* 687 ἀμφιπλήκτων ῥοθίων, the billows that beat around him: *O. T.* 969 ἀφανστος, 'not touching,' etc. (*ib.* 885 ἀφόβητος, 'not fearing,' is not properly similar, since ἐφοβήθην was deponent). Plat. *Legg.* 958 E τὰ τῶν τετελευτηκότων σώματα μάλιστα ἀλυπήτως τοῖς ζῶσι... κρύπτειν, to bury the dead *with least*

annoyance to the living. The passive sense, 'not pained,'—*i.e.*, where all earthly pain is over,—seems less suitable. Pollux 3. 98 says, Πλάτων δὲ καὶ ἀλύπητος ἔχει, ὥσπερ καὶ Σοφοκλῆς ἀλύπητον: where, since Plat. has the word only in the place just cited, ἀλύπητος should perh. be ἀλυπήτως. The second ref. seems to indicate this passage, rather than *Tr.* 168 ζῆν ἀλυπήτω βίῳ, and, if so, proves the existence of the reading as early at least as c. 160 A.D.—ἀλάμπετον (instead of ἀλαμπές) is not attested for the classical age, though it occurs in later poetry (*Anthol. P.* 9. 540, etc.), as does also a subst. λαμπέτης.

1663 f. οὐ στενακτός, 'not with wailing.' Some assume a definitely active sense, 'not wailing'; see last n., and add μεμπτός 'blaming' (*Tr.* 446). Others make it definitely passive, 'not bewailed.' The thought is that his end was 'not accompanied by στεναγμοί,' and the poet probably meant to suggest both ideas. Cp. on σωτήριον 487.—σὺν νόσοις: cp. *O. T.* 17 σὺν γήρᾳ βαρεῖς.—ἀλγεωνός, associated with ἄλγος, here as *feeling*, not as *causing*, it: thus only here. Analogous is Pind. *Ol.* 1. 26 καθαροῦ λέβητος, the cauldron of cleansing, where Fennel cp. Theocr. 24. 95 καθάρῳ δὲ πυρῶσαστε δῶμα θεεῖν.

1665 f. εἰ δὲ μὴ δοκῶ, 'But if I seem not to speak with understanding' (*i.e.* if my narrative is thought incredible and

οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟ. ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων;

ΑΓ. αἰδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

στρ. α'. AN. αἰαῖ, φεῦ· ἔστιν ἔστι νῶν δὴ 1670
2 οὐ τὸ μέν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον
3 ἄλαστον αἶμα δυσμόρου στενάζειν,
4 ᾧτινι τὸν πολὺν
5 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
6 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
7 ἰδόντε καὶ παθούσα.

1666 παρείμην] παρείξαιμ' Hartung, the schol. having παραχωρήσαιμ. 1667 χοῖ] χ'οῖ L, the χ in an erasure, the ι made from ι; it was first καὶ οἱ. 1669 φθόγγοις δὲ L, with most MSS. (δὲ is wanting in Vat.): φθόγγοι σφε A, R, L². 1670 αἶ (sic) αἶ φεῦ ἔστιν ἔστι νῶν δὴ L, = 1697 πῶθος καὶ κακῶν ἄρ' ἦν τίς ἦν (sic). The Glasgow ed. of 1745 deleted φεῦ in v. 1670, so that αἰαῖ should correspond with πῶθος in 1697. Hartung, keeping φεῦ, added τοι after πῶθος, deleting the second ἦν: and J. H. H. Schmidt prefers this course.—ἔστιν ἔστι (like L), B, Vat.: ἔστ' ἔστι T,

foolish), 'I would not crave belief from those to whom I seem not sane.'—οὐκ ἂν παρείμην. παρίεμαι = 'to win over to one's own side,' and so either (1) with *gen.* of pers., Plat. *Rep.* 341 B οὐδέν (adv.) σου παρίεμαι, I ask no favour, no mercy, from you: or (2) with *acc.* of pers., *Legg.* 742 B παρέμενος... τοὺς ἄρχοντας ἀποδημῶ, 'when he has persuaded the rulers,'—obtained their permission: so again *ib.* 951 A. Here it seems better to understand τούτων than τούτους. He scorns to deprecate their unbelief. Eur. *Med.* 892 παριέμεσθα (I crave pardon) καὶ φάμεν κακῶς φρονεῖν.—His closing words mark *his own* profound belief in the reality of what he has seen. Cp. *El.* 550 εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς | γνώμην δικαίαν σχοῦσα, τοὺς πῆλας ψέγε. *Ai.* 1038 ὅτῳ δὲ μὴ τὰδ' ἔστιν ἐν γνώμῃ φίλα, | κείνός τ' ἐκείνα στεργέτω, κἀγὼ τάδε. *Ant.* 469 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν, | σχεδὸν τι μῶρῳ μωρίαν ὀφλισκάνω. To the ancient Greek, who enjoyed discussion, there was something peculiarly impressive in declining it.

1667 ε. χοῖ προπέμψ: meaning Theseus (295 n.), though the plur. might also be explained of Theseus *with* his attendants (1646).—ἀσήμονες = ἀσημοί, only here.

1670—1750 Kommos. 1st str. 1670

—1696 = 1st antistr. 1697—1723. 2nd str. 1724—1736 = 2nd antistr. 1737—1750. See Metrical Analysis.

1670 ff. αἰαῖ, φεῦ. To delete φεῦ here seems a less probable remedy than to supply τοι in 1697, where the neighbourhood of καὶ may have caused its loss.

ἔστιν ἔστι νῶν δὴ. The passage is simple if it is only remembered that οὐ τὸ μέν, ἄλλο δὲ μὴ is an adverbial phrase, equivalent to παντελῶς. 'It is indeed for us twain *in no incomplete sense* to bewail the accursed blood of our father which was born in us, hapless that we are.' While he lived, they suffered with him. Now, his fate has snatched him from them in strange and terrible sort, leaving them destitute. οὐ τὸ μέν, ἄλλο δὲ μὴ (μὴ, instead of οὐ, because it goes with the inf. στενάζειν), 'not in *one* respect merely, with the exception of some other'; not merely *partially*. This phrase is frequent where the notion of *completeness* or *universality* is to be brought out with greater emphasis than would be given by the mere use of πᾶς or like words. Aesch. *Pers.* 802 συμβαίνει γὰρ οὐ τὰ μέν τὰ δ' οὐ, i.e. 'for our disasters are complete.' Her. 1. 139 οὐ τὰ μέν, τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως: so *id.* 2. 37: Phocylides fr. 1 Λέριοι κακοί, οὐχ ὁ μέν, δὲ δ' οὐ, | πάντες: Eur. *Ph.* 1641

I would not woo their belief, who count me foolish.

CH. And where are the maidens, and their escort?

ME. Not far hence; for the sounds of mourning tell plainly that they approach.

AN. Woe, woe! Now, indeed, is it for us, unhappy sisters, in all fulness to bewail the curse on the blood that is ours from our sire! For him, while he lived, we bore that long pain without pause; and at the last a sight and a loss that baffle thought are ours to tell.

Kommos.
1st
strophe.

Farn.: *ἔστιν ἔστιν* the rest.—Elms. conject. *αἱ αἶ, φεύ, πάρεστι νῶν δῆ*. **1671 f.** *οὐ* from *οὐ* L: and *ἄλαστον*.—For *πατρός* Nauck conject. *πάθος*: and for *ἄλαστον αἷμα δυσμύρον, ἀλαστόρων ἐκ δαιμόνων*. **1673** *ᾧτινι* MSS.: *ᾧτινε* Badham. **1675** *ἐν*] *ἐμ* L first hand, which S sought to make into *ἐν*.—*παροίσμεν*] *παρεύρομεν* Hartung, *περάσμεν* Reisig, *κάχ'* *εὔρομεν* Blaydes, *ἀπελαύσαμεν* Arndt. **1676** *ιδόντε* καὶ *παθούσα* (from *παθούσα*) L: *ιδεῖν τε καὶ παθούσαι* Vat.: *ιδόντε καὶ παθούσαι* the other MSS.: *ιδόντε καὶ παθόντε* Brunck, Nauck: *ιδεῖν τε καὶ πυθέ-*

οὐ γὰρ τὸ μέν σοι βαρὶ κακῶν, τὸ δ' οὐ βαρὺ, | ἄλλ' εἰς ἅπαντα δυστυχῆς ἔφυς, πάτερ: Plat. *Rep.* 475 B, etc. The idiom strikingly illustrates three tendencies of Greek; (1) love of antithesis, (2) love of parataxis, (3) the tendency to treat whole clauses as virtually adverbs (cp. *οὐκ ἔσθ' ὅπως οὐ, οἷδ' ὅτι*, etc.).

1671 f. *ἐμφύτον*, 'planted in us at our birth': whereby they are sharers in the hereditary *ἀρά* on the Labdacid race.—*ἄλαστον*: cp. on 1482.—*αἷμα*, as kinsfolk are of the same 'blood': cp. Eur. *Ph.* 246 *κοινὸν αἷμα, κοινὰ τέκνα*: *Ὁ. T.* 1406 *αἷμ' ἐμφύλον*, an incestuous kinship.

1673 *ᾧτινι*, dat. of interest, for whom: cp. 508 *τοῖς τεκοῦσι γὰρ | οὐδ' εἰ πονεῖ τις*. As making the sense of *πόνον* clearer, the dat. is preferable to the nom. dual, *ᾧτινε* (Badham).—*τὸν πολὺν*: for the art. cp. on 87.

1675 f. *ἐν πυμᾶτῳ*, 'at the last,' *i.e.* 'at his death,' as opp. to *ἄλλοτε μέν, i.e.* 'during his life.'—*ἀλόγιστα*, things which baffle *λογισμός*, things which transcend human reason. As *ιδόντε* shows, the reference is to the mysterious manner of their father's death, while *παθούσα* marks their loss by that death.

παροίσμεν can only be explained with Hermann, as = 'we shall bring forward,' 'allege.' 'And *we shall have to tell* of things baffling reason, as seen and suffered by us at the end.' This will seem less strained, I think, if we observe that Antigone need not be supposed to know of the *Messenger's* narrative. She may believe that she is

bringing the Chorus the first intelligence of the event; and, if so, *ἀλόγιστα παροίσμεν* would be no unsuitable preface. This view agrees with the next words of the Chorus, who ask *τί δ' ἔστιν*; as if uncertain what she means; and *βέβηκεν*; as if they did not *ῥῖνω* that Oedipus was gone. They do not wish to check the flow of her sorrow, to which utterance will be a relief. Cp. Eur. *I. A.* 981 *αἰσχύνομαι δὲ παραφέρωνσ' οἰκτροῦς λόγους*, 'advancing a plea to pity' (unless 'bringing in' be preferable). Her. 9. 26 *καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα*, 'citing' (as claims).—We cannot render *παροίσμεν* 'we shall suffer beside' (over and above our former sufferings), since the reference is to the fact of their bereavement, not to its prospective consequences.—Though the phrase is certainly strange, yet the defence indicated above may at least avail in arrest of judgment. If *παροίσμεν* were to be altered, I should be disposed to suggest *ἐπεράσαμεν* ('we have gone through,' cp. *περὰν κίνδυνον* etc.). The more obvious *ἀπορ' οἴσμεν* and *ἀπορήσμεν* are barred by the context.

1676 *ιδόντε καὶ παθούσα*. The difficulty is to explain how, if *παθόντε* originally stood here, it was changed in the MSS. to *παθούσα*, when *ιδόντε* (which metre requires) was more likely to cause an opposite change. I therefore leave *παθούσα* in the text. And it is important to notice that a similar combination of forms (both attested by metre) occurs in an Attic inscription of about the second

XO. 8 τί δ' ἔστιν; AN. ἔστιν μὲν εἰκάσαι, φίλοι.

XO. 9 βέβηκεν; AN. ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις.

10 τί γάρ, ὅτῳ μῆτ' Ἄρης

11 μῆτε πόντος ἀντέκρυσεν,

1680

12 ἄσκοποι δὲ πλάκες ἔμαρψαν

13 ἐν ἀφανεῖ τινι μόρῳ *φερόμενον.

14 τάλαινα, νῶν δ' ὀλεθρία

15 νύξ ἐπ' ὄμμασιν βέβακε. πῶς γὰρ ἦ τιν' ἀπίαν 1685

16 γὰν ἦ πόντιον κλύδων' ἀλώμεναι βίου

17 δύσοιστον ἔξομεν τροφάν;

ΙΣ. 18 οὐ κάτοιδα. κατὰ με φόνιος Ἀΐδας ἔλοι

19 πατρὶ ξυνθανεῖν γεραιῶ

1690

σθαι Blaydes.

1677 τί δ' (then two letters erased) ἔστιν | AN. οὐκ ἔστι μὲν εἰκάσαι φίλοι L. οὐκ ἔστι (or οὐκ ἔστιν) all MSS. Deleting οὐκ, Hermann writes ἔστιν μὲν, Blaydes ἔστιν ὕμιν (=1704 <εὐ>; ἔπραξεν). Campbell ἐξεστὶν μὲν (=1704 ἐξέπραξεν, Elmsley's correction of the second ἔπραξεν). L gives to the Messenger (AT., AT., ATΓ.) the words τί δ' ἔστιν;...βέβηκεν;—and, in 1679 ff., τί γάρ, ὅτῳ...down to 1682 φανόμεναι (=our φερόμενον). In v. 1683 it puts AN. before τάλαινα.

1678 εἰ πόθῳ MSS., except that εἰ πόθον is in T (with ω written above), Farn. ἐν for ἐλ Canter.

1680 πόντος MSS., except that Vat. has πόνος. Schol., ὥτινι μῆτε πόλεμος μῆτε νόσος ἐπῆλθεν. Hence Reisig conject. νοῦσος, Wecklein πυρετός.

1682 ἐν ἀφανεῖ | τινι μόρῳ φανόμεναι L. (The first hand wrote ἐν ἀφανῇ.) φαινόμενα Vat., φαινόμεναι the other MSS.: φερόμεναι Hermann, φερόμενον

cent. B.C., edited by Kaibel, *Epigr.* 1110: λευκοῖσιν φάρεσι καλυψαμένα χροά καλὸν | ἀθανάτων μετὰ φύλον ἔτον προλιπόντ' ἀνθρώπους | Αἰδῶς Εὐνομίη τε.—Cp. Eur. *Anár.* 1214 ὦ κακὰ παθὼν ἰδὼν τε.—See Appendix.

1677 The Chorus ask, 'And what is it?' She replies, ἔστιν μὲν εἰκάσαι, 'we may conjecture' (τὸ δὲ σαφὲς οὐδεὶς οἶδε). Cp. Eur. fr. 18 δοξάσαι ἔστι, κῶραι τὸ δ' ἐτήτυμον οὐκ ἔχω εἰπεῖν. So 1656 μόρῳ δ' ὁποῖο κείνος ὦλετ' οὐδ' ἂν εἰς | θνητῶν φράσειε. Better thus than, 'you can guess.'—The MS. οὐκ ἔστιν μὲν = 'we cannot conjecture.' (Not, 'I can liken my grief to no other,' as Bellermann: schol. οὐδὲ εἰκόνα ἔχω λαβεῖν τοῦ πάθους.) οὐκ requires us to omit μὲν or else to alter v. 1704, where see n.

1678 ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις, as thou mightest most desire (that he should pass away). λαμβάνειν τι ἐν πόθῳ, to take a thing into one's desires, to conceive a wish for it; cp. *Ant.* 897 ἐν ἐλπίσιν τρέφω: ἐν ὀργῇ ἔχειν τινά (Thuc. 2. 21). For λαμβάνειν of mental conception, cp. 729.—The MS. εἰ (for ἐν) seems

a mere mistake. The construction ὡς μάλιστα ἂν πόθῳ λάβοις, εἰ (λάβοις) is intolerable here.

1679 f. τί γάρ, ὅτῳ: 'How else, when he,' etc. For the causal use of the relat. see on 263.—μῆτ' Ἄρης μῆτε πόντος. His death was *sudden*, yet not *violent*. Death in battle and death by drowning are taken as types of the death which is both sudden and violent. Schol.: ὥτινι μῆτε πόλεμος μῆτε νόσος ἐπῆλθεν. This certainly looks as if he read something else than πόντος. Cp. *Ant.* 819 οὔτε φθινάσω πληγείσα νόσοις | οὔτε ξιφῶν ἐπὶ χεῖρα λαχοῦσ'. Hence the conjecture νοῦσος, a form which the Attic poets nowhere use. Wecklein's πυρετός is too specific (as if one said, 'neither the War-God, nor typhoid').

I think that I can suggest the true solution. The schol.'s νόσος was a paraphrase of πόνος, a corruption of πόντος which actually appears in the Vatican MS. here.

1681 f. ἄσκοποι...πλάκες, the 'viewless fields' of the nether world (cp. on 1564).—φερόμενον, pass., is clearly right,

CH. And how is it with you? AN. We can but conjecture, friends.

CH. He is gone? AN. Even as thou mightest wish: yea, surely, when death met him not in war, or on the deep, but he was snatched to the viewless fields by some swift, strange doom. Ah me! and a night as of death hath come on the eyes of us twain: for how shall we find our bitter livelihood, roaming to some far land, or on the waves of the sea?

IS. I know not. Oh that deadly Hades would join me in death unto mine aged sire!

Kuhnhardt. **1683** νῶν δ' ὀλεθρίαν (sic) L. **1684** ὄμμασιν T, Farn.: ὄμμασι the rest.—βέβακε r: βέβηκε L. **1685** πῶς] πῶθι Heimsoeth.

1688—1692 οὐ κάτοιδα...βιωτός. The MSS. and Aldine give these vv. to Antigone (so that there is no break in her part from 1678 to 1692): Turnebus gives them to Ismene, and so most edd. **1689** ἀτδασ L: "Αιδας Wecklein.—ἔλοι MSS.: ἔλοιτο Campbell. **1690** The general opinion of recent critics is

that the words *ξυνθανεῖν γεραιῶ* are an interpolation; as the words *ἐρημος ἄπορος* in v. 1715 clearly are. The word *πατρί* is also rejected by some (as Nauck, Wecklein), while others defend it. Dindorf, in his Oxf. ed. of 1860, kept *πατρί*, and it is kept by Mekler in his 6th ed. of the Teubner Dindorf (1885): but in the 5th ed. of Dindorf's *Poet. Scenici* (1869) *πατρί* was changed to *πάρος*.

'borne away,' helping *ἐμαρψαν* to express sudden and swift disappearance. Plat. *Phaed.* 98 B ἀπὸ δὴ θανάστῃς ἐλπίδος... ὥχθυον φερόμενος, 'from what a summit of hope was I hurled *headlong*': *Rep.* 496 D ἐν χειμῶνι κονιορτοῦ καὶ ῥάλης ὑπὸ πνεύματος φερομένου. The midd. *φερόμεναι*, as 'carrying off to themselves,' would be somewhat strange, and also much less forcible.

1683 f. ὀλεθρία νύξ: cp. *O. T.* 1222 κατεκόμῃσα τοῦμὸν ὄμμα, I have closed my eyes (as in death),—said, as here, in despairing grief.

1685 ff. ἄπ' ἰαν γᾶν, some distant land, the Homeric ἄπ' ἰαν γαίῃ (*Il.* 1. 270 etc.). If the regular quantity, ἄπ' ἰαν, is to be kept here, we must read *τῶσον*, with Arndt, for *τῶσινδ'*, in 1712. But *τῶσινδ'* is there confirmed by metre (see Metrical Analysis). In this word *ā* is not found elsewhere. But, by a converse license, Ἄπ' ἰα (see on 1303) had sometimes *ā* in later epos; and if, in poetical usage, the quantity of Ἄπ' ἰα could thus be affected by association with *ἀπ' ἰαν*, it is conceivable that the influence should have been reciprocal.—ἀλάμεναι with acc. of space traversed, as *Ai.* 30 πηδῶντα πεδία.—δύσοιστον, not -ου, since βίου—τροφάιν form one notion; cp. *Ani.* 793 *ρείκος*—ἀνδρῶν ξύναμιον.

1689 ff. κατὰ...ἔλοι=καθέλοι: so 1709 ἀνὰ...στένει (cp. *O. T.* 199 n.).—φόνιος here='deadly,' in a general sense, as *O. T.* 24 (n.) *φονίου σάλου* (of the plague).

In this and some following passages the correspondence of strophe and antistrophe has been disturbed by interpolations, and also omissions, in the MSS. A *κομμός* of this kind was peculiarly liable to corruption by the actors, and that has doubtless been one of the causes at work. (Cp. on 1737.) At some points it is now impossible to restore the text with certainty; but the whole extent of the mischief is small. In dealing with such points we can only use caution, and clearly recognise the doubtful nature of the ground.—On this passage, see note in Appendix.

1690 The words *πατρί ξυνθανεῖν γεραιῶ* are not suspicious in themselves (though Nauck demurs to calling a dead man *γεραιός*); but they are in metrical excess of 1715 f. Now, if *ξυνθανεῖν γεραιῶ* is omitted, *πατρί* must go also, or else be altered. For *ἔλοι πατρί* could not mean 'take for' (i.e. to join) 'my father.' I prefer to leave *πατρί ξυνθανεῖν γεραιῶ*, and to suppose a lacuna after 1715. The sense is: 'may deadly Hades lay me low (καθέλοι), so that I may share the death of mine aged sire.' Cp. *Ai.* 516 καὶ μη-

20 τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
 XO.21 ὦ διδύμα τέκνων ἀρίστα, τὸ φέρον ἐκ θεοῦ φέρειν,
 22 μηδ' ἔτ' ἄγαν φλέγεσθον· οὗτοι κατὰμεμπτ' ἔβη-
 τον. 1695

ἀντ. α'. AN. πόθος <τοι> καὶ κακῶν ἄρ' ἦν τις. 1697
 2 καὶ γὰρ ὁ μηδαμὰ δὴ φίλον <ἦν> φίλον,
 3 ὅποτε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

1691 Nauck brackets μέλλων, and Wecklein γ' ὁ μέλλων. **1693** διδύμα...ἀρίστα T, Farn. (with Triclinius): διδύμα...ἀρίστα the other MSS. **1694** τὸ φέρον ἐκ θεοῦ καλῶς | φέρειν χρῆ MSS. The words φέρειν χρῆ are rejected by Herm., Dind., and others: Wecklein, keeping φέρειν, would omit καλῶς and χρῆ. Thus τὸ φέρον ἐκ θεοῦ καλῶς (or φέρειν) = 1721 τὸ τέλος, ὦ φίλοι, βίου.—τὸ παρὸν for τὸ φέρον Sallier. **1695** μηδ' ἄγαν οὕτω φλέγεσθον MSS. Keeping this, Hermann proposed λήγετ' ἤδη (or λήγετον δῆ) for λήγετε in v. 1722; and Wecklein, λήγετ' αὐτοῦ. Dindorf, leaving the simple λήγετε in v. 1722, writes μηδὲν ἄγαν here, and omits οὕτω: Bellermand, μηδ' ἔτ' ἄγαν. Burton, reading λήγετον in v. 1722, gave μηδ' ἄγαν here.

τέρ' ἄλλη μοῖρα τὸν φύσαντά τε | καθέλκεν
 "Αἰδοῦ θανασίμους οἰκήτορας.

1691 γ' ὁ μέλλων is struck out by some. But it suits the sense, and it also fits the antistrophic metre, if in 1718 we add τὰς (with Hermann) before πατρός, —an addition probable in itself.

1693 f. The MSS. give τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρῆ. There has certainly been an interpolation, equivalent to ~ ~ ~. (1) Some reject the words φέρειν χρῆ. Then τὸ φέρον ἐκ θεοῦ καλῶς must be taken with φλέγεσθον: 'As to the fortune sent by heaven for your good, be not too passionate in grief' (pass.): or, if with Herm. the verb is made midd., 'do not inflame the trouble sent for your good' (cp. the act. in *Ai.* 196 ἄταν οὐρανίαν φλέγων). So, if the MS. μηδ' ἄγαν is kept, μηδ' = 'do not on your part' (Herm., 'etiam non debet vos tam vehementer urere'). But μηδὲν ἄγαν or μηδ' ἔτ' ἄγαν (see cr. n.) gives in this case a clearer sense. (2) Wecklein, with whom I agree, rejects καλῶς and χρῆ, keeping φέρειν. Then τὸ φέρον ἐκ θεοῦ φέρειν = 'bear the fate from heaven,' the inf. standing for imperat., a use fitting in such a precept (*O. T.* 1529). The origin of the interpolated words is thus clear: χρῆ explained the use of the inf., while καλῶς was meant to fix the sense of φέρειν, lest τὸ φέρον should obscure it.

τὸ φέρον ἐκ θεοῦ, = the fortune from the god. τὸ φέρον in this sense admits of two explanations. (1) 'That which

brings' good or evil. This view seems confirmed by the analogy of *fors*, *fortuna* (*ferre*): Ter. *Ph.* 1. 2. 88 *quod fors feret, feremus*: Cic. *Att.* 7. 14 *ut fors tulerit*, etc. (2) 'That which carries' or 'leads' us forward, in a course which we cannot control (cp. ἡ ὁδὸς φέρει ἐκέισε, and like phrases). This view might seem to be supported by the epigram of Palladas (c. 400 A.D.) in *Anthol. P.* 10. 73 ἡ τὸ φέρον σε φέρει, φέρε καὶ φέρον· εἰ δ' ἀγανακτήεις, | καὶ παντὸν λυπεῖς, καὶ τὸ φέρον σε φέρει: 'as Fortune bears thee on, bear, and be borne; but if thou chafest, thou vexest thine own soul, and (none the less) she bears thee on.' There, however, σε φέρει is said for the sake of a play on the word, and hardly warrants an inference as to the way in which τὸ φέρον was usually understood.—The conjecture τὸ παρὸν (cp. 1540) would be plausible only if there were reasons for thinking that τὸ φέρον in this sense was a phrase of post-classical date.

1694 The MS. μηδ' ἄγαν οὕτω answers to λήγετε τοῦδ' in 1722. The question is, Are we (1) to compress the former, or (2) to expand the latter? Dindorf and others prefer (1), and so eject οὕτω, reading μηδ' ἔτ' (or μηδὲν) ἄγαν, = λήγετε τοῦδ'. This view agrees with the metre, and is adopted by Heinrich Schmidt (see *Metr. Analysis*). If, on the other hand, οὕτω is kept here, then Hermann's λήγετ' <ἤδη> τοῦδ' is the simplest supplement in 1722. For

Woe is me! I cannot live the life that must be mine.

CH. Best of daughters, sisters twain, Heaven's doom must be borne: be no more fired with too much grief: ye have so fared that ye should not repine.

AN. Ah, so care past can seem lost joy! For that which^{1st anti-} was no way sweet had sweetness, while therewith I held *him*^{strophe.} in mine embrace.

1696 οὔτοι κατὰμμεπτ' ἔβητον MSS. (κατὰπεμπτ' L, with μ written above).—*ἔβητον*] *ἐβήτην* Elmsley. M. Schmidt conject. ἀπέσβη, relying on the lemma of the schol., οὔτοι κατὰμμεμπος ἔβη.

1697 τοι after πόθος was added by Hartung.—*ἀρ' ἦν τις*] *ἀρ' ἦν τις ἦν L*. **1698** καὶ γὰρ ὁ (sic) μηδαμῇ δὴ τὸ φίλον φίλον L (ὁ is also in L², F, T, Farn.: the true δ in A, B, R, Vat.). Omitting τὸ, and adding ἦν, Brunck gave καὶ γὰρ δ μηδαμὰ δὴ φίλον ἦν φίλον. After μηδαμὰ Firmhaber proposed to read ἧστα φίλον φίλον, Mekler δῆτ' ὅφελον φίλον ('quod nunquam debet iucundum esse, iucundum erat').

1699 ὅποτε γε καὶ τὸν MSS. (Vat. omits γε). Wecklein conject. νυν for τὸν: Heimsoeth, ἔως for ὅποτε: Arndt,

Wecklein's conjecture λήγεται <αἰνοῦ> τοῦδ' (*Ars Soph. emendandi* p. 81), it may be said that τοῦ might have dropped out before τοῦ: cp. *Αἰ. 706 αἰνὸν ἄχος*.

1695 οὔτοι κατὰμμεπτ' ἔβητον, 'ye have fared not blameably': ye cannot justly complain of the destiny which has removed your father, in old age, by a painless death (cp. 1678). κατὰμμεπτα, neut. pl. as adv.: cp. on 319. βαίνειν does not occur elsewhere in a strictly similar use, for we cannot compare the *perf.* εὐ βεβηκώς (*El. 979*) as='placed well,' 'prosperous.' But there is at least some analogy in such figurative uses of it as Eur. *Her.* 625 ἂ δ' ἀπερὰ βαίνει διὰ μόχθων, the path of virtue lies through troubles; *H. F.* 630 ὦδ' ἔβητ' ἐπὶ ξυροῦ; 'had ye come into such peril?' *Ph.* 20 σὸς οἶκος βήσεται δι' αἵματος, 'will pass through deeds of blood':—where a certain course of *fortune* is expressed. Indeed, the metaphor is so easy and natural as hardly to demand special warrant in the case of βαίνει: e.g. *O. T.* 883 εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται ('walks haughtily'). I hold, then, that no suspicion of the text can fairly be founded on ἔβητον.

But the scholium in L is:—οὔτοι κατὰμμεμπος ἔβη: οὐκ ἐν τοῖς τοιοῦτοις ἔσται [Elmsley ἐστὲ] ὥστε καταμμεφισθαι ἥτοι ὡς ἀν' ἐπικουφίζοντος αὐταῖς τὴν συμφορὰν τοῦ βασιλέως (Theusens). ἢ οἶον, οὐκ ἐν χεῖρονι νῦν ὑμῶν ἔσται τὰ πρᾶγματα. Does the lemma point to another reading? I do not think so.

Papageorgius points out (*Krit. und palaeogr. Beiträge z. d. alt. Sophokles-scholien*, p. 59) that ἔβη was probably a mere slip, by the scholiast who copied the old scholia into L, for ἔβητ' (*ἔβητον*), while κατὰμμεμπος was a like error for κατὰμμεμπος. On the strength of this schol., however, (1) Nauck conjectured οὔτοι κατὰμμεμπος αἶσα: (2) Hartung, οὔτοι κατὰμμεπτ' ἔβη γάρ: (3) M. Schmidt, οὔτοι κατὰμμεπτ' ἀπέσβη, which Wecklein adopts, citing Bekk. *Anecd.* 422 ἀπέσβη· ἐσβέσθη ἢ ἐπαύσατο, τέθνηκεν. But the word would ill suit the swift passing of Oed.: it rather suggests a gradual extinction of life: cp. Eur. *Med.* 1218 (after a long death-agony) χρόνῳ δ' ἀπέσβη καὶ μεθ' ἧ' ὁ δὺσμορος | ψυχῇν.

1697 <τοι>: see on 1670.—*ἀρ' ἦν*. The impf. of *new perception*: 'there was such a thing, then (all the time), though I did not know it before: *Ph.* 978 δδ' ἦν ἀρα | ὁ ξυλλαβὼν με: Eur. fr. 807 μέγιστον ἀρ' ἦν ἡ φύσις: Plat. *Gorg.* 508 c ἂ Πῶλον αἰσχρῶν ψῶν συγχωρεῖν, ἀληθὴ ἀρα ἦν, 'were true all the time.' (Distinguish the impf. of *previous admission*: *ib.* 478 c οὐ...τοῦτ' ἦν εὐδαιμονία, 'happiness, we agreed, was not this.')

1698 f. The MS. τὸ φίλον φίλον can only mean: 'that which is in no way τὸ φίλον (was) φίλον.' But the article is unendurable here, making her say, in effect, that her former duty was not *the ideal* of what is pleasant. It came in to patch the metre, when ἦν had dropped

- 4 ὦ πάτερ, ὦ φίλος, ὦ τὸν αἰὲ κατὰ 1700
 5 γᾶς σκότον εἰμένος.
 6 οὐδὲ γ' *ἐνερθ' ἀφίλητος ἐμοί ποτε
 7 καὶ τᾶδε μὴ κυρήσῃς.
 XO. 8 ἔπραξεν; AN. ἔπραξεν οἶον ἤθελεν.
 XO. 9 τὸ ποῖον; AN. ἄς ἐχρηζε γὰς ἐπὶ ξένας 1705
 10 ἔθανε· κοίταν δ' ἔχει
 11 νέρθεν εὐσκίαστον αἰέν,
 12 οὐδὲ πένθος ἔλιπ' ἄκλαιντον.
 13 ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
 14 στένει δακρῦον, οὐδ' ἔχω 1710
 15 πῶς με χρή τὸ σὸν τάλαιναν ἀφανίσαι τοσονδ' ἄχος.
 16 ὦμοι, γὰς ἐπὶ ξένας θανεῖν ἐχρηζες, ἀλλ'
 17 ἔρημος ἔθανες ὠδέ μοι.
 IΣ. 18 ὦ τάλαινα, τίς ἄρα με πότμος αὐθις ὦδ' ∪ | - ∪ | - Λ ||

ὁπότε γ' ἔτ' αὐτὸν: Mekler, ὁπτηνὴν αὐτὸν.

1702 οὐδὲ γέρων MSS. For γέρων, Elms. conject. θανών or πεσών. Wecklein, οὐδέ γ' ἐνερθ': Hermann, οὐδέ γὰρ ὦν: Linwood, οὐδέ γὰρ ὦς.

1703 τᾶδε (with η written above), T, Farn., after Triclinius: τᾶδε the other MSS.

1704 ἔπραξεν;—ἔπραξεν MSS. Holding that a syllable has been lost, Elmsley conjectures ἔπραξεν; ἐξέπραξεν: Blaydes, ἔπραξεν εὖ; ἔπραξεν. See on v. 1677.

1709 αἰὲ γὰρ MSS.: ἀνὰ γὰρ Herm. 1710 δάκρυον L, L², F, Vat.: δακρύνον A, B, R: δακρῦρουν Triclinius (T, Farn.): δακρῦον Reisig.

1712 ἀφανίσαι τοσονδ' ἄχος MSS. The words are omitted by B, Vat.—τόσον Arndt. 1713 f. ἴω· μὴ | γὰς ἐπὶ ξένας θανεῖν ἐχρηζεσ. ἀλλ' ἔρημος

out. For *μηδαμὰ* instead of *οὐδαμὰ* cp. 73: for the neut. pl. form, 1104.—*τὸν*=*αὐτὸν*: cp. 742.

1700 f. ὦ φίλος: for the nom. cp. on 185.—Join τὸν αἰὲ κατὰ γᾶς σκότον, the eternal darkness beneath the earth: there is no warrant for τὸν αἰὲ with ellipse of χρόνον as = 'for ever' (cp. 1584).—εἰμένος: Pind. N. 11. 15 θανάτῳ μεμνάσθω περιστέλλων μέλη, | καὶ τελευτᾶν ἀπάντων γὰρ ἐπιεσσύμενος: Xen. Cyr. 6. 4. 6 ἐμπομνύνω...βούλεσθαι ἀν...γῆν ἐπίεσσασθαι μάλλον ἢ ζῆν.

1702 οὐδέ γ' ἐνερθ' is Wecklein's correction of the corrupt οὐδέ γέρων. In Linwood's οὐδέ γὰρ ὦς (which Hartung and Blaydes adopt), γὰρ will refer to her addressing him as ὦ φίλος (1700). We might also conjecture οὐδ' ἐκεῖ ὦν, 'not even in that other world' (Ai. 1372 κακεῖ κανθάδ' ὦν): for the hiatus cp. 1720 ἀλλ' ἐπεὶ δλβίως.—οὐδέ γέρων yields no intelligible sense. (1) 'Even though thou wast old at the time of thy death.' (2) 'Even though thou art old in Hades,'—the dead

being supposed to remain such as they were at the time of death. (3) 'Even when thy memory is old'—i.e. after the lapse of years. This last is untenable: while neither (1) nor (2),—which Campbell blends by rendering 'Even old as thou wast (or art),'—seems appropriate. She could hardly say that they would still love him though he had been so long with them, and had died at a ripe age.

1704 The first ἔπραξεν is itself an argument for the second. A simple repetition is more fitting than ἐξέπραξεν. Cp. on 1677. Cp. Ai. 966 ἐμοὶ πικρὸς τέθηγκεν ἢ κείνοις γλυκὺς, | αὐτῷ δὲ τερπνός· ὦν γὰρ ἡράσθη τυχεῖν | ἐκτήσαθ' αὐτῷ, θάνατον ὅνπερ ἠθέλεν.

1707 f. εὐσκίαστον: cp. on 406. Pind. P. 11. 21 Ἀχέροντος ἀκτὰν παρ' εὐσκιον.—πένθος...ἄκλαιντον: lit. 'he did not leave behind him a mourning unhonoured by tears,'—i.e. he is duly mourned by weeping friends, as the spirits of the dead desired. Solon fr. 21 μηδὲ μοι ἄκλαιντος θάνατος μόλοι, | ἀλλὰ

Ah, father, dear one, ah thou who hast put on the darkness of the under-world for ever, not even there shalt thou ever lack our love.—her love and mine.

CH. He hath fared— AN. He hath fared as he would.

CH. In what wise? AN. On foreign ground, the ground of his choice, he hath died ; in the shadow of the grave he hath his bed for ever ; and he hath left mourning behind him, not barren of tears. For with these streaming eyes, father, I bewail thee ; nor know I, ah me, how to quell my sorrow for thee, my sorrow that is so great.—Ah me ! 'twas thy wish to die in a strange land ; but now thou hast died without gifts at my hand.

Is. Woe is me! What new fate, think'st thou,

ἐθανεο ὠδέ μοι L. In T οἱ is written over μῆ. For ὡ μῆ Wecklein (*Ars Soph. emend.* p. 157) writes ὦμοι: then ὦμοι γὰς ἐπὶ ξένας θανεῖν ἐχρησες' ἀλλ' | ἐρημος ἐθανεο ὠδέ μοι = 1686 f. γὰν ἢ πᾶντων κλύδων' ἀλῶμεναι βλοῖ | δύσοιστον ἔξομεν τροφάν. Nauck merely deletes μῆ: then ὡ=γὰν ἢ. Dindorf, deleting all the words between τροφάν' ἄχος (1712) and ἐρημος, indicates a lacuna after ἄχος, ~~~~~~~~~.

1715 $\epsilon\tilde{\iota}\varsigma$ τὰ δὲ λαῖμα· τίς ἄρα με πότμος | αὐτὸς οὐδ' ἔφηρος ἄπορος | ἐπιμένει· ὅς τ' αὖ
 φίλα | πατρός ὅτ' ἐρήμας L. ἐπαμμένει Hermann for ἐπιμένει, and so most edd.
 The words αὐτὸς οὐδ' ἔφηρος ἄπορος, regarded by Reisig as an interpolation from
 v. 1735, are rejected by Lachmann and Dindorf; the latter indicates a lacuna after

φίλοισιν | ποιήσαιμι θανών ἄλγεα καὶ στο-
ναγὰς.

1709 In τὸδ' ἔμὸν ὄμμα δακρυῶν
ἀναστένει (tmesis, 1689) σε, it is truer to
regard ἔμὸν ὄμμα as a periphrasis for ἐγώ
than ἀναστένει as a mere synonym for
'mourns.' Cp. *Αἰ.* 139 πεφόβημαι | πτηνῆς
ὡς ἄνθρωπος πελείας, *ib.* 977 ὦ φίλτατ' Ἀλκας,
ὦ ξύναμον δαμ' ἔμοι.

1711 f. τὸ σὸν ἄχος, grief for thee: cp. 419 n.—ἀφανίσαι, do away with, overcome (not, 'conceal').—τόσον, Arndt's correction of τοσόνδ', would give us the normal ἄπλιαν in 1685 (n.).

1713 f. $\delta\mu\omicron\iota$ is Wecklein's correction of $\iota\omega\mu\eta$. That $\mu\eta$ was an error for $\mu\omicron\iota$ had already been surmised by some old corrector (see cr. n.). Hermann defended $\mu\eta$ by taking it with $\epsilon\chi\rho\eta\varsigma$ as = 'I would that thou hadst not wished'—an unheard-of construction (cp. on 540). He took $\epsilon\chi\rho\eta\mu\omicron\varsigma\ \delta\delta\epsilon\iota\ldots\mu\omicron\iota$ as = 'lonely, just as thou wast, for me,'—i.e. in his wanderings before he had found Attic friends; since, if he had died while still alone with her, she could have given him burial herself.—With $\delta\mu\omicron\iota$ render:—'Ah me, it was thy wish to die in a strange land (and so far thy death is well); but thus (by this manner of death) thou hast died *for* (in regard to me)

(μοι, ethic dat.). She means, 'I have had no opportunity of rendering thee the due rites, and now I do not know the place of thy grave, so as to make the *ἐνταφιασμα* at it.' Hence her passionate desire to find his grave (1724 ff.), which Theseus with difficulty allays by reminding her of his solemn promise (1760). The preparatory offices rendered at 1602 f. could not be viewed as taking the place of a daughter's tribute to the dead. Like 1410, this trait serves to recall the special manifestation of her piety in the earlier play.—Not merely:—'It was your wish; but it was sad for me to see you die *forlorn*,'—i.e. in exile. Though *ἐν ἔθνης*, he was not in this sense *ἐρημος*,—he who, in his own words, had 'Athens and all her people' for his friends (772).—Cp. 1705 *ἀς ἐχρηξέ... ἔθаве*. The repetition of one phrase in no way justifies Dindorf's rash hypothesis of interpolation here (see cr. n.). Here, the wish is connected with a painful thought; there, with a soothing one. Mention of the wish itself might most naturally recur in a lament.

1715 f. Cp. 1735 αὐθις ὦδ' ἔρημος ἄπορος. Almost all critics are now agreed that the words ἔρημος ἄπορος were borrowed thence, to supply a gap here. But

19 —υ|—υ|—υ|—υ|| 1716
 20 ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ὦδ' ἐρήμας;
 ΧΟ. 21 ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσε τὸ τέλος, ὦ φίλαι, βίου, 1720
 22 λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.

στρ. β'. AN. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ρέξομεν;
 AN. 2 ἡμερος ἔχει με. ΙΣ. τίς; 1725
 AN. 3 τὰν χθόνιον ἐστίαν ἰδεῖν
 ΙΣ. 4 τίνος; AN. πατρός, τάλαυν' ἐγώ.
 ΙΣ. 5 θέμις δὲ πῶς τάδ' ἐστί; μὼν
 6 οὐχ ὀράς; AN. τί τόδ' ἐπέπληξας; 1730
 ΙΣ. 7 καὶ τόδ', ὡς AN. τί τόδε μάλ' αὖθις;
 ΙΣ. 8 ἄταφος ἔπιτνε δίχα τε παντός.
 AN. 9 ἄγε με, καὶ τότ' *ἐπενάριζον.
 ΙΣ. 10 αἰαῖ· δυστάλαινα, ποῦ δῆτ'
 11 αὖθις ὦδ' ἔρημος ἄπορος 1735
 12 αἰῶνα τλάμον' ἔξω;

πότμος, —υ—υ—υ—υ— (= 1689 'Αἶδας ἔλοι πατρί). Nauck rejects only ἔρημος ἄπορος: then, after αὖθις ὦδ', we want —υ—υ—, to supply which J. H. H. Schmidt suggests ἀνὸλβιος. Wecklein rejects ὦδ' ἔρημος ἄπορος, reading 'Αἶδας in v. 1689: then 1715 f. ὦ τάλαινα· τίς ἄρα με πότμος αὖθις | ἐπαμμένει σέ τ', ὦ φίλα, πατρός ὦδ' ἐρήμας = 1689 f. οὐ κάποιδα· κατὰ με φόνιος 'Αἶδας | ἔλοι τάλαιναν· ὡς ἐμοὶ βίος οὐ βιωτός.—τὰς before πατρός was added by Hermann: thus ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ὦδ' ἐρήμας = 1690 τάλαιναν· ὡς ἐμοὶ γ' ὁ μέλλων βίος οὐ βιωτός.—τῷ πατρὸς ὦδ' ἐρήμῳ Dindorf. 1722 λήγετε τοῦδ' ἄχους MSS., except those which (as T, Farn.) have the λήγετον of Triclinius: λήγετ' ἤδη Hermann: see above on v. 1695. 1723 οὔτοι is added before δυσάλωτος by T, Farn. 1725 ρέξομεν A, R, L²: ρέξωμεν L and most MSS. 1726 ff. The words τίς; and (two lines lower down) τίνος; are given to the Chorus by the corrector of L. The verse AN. ἡμερος ἔχει με. ΙΣ. τίς; = 1739

opinions differ as to whether we should here retain αὖθις, or ὦδ', or both. I retain both. See Metrical Analysis, and Appendix on 1690.

1720 f. ἔλυσε τὸ τέλος...βίου, lit., 'closed the end of life,' a pleonasm which blends ἔλυσε βίον and ἀφίκετο τὸ τέλος βίου: so Eur. *El.* 956 τέλος κάμψη βίου instead of the simple κάμψης βίον (*Helen.* 1666). The phrase λύνει βίον occurs Eur. *I. T.* 692, καταλύνει βίοντον *Suppl.* 1004.

1722 λήγετε: cp. on 1694.—κακῶν δυσάλωτος, hard for calamity to capture. Every mortal is an easy prey to misfortune. The gen. as 1519: *Αἰ.* 910 ἀφρακτος φίλων, *Ant.* 847 φίλων ἀκλάντος, *id.* 1034 μαντικῆς | ἀπρακτος. In prose a prep. would usu. be added, as Xen. *Agas.* 8. 8. 8 τείχη ἀνάλωτα...ὑπὸ πολεμίων.—

Cp. Shakspeare. *Hen. VI.* Pt. iii. i. 4. 115 'their woes, *whom fortune captivates.*'

1724 f. πάλιν...συσθῶμεν, hasten back (601) to the neighbourhood of the καταρράκτης ὁδός (1590).—ὡς τί ρέξομεν; ὡς with the fut. indic., depending on συθῶμεν, is the object-clause after a verb implying effort: Xen. *Cyr.* 3. 2. 13 ὡς δὲ καλῶς ἐξεῖ τα ὑμέτερα, ἐμοὶ μελήσει. With the fut. indic., however, ὅπως is much commoner than ὡς.

1726 The MS. text of this verse does not answer metrically to 1739. Bergk and Gleditsch alter both verses (see cr. n.). Hermann, whose remedy is simplest, leaves this v. intact, and in 1739 reads ΧΟ. καὶ πάρος ἀπέφυγε AN. τί; See n. there.

1727 τὰν χθόνιον ἐστίαν, the home,

awaits thee and me, my sister, thus orphaned of our sire?

CH. Nay, since he hath found a blessed end, my children, cease from this lament; no mortal is hard for evil fortune to capture.

AN. Sister, let us hasten back. IS. Unto what deed?

AN. A longing fills my soul. IS. Whereof?

AN. To see the dark home— IS. Of whom?

AN. Ah me! of our sire. IS. And how can this thing be lawful? Hast thou no understanding?

AN. Why this reproof? IS. And knowest thou not this also— AN. What wouldst thou tell me more?— IS. That he was perishing without tomb, apart from all?

AN. Lead me thither, and then slay me also.

IS. Ah me unhappy! Friendless and helpless, where am I now to live my hapless life?

2nd
strophe.

XO. καὶ πάρος ἀπεφεύγετον (so L). Gleditsch corrects thus:—AN. ἡμερος ἔχει μέ <τις>. IS. τίς <οὐν>; = 1739 XO. καὶ πάρος ἀπεφεύγετον <AN. τί δῆ>; So, too, Bergk, only with φράσον instead of τίς οὐν, and τὸ τί instead of τί δῆ;

1727 χθονίαν A, R: χθόνιον the rest. 1728 ἐγὼ Vat.: ἐγῶγε L with the rest. 1729 πῶς ἐστὶ L first hand: S inserted τὰδ.—After μῶν Triclinius added δῆτ', wishing to make an iambic trimeter. 1731 τῶδε] L has δε in an erasure.

1733 ἄγε με καὶ τό τ' ἐνάρκων L. The other mss. also have ἐνάρκων, except L², which has ἐξενάρκων. Elmsley ἐπενάρκων. 1734 The mss. have only a single αλαῖ: Gleditsch repeats it, giving the second to Antigone.—ποῦ] πῇ L²: ποῖ the other mss.: πῇ Halm, Wecklein. See comment. 1736 τλάμων'] τλάμων mss.

The corrector of L has not altered ω to ο (as has been supposed): but the first hand wrote the second loop of ω a little less clearly than usual; a similar ω is that of L's κακῶς in v. 1740. If the corrector had meant to make τλάμων', he would, as elsewhere, have erased the right-hand part of ω, and then changed ν to ν'. τλάμων'

resting-place, in the ground (1763 θήκεν ἱερὰν). Oedipus had himself spoken in her hearing of the ἱερὸς τύμβος (1545) where he was to rest.

1729 f. θέμις...τὰδ': cp. 883: O. T. 1329.—μῶν οὐχ ὁράς; dost thou not see for thyself that it cannot be?—since Oedipus solemnly forbade it (1529, 1640). μῶν οὐ is a strong 'nonne?' (Aesch. Suppl. 417, Eur. Med. 733, Plat. Polit. 291 D, etc.).—ἐπέπληξας, sc. μοι: 'what is this reproof of thine to me?'

1731 f. καὶ τὰδ' still depends on οὐχ ὁράς;—μάλ' αὖθις: cp. 1477.—ἐπιτινε, impf., must be either (1) 'was appointed to perish,' or (2) 'was perishing' when we last saw him. (2) seems best.—διχα τε παντός, 'apart from all': i.e. without any eye-witness (save Theseus).—Better thus than, 'in a manner different from all other men.'—Ismene opposes her sister's desire as (1) unlawful, and (2) impossible.

1733 ἄγε με. 'Lead me (to the spot where we last saw our father), and then slay me also.' In ἐπενάρκων the prep. = 'in addition' (i.e. to my father). Νότ, 'slay me at his grave' (Eur. Hec. 505 καὶ ἐπισφάξει τάφῳ). She could not intend this after Ismene's words ἀπαφος ἐπιτινε, to which she had been attentive. Cp. Ismene's wish, 1689.

1734 ff. The ms. ποῖ δῆτ'...ἔξω has been defended in two ways, neither of which is satisfactory: (1) by an ellipse of μολούσα: (2) as = 'until when?' As in 383 (n.) we should read σπου for σποι, and in 335 (n.) ποῦ for ποῖ, so here I feel sure that ποῖ is right. It suits the sense better than the v. l. πῇ, besides being closer to the mss. The v. l. ἄξω, (which would justify ποῖ), is plainly a mere corruption of ἔξω.—αὖθις, lit., 'now again,' i.e. after this new turn in our unhappy fortunes.

- ἀντ. β'. ΧΟ. φίλαι, τρέσσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;
 ΧΟ. 2 καὶ πάρος *ἀπέφυγε <ΑΝ. τί;>
 ΧΟ. 3 τὰ σφῶν τὸ μὴ πίνειν κακῶς. 1740
 ΑΝ. 4 φρονῶ. ΧΟ. τί δῆθ' *ὅπερ νοεῖς;
 ΑΝ. 5 ὅπως μολούμεθ' ἐς δόμους
 6 οὐκ ἔχω. ΧΟ. μηδέ γε μάτενε.
 ΑΝ. 7 μόγος ἔχει. ΧΟ. καὶ πάρος ἐπεῖχε.
 ΑΝ. 8 τοτὲ μὲν ἄπορα, τοτὲ δ' ὑπερθεν. 1745
 ΧΟ. 9 μέγ' ἄρα πέλαγος ἐλάχετόν τι.
 ΑΝ. 10 φεῦ, φεῦ· ποῖ μόλωμεν, ὦ Ζεῦ;

Hermann.—ἄξω L²: ἔξω L and the rest. 1739 f. καὶ πάρος ἀπεφεύγετον | σφῶν τὸ μὴ πίνειν κακῶς | L. So the other MSS. (with πίνειν in most). τὸ πίνειν, without μὴ, L². Hermann: ΧΟ. καὶ πάρος ἀπέφυγε ΑΝ. τί; | ΧΟ. τὰ σφῶν τὸ μὴ πίνειν κακῶς. For ἀπέφυγε Heimsoeth ἔφευγε: for τὰ σφῶν, τὰ σφέτερα. The conjectures of Gleditsch and Bergk are given on v. 1726. 1741 ὑπερνοεῖς MSS.: ὑπερνοεῖς Herm.: ὅπερ νοεῖς Graser. 1742 βουλόμεθ' B, Vat.: μολοῦμ' T, Farn.: μολούμεθ' the rest. 1743 μὴ δέ γε μάτενε L²: μὴ δέ γε μάτενε L and the rest (μάστενε Vat.). 1744 ἐπεῖ MSS. (σ' ἔχει L², with λόγος for πάρος): ἐπεῖχε Wunder:

1737—1750 In these verses the utterances usually assigned to Antigone all turn on her anxiety as to a refuge, and her desire to return to Thebes. Such feelings, at this moment, are more in harmony with the character of Ismene (cp. 1735). Antigone is at present absorbed in the yearning to visit her father's tomb, or at least the spot where she last saw him alive (1724). When Theseus appears, it is this wish which she instantly presses on him. Only when it has been put aside does she think of a return to Thebes (1769).

Ought we, then, to read ΙΣ. for ΑΝ. throughout vv. 1737—1750? This has been suggested by Bergk. I may observe that the Laur. MS. leaves the question open. At 1730 it has ΑΝ. before τί τόδ' ἐπέπληγας. After that, there is no indication of any person, but only short lines (—), until at 1741 ΑΝ. again stands before φρονῶ. The next words, τί δῆθ' etc., have ΧΟ. before them: but after that no person is indicated till 1751, where ΧΟ. (instead of ΘΗ.) is erroneously placed before παύετε.

I am disposed to think that Sophocles wrote the words for Ismene, but that the fourth-actor difficulty had led to a fluctuation of stage-practice, which helps to account for the ambiguity of the MS. tradition. See the note on the Dramatis

Personae. If the part of Ismene, *after* v. 509, was ever taken by a κωφὸν πρόσωπον, there may then have been a wish to keep her part in this scene as small as possible. Similarly at 1689 ff. there is a doubt as to which sister ought to have the words οὐ κάτωδα...βιωτός.

1738 φύγω: cp. on 170.

1739 f. The MS. ἀπεφεύγετον is most simply corrected to ἀπέφυγετον. But then we must either (1) add τί δῆθ, and expand v. 1726, as Bergk and Gleditsch do (cr. n. *ad* L): or (2), leaving v. 1726 intact, suppose that vv. 1739, 1740 are spoken by the Chorus without any interpellation by Antigone. This, however, is improbable, and also injurious to the point of v. 1740. Further, with ἀπεφεύγετον, v. 1740 has a construction which makes the order of the words harsh, viz.: —'Ye escaped,' τὸ μὴ τὰ σφῶν πίνειν κακῶς, 'so that your affairs should not fall out ill' (Xen. *An.* 1. 3. 2 Κλέαρχος μικρὸν ἀπέφυγε μὴ καταπετρωθῆναι). I therefore incline to Hermann's ἀπέφυγε ΑΝ. τί; 'Long ago *there was an escape*'—ΑΝ. 'For what?' [lit. 'what escaped?']—CH. 'For your fortunes, from falling out ill.' The merits of this reading are:—(1) it leaves v. 1725, which seems quite sound, unaltered: (2) by making τὰ σφῶν nom. to ἀπέφυγε, it smooths v. 1740. It may be added that, with ἀπεφεύγετον, v. 1740

CH. My children, fear not. AN. But whither am I to flee? ^{2nd anti-}

CH. Already a refuge hath been found— AN. How ^{strophe.}
meanest thou?—

CH. —for your fortunes, that no harm should touch them.

AN. I know it well. CH. What, then, is thy thought?

AN. How we are to go home, I cannot tell. CH. And do
not seek to go.

AN. Trouble besets us. CH. And erstwhile bore hardly
on you.

AN. Desperate then, and now more cruel than despair.

CH. Great, verily, is the sea of your troubles.

AN. Alas, alas! O Zeus, whither shall we turn?

ἐπῆει Bothe. **1745** πέρα MSS.: ἀπορα Wunder: ἔπερα Meineke.—τοτὲ δ'] νῦν δ'
Hartung: τάδε δ' Blaydes, who gives ὑπέρφεν for ὑπερθεν. **1746** ἐλάχεν τι MSS.,
ἐλαχέτην τι Elms.: ἔλαχες ἄρας Blaydes.

1747 f. φεῦ, φεῦ: ναι ναι | ξύμφημι
καὶ τὸς | φεῦ φεῦ MSS. (ξύμφημι αὐτὸς F).—Dindorf rightly deletes the words ναι ναι,
ξύμφημι καὶ τὸς, which, besides being so feeble, destroy all metre. He also changes
φεῦ, φεῦ to αἰαί: see comment.—μόλωμεν A and most MSS.: μέλωμεν L, μέλλομεν

is somewhat pointless, since the mere
allusion in τὰ σφῶν to Creon's attempt is
too vague to answer Antigone's τί; ('what
did we escape?'). Most 'escapes' are
escapes from 'one's affairs falling out ill.'

1741 φρονῶ, I am conscious of that,
—'I know it well,'—in quick and grate-
ful response to their allusion. Theseus
and the men of Attica had indeed rescued
her and her sister in their extremity.
Not, 'I am thinking...', for (a) the ques-
tion τί δῆθ' refers back to her ποῖ φύγω;
and (b) some acknowledgement was due
to their reminder.—The MS. ὑπερνοεῖς,
as Hermann saw, is corrupt. The com-
pound, which occurs only here, could not
mean (1) 'why art thou too anxious?'
(Wunder): nor (2) 'what further hast thou
in thy thoughts?'—Hermann's ὑπεννοεῖς
is a compound used by Aelian *Var. Hist.*
4. 8 as= 'to have a secret thought or
purpose.' But the word seems scarcely
appropriate in regard to thoughts which,
far from hiding, she is in the act of
uttering. Graser's ὅπερ νοεῖς is so far
closer to the MSS. that υ for ο would be
an easier mistake than ρ for ν.

1742 ὅπως μοι λούμεθ': 'how we are
to return to Thebes, I know not':—for
Oedipus had predicted that both her
brothers would soon fall in the war (1373),
and Creon, the next heir to the throne,
was no friend. This continues the
thought ποῖ φύγω; (1737). The inter-

posed words of the Chorus did not touch
her difficulty.

1743 μηδέ γε μάτευε: 'No, (thou
canst not return to Thebes,) nor seek to
do so,'—but stay in Attica under the pro-
tection of Theseus.

1744 μόγος ἔχει, sc. ἡμᾶς.—ἐπέιχε,
'bore hardly on you,' sc. ὑμῖν or ἐφ' ὑμᾶς:
for μόγος ἐπέιχεν ὑμᾶς would mean, 're-
strained you.' The MS. ἐπεὶ doubtless
arose from a contraction of ἐπέιχε. The
sense of ἐπῆει, 'was coming on you,'
would be less apt; and the preceding
ἔχει also confirms ἐπέιχε.

1745 τοτὲ μὲν...ὑπερθεν. Whitelaw:
'Oh then past cure, but worst is now
grown worse.' The neut. plur. is most
simply taken as adverb (319), referring
to μόγος ἐπέιχε: though we might also
construe, ἀπορα (ἦν τὰ ἡμέτερα). τοτὲ
μὲν...τοτὲ δέ, 'at one time' (i.e. while
Oed. lived)... 'at another time' (i.e. now
that he is dead). ὑπερθεν, hyperbolic,
since ἀπορα already= 'hopeless': cp. fr.
188 ὃ πᾶν σὺ τολμήσασα καὶ πέρα, γύναι.

1746 πέλαγος, without κακῶν or the
like, is excused by the familiarity of this
metaphor in Greek: cp. on 663.

1747 φεῦ, φεῦ. Dindorf substitutes
αἰαί, because he supposes the latter to
have generated the ναι ναι which, with
the words ξύμφημι καὶ τὸς, he ejects (see
cr. n.). But so common a form as αἰαί
was not very likely to be thus corrupted.

- 11 ἐλπίδων γὰρ ἐς τίν' <ἔτι> με
 12 δαίμων ταυῶν γ' ἐλαύνει; 1750
- σύστ. ΘΗ. παύετε θρήνον, παῖδες· ἐν οἷς γὰρ
 χάρις ἢ χθονία *ξύν' ἀπόκειται,
 πενθεῖν οὐ χρή· νέμεσις γάρ.
 ΑΝ. ὦ τέκνον Αἰγέως, προσπίπτομέν σοι.
 ΘΗ. τίνας, ὦ παῖδες, χρείας ἀνύσαι; 1755
 ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ
 πατρὸς ἡμετέρου.
 ΘΗ. ἀλλ' οὐ θεμιτόν.
 ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
 ΘΗ. ὦ παῖδες, ἀπείπεν ἔμοι κείνος 1760
 μήτε πελάζειν ἐς τοῦσδε τόπους
 μήτ' ἐπιφωνεῖν μηδένα θνητῶν
 θήκην ἱεράν, ἣν κείνος ἔχει.

B, F, Vat.: Schneidewin conject. *μένωμεν*.

Hermann: *ἐς τί ποτέ με* Duentzer.

νῦν δ' B.

1751 *θρήνον* L, F, Vat., L² (from the corrector); *θρήνων* L¹ (first hand) and the other MSS. In v. 1778, where *θρήνον* is certain, *θρήνων* is given by L, B, F (with o above), Vat.

1752 *χάρις ἢ χθονία ξυν ἀπόκειται* (sic) L. *συναπόκειται* B, Vat., Farn.: *ξυναπόκειται* the rest. *ξύν' ἀπόκειται* Reisig: *νῦξ ἀπόκειται* Martin: *νῦξ ἐπικείται* Wecklein: *χθονὶ τᾷδε χάρις ξυνὰ κείται* Nauck: *ξενία κείται* Meineke: *ξυναποθνήσκει* Blaydes.

1749 *ἐς τί με* MSS.: *ἐς τίν' ἔτι με*

1750 γ' after ταυῶν is wanting in F. τὸ

1751 θρήνον L, F, Vat., L² (from the corrector); θρήνων L¹ (first

hand) and the other MSS. In v. 1778, where θρήνον is certain, θρήνων is given

by L, B, F (with o above), Vat. 1752 χάρις ἢ χθονία ξυν ἀπόκειται (sic) L.

συναπόκειται B, Vat., Farn.: ξυναπόκειται the rest. ξύν' ἀπόκειται Reisig: νῦξ ἀπό-

κειται Martin: νῦξ ἐπικείται Wecklein: χθονὶ τᾷδε χάρις ξυνὰ κείται Nauck: ξενία

κείται Meineke: ξυναποθνήσκει Blaydes. 1754 ὦ τέκνον αἰγέως' προσπίπτομέν

It is simpler to suppose that the ejected phrase was a mere interpolation, perhaps due to actors.

1748 f. *ἐλπίδων γὰρ ἐς τίν'*: lit., '(we may well ask whither we are to go,) for towards what remaining (ἔτι) hope of (all possible) hopes is fate now urging us?' What hope now remains for us, in the course on which we are driven? For *ἔτι*, which here is virtually equiv. to an adj. *λοιπὴν*, cp. 865 *τῆσδε τῆς ἀρᾶς ἔτι*.—*ἐλπιδων* in its good sense, rather than neutral or sinister ('bodings'): cp. *El.* 958 *ποῖ γὰρ μενεῖς ῥάθυμος, ἐς τίν' ἐλπιδων* | *βλέψας' ἔτ' ὀρθήν*;

1751 ff. *θρήνον*, not *θρήνων*, is clearly right. The 2nd per. *sing.* imper., *παῦε*, is the only part of *παῦω* which is used intransitively by the classical Attic writers,—being, in fact, an exclamation (like our '*stop!*'), though sometimes joined with a gen. (*παῦε τοῦ λόγου*, Ar. *Ran.* 580). No weight can be given to the fact that L has *θρήνων* here, since it has it also in 1778 (see cr. n.).

ξύν' ἀπόκειται for the MS. *ξυναπόκειται* is (I think) right. The literal sense is:—*ἐν οἷς γὰρ* 'for in a case where' (*neut. pl.*), *χάρις ἢ χθονία* 'the kindness shown by the *χθόνιοι*, *ξύν' ἀπόκειται* 'is stored up as a common benefit' (*ξυνά*, *neut. pl.* as adv.),—common, namely, to Oedipus and the Athenians. That is:—'By the death of Oedipus, the Powers below have given *him* the everlasting rest which he desired, and *us* the abiding safeguard which he promised' (*i.e.* his grave). To mourn here would be to provoke the deities who have ordered all things well for him and for us.—*ἀπόκειται*, is laid up in store: cp. [Dem.] or. 23 § 42 *τὸ τῆς συγγνώμης ὠφέλιμον... ὅτῳ ποτὲ τῶν πάντων ἀπόκειται ἄδελον ὄν*, it being uncertain for whom the benefit of compassion is laid up,—*i.e.*, who may need to draw upon it. Dem. or. 18 § 198 *ὅτῳ τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκμεῖν ἀπέκειτο*, 'a man to whom the disasters of his countrymen were a fund of material for self-glorification.' In the

To what last hope doth fate now urge us?

Enter THESEUS, on the spectators' right.

TH. Weep no more, maidens; for where the kindness of the Dark Powers is an abiding grace to the quick and to the dead, there is no room for mourning; divine anger would follow. Anapaestic system.

AN. Son of Aegeus, we supplicate thee!

TH. For the obtaining of what desire, my children?

AN. We fain would look with our own eyes upon our father's tomb.

TH. Nay, it is not lawful.

AN. How sayest thou, king, lord of Athens?

TH. My children, he gave me charge that no one should draw nigh unto that place, or greet with voice the sacred tomb wherein he sleeps.

σοι L (ὦ from the first hand, but outside the v., in the left marg., between ANT. and τέκνον), A, B, T, Vat., L², Ald. Reading προσπιτνούμεν, Triclinius omitted ὦ for metre's sake (T, Farn.). F has προσπίτνομεν, but omits ὦ before τέκνον. **1755** χρείας MSS.: χρεῖαν Brunnck.—τίνα δῆ, παῖδες, χρεῖαν ἀνύσαι Blaydes. **1757** αὐταὶ] καὶται Meineke. **1758** ἀλλ' οὐ θεμιτὸν κείσε μολεῖν MSS. (in L θεμι τὸν, perhaps with an erasure of σ before the τ: in A κείσαι). Before κείσε Turnebus added σοι, Erfurdt τίνα: after κείσε Brunnck added ἐστὶ. The words κείσε μολεῖν are rejected, by Bothe, by Brunnck, Dindorf, Nauck (who proposes ἀθέμιστον for οὐ θεμιτὸν), Wecklein, Bellermann (doubtfully).

literal sense, Xen. An. 2. 3. 15 αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησιν ἔσταν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν.—For ξυνά (adv.) cp. Ant. 546 μή μοι θάνης σὺ κοινά, along with me: Ai. 577 τὰ δ' ἄλλα τεύχη κοῖν' ἔμοι τεθάφεται.—The schol. found the passage ἀσαφές, but saw part of the general sense: νέμεσις γάρ ἐστι τοῦτον θρηγνέει ὥς τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη. See Appendix.

1753 νέμεσις γάρ, sc. πενθεῖν ἐστὶ: it is provocative of divine anger to mourn, as if insensible of the divine beneficence. Il. 14. 80 οὐ γάρ τις νέμεσις φνυγέει κακόν, 'tis no matter for indignation that one should flee from ill': Od. 1. 350 τοῦτω δ' οὐ νέμεσις... αἰεῖδεν: Arist. Rh. 2. 9. 11 εἰς οὖν ἀγαθὸς ὢν μὴ τοῦ ἀρμόττοντος τυγχάνη, νευμεσητόν: where, however, the νέμεσις is human, not, as here, divine. Cp. El. 1467 εἰ δ' ἔπεισι νέμεσις, οὐ λέγω (in revoking words which might offend the gods).

1755 f. τίνος...χρείας, 'for what request,'—depending on the idea of δέομεθα, χρῆζομεν, implied in προσπίτνομεν: ἀνύ-

σαι (sc. αὐτήν), expegetic inf., 'so that ye should obtain it': cp. 1211 (n.).—For the use of χρείας, cp. O. T. 1435 καὶ τοῦ με χρείας ὡς λιπαρεῖς τυχεῖν;—αὐταί, with our own eyes (instead of merely hearing that it exists).

1758 The MS. words κείσε μολεῖν, which I omit, were almost certainly a gloss upon ἀλλ' οὐ θεμιτὸν. If we keep them, then we must add something more, so as to make an anapaestic dimeter (see cr. n.). Campbell defends ἀλλ' οὐ θεμιτὸν κείσε μολεῖν as a paroemiac; but it is not such. In a paroemiac the penultimate syllable is necessarily long (as if here we had κείσ' ἐλθεῖν).

1760 f. ἀπέπειν, forbade, takes μή after it, as is usual (cp. O. T. 236 ἀπαυδῶ...μή); Aeschin. or. 1 § 138 ταῦτα τοῖς δούλοις ἀπέπειν μὴ ποιεῖν.

1762 μήτ' ἐπιφωνεῖν...θήκη must be carefully distinguished from ἐπιφωνεῖν θήκη. The former must mean strictly (not, 'to utter over the grave,' but) 'to approach the grave with utterance,'—the notion being that of invading the secret silence around it. Invocations and prayers to the dead were often made aloud at

καὶ ταῦτά μ' ἔφη πρᾶσσοντα καλῶς
 χώραν ἔξειν αἰὲν ἄλνπον.
 ταῦτ' οὖν ἔκλυνεν δαίμων ἡμῶν
 χῶ πάντ' αἰῶν Διὸς Ὅρκος.

1765

AN. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
 ταῦτ' ἂν ἀπαρκοῖ. Θήβας δ' ἡμᾶς
 τὰς ὠγγίους πέμψον, εἴαν πως
 διακωλύσωμεν ἴοντα φόνον
 τοῖσιν ὁμαίμοις.

1770

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' *ὁπόσ' ἂν
 μέλλω πρᾶσσειν πρόσφορά θ' ὑμῖν

1764 καλῶς] κακῶν Hermann.

1765 χώραν] χῶρας Vat.—ἔξειν] ἔχειν L².—

ἄλνπον] ἄσυλον Wecklein, ἀδῶν Nauck.

1766 ἔκλυνεν R, ἔκλυε L and most MSS.

1768—1779 Nauck thinks that these twelve verses are spurious.

a grave: Eur. *Helén.* 961 λέξω τάδ' ἀμφὶ μνήμα σου πατρὸς πόθῳ | ὦ γέρον, δὲ οἰκεῖς τόνδε λάϊνον τάφον, etc.—The alternative is to take ἐπιφωνεῖν as = 'mention to another': but this is unfitting, since Theseus alone knows the place.

If μηδενὶ were substituted for μηδένα, this would give a much easier sense; but then Theseus must be the subject to both infinitives:—'he forbade me to approach, ...or to tell.' According to Greek ideas, however, Theseus, at least, ought occasionally to visit the grave with ἐναγίσματα: and in fact the rendering of such honours is implied by the provision that the place of the grave should always be known to one person (1531). I therefore keep μηδένα.

θήκην ἱερὰν: cp. 1545. Thuc. 1. 8 τῶν θηκῶν ἀναρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ.

1762 f. καλῶς with πρᾶσσοντα (not with ἔξειν), 'in a seemly manner,' 'duly' (Lat. *rite*): cp. 617: O. T. 879 τὸ καλῶς δ' ἔχον | πόλει πάλαισμα. The fact that πρᾶσσοντα καλῶς usually meant 'faring well' is no objection. The ancient Greek instinct for words was remarkably free from bondage to phrases. Cp. *Ant.* 989 n.—ἄλνπον: an echo of the expression used by Oed. (1519). Why change it to ἀδῶν (1533, Nauck), or ἄσυλον (Wecklein)?

1766 f. ταῦτ' οὖν: 'These things, then, (οὖν, according to the injunctions of Oedipus,) I was heard to promise by the god,' etc. ταῦτ' is short for 'the

promise to do these things,' as if ὑπισχνουμένων stood with ἡμῶν. For ἔκλυνεν with both gen. and acc. cp. O. T. 235.—δαίμων: the Divine Power that called Oedipus away (1626).

1767 πάντ' αἰῶν: cp. 42. The α of αἰῶν short, as in 240 and *Ph.* 1410: whereas it is long in 181, 304, *Al.* 1263.—Διὸς Ὅρκος, as the servant of Zeus. Hes. *Op.* 803 ἐν πέμπτῃ γὰρ φασιν Ἐρινύας ἀμφιπολεῦεν | Ὅρκον γαινόμενον, τὸν Ἐρις τέκε πῆμ' ἐπίορκος. This personified Horkos is a deity who witnesses an oath, and punishes perjury (Hes. *Theog.* 231). He is the son of Eris, because strife gives birth to treaties; he is attended at his birth by the Erinyes, because they avenge broken faith. And he is the servant of Zeus, because Ζεὺς Ὅρκιος is the supreme guardian of good-faith—represented in the βουλευτήριον at Olympia by a Zeus with lightnings in both hands,—the most terrible, Pausanias says, that he knew: πάντων ὁπρὸς ἀγάλματα Διὸς μάλιστα ἐς ἐκπληξιν ἀδίκων ἀνδρῶν (5. 24. 9).

1768 f. κατὰ νοῦν. Ar. *Eq.* 549 κατὰ νοῦν πράξας: so oft. κατὰ γνώμην.—τάδ' ...ταῦτ': cp. on 787.

1770 τὰς ὠγγίους, a specially fit epithet, since the mythical Ὠγγύης was represented (in one legend at least) as son of Boeotus, and first ruler of Thebes (Paus. 9. 5. 1). Another legend connected him with Attica (Paus. 1. 38. 7). The trait common to the two legends is a

And he said that, while I duly kept that word, I should always hold the land unharmed. These pledges, therefore, were heard from my lips by the god, and by the all-seeing Watcher of oaths, the servant of Zeus.

AN. Nay, then, if this is pleasing to the dead, with this we must content us. But send us to Thebes the ancient, if haply we may hinder the bloodshed that is threatened to our brothers.

TH. So will I do; and if in aught beside I can profit you,

1771 ἰόντα] ἰόντε Naber. 1772 τοῖσιν] τοῖς ἡμετέροισιν Meineke. 1773 καὶ τὰδε] τὰδ' ἐγὼ Klotz.—ὅσα ἂν A, ὅσ' ἂν the rest: ὅσα γ' ἂν London ed. of 1722: ὁπόσ' ἂν Porson: ὅσαπερ Blaydes: ὅσ' ἂν Wunder: ἄσσο' ἂν Nauck. 1774 πρόσφορ' ἂν ὑμῖν μέλλω δράσειν Blaydes.

great inundation which happened in his reign. The adj. is applied by Aesch. to Thebes (*Th.* 321 πόλιν ὀγυγίαν, *Pers.* 37 τὰς τ' ὀγυγίους Θήβας), and also to Athens (*Pers.* 974). The Attic poets used it in the general sense of 'very ancient,' as *Phil.* 142 κράτος ὀγύγιον, 'royalty inherited from of old.'

1771 f. ἰόντα, a pres., not fut., partic. (*O. T.* 773 n.), 'coming on them': *El.* 374 κακὸν...εἰς αὐτὴν ἰόν: *Plat. Legg.* 873 ε παρὰ θεοῦ...βέλος ἰόν. So *Ant.* 185 τὴν αἶτην ὁρῶν | στείχουσιν ἀστοῖς.—ὁμαίμοις: see on 330.

Antigone suggests that she and Ismene may yet be in time to plead with their two brothers, and so to avert the doom of mutual destruction pronounced on them by their father (1373). Thus the close of this drama is linked by the poet with the beginning of his earlier *Antigone*, which opens at a moment just after the deaths of the brothers. The sisters are then living at Thebes, where Creon has succeeded to the throne. An additional pathos is lent to Antigone's part there by the suggestion here of a previous intercession. In Aesch. *Theb.* it is the Chorus (of Theban maidens) that endeavours to dissuade Eteocles from going to meet his brother (677 ff.): in Eur. *Phoen.* it is their mother Iocasta who seeks to reconcile them (452 ff.).

1773—1776 After οὐ in 1776 the ms. γάρ must be struck out, as Hermann saw, so that the anapaests spoken by Theseus may end with a paroemiac. When anapaests spoken by the Chorus close a tragedy, these always form a system separate from the anapaests (if

any) which precede them. This was plainly necessary, in order to avoid an unduly abrupt ending. But if we point thus:—πρὸς χάριν· οὐ δέ μ' ἀποκάνειν, the asyndeton has a crude effect. Hence, placing only a comma after πρὸς χάριν, we should render:—'Not only will I do these things, but in all things which I am likely to do for your advantage (etc.) I must not wax weary.' The sentence begins as if the constr. was to be δράσω καὶ τὰδε καὶ πάντα. But the new verb added at the end requires πάντα to be acc. with ἀποκάνειν. (Cp. on 351.)

1773 ὁπόσ' ἂν seems slightly preferable to ὅσα γ' ἂν as a correction of the ms. ὅσ' ἂν (or ὅσα ἂν), because the qualification which γ' would imply is sufficiently provided for by πρόσφορα etc.: cp. 1634 τελεῖν δ' ὅσ' ἂν | μέλλεις φρονῶν ἐν ξυμφέροντ' αὐταῖς ἀεί.

1774 ff. πρόσσειν, pres. inf. with μέλλω, as in eight other places of Sophocles. He has the fut. inf. with it ten times, including *O. T.* 967, where the ms. κτανεῖν, if sound, would be the only instance of the aor. inf. with μέλλω in Soph.; but there the fut. κτανεῖν is clearly right. Where μέλλω means 'to delay,' the pres. inf. is naturally preferred: cp. 1627: *O. T.* 678 τί μέλλεις κομίζεω δόμον τόνδ' ἔσω;

πρόσφορὰ θ' ὑμῖν, καὶ πρὸς χάριν τῷ κατὰ γῆς: at once for your advantage, and to the gratification of the dead. πρόσφορα, 'suitable' for a given purpose, and so 'useful,' 'profitable': so often in Attic prose, as *Thuc.* i. 125; 2. 46, 65; 7. 62. πρὸς χάριν: cp. *O. T.* 1152 n.

ἔρρει is justified by the sudden and swift

καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει, 1775
 πρὸς χάριν, οὐ δεῖ μ' ἀποκάμνειν.
 ΧΟ. ἀλλ' ἀποπαύετε μηδ' ἐπὶ πλείω
 θρήνον ἐγείρετε·
 πάντως γὰρ ἔχει τάδε κῦρος.

1775 νέον ἔρρει] νέον ἔρρεισ L: νέος ἔρρεισ F.

MSS. (γὰρ without accent in L); Hermann deleted γὰρ.

1776 οὐ γὰρ δεῖ μ' ἀποκάμνειν

1777—1779 These

removal of Oedipus, as *O. T.* 560 ἄφαντος ἔρρει, he hath been *swept* from men's sight. In *El.* 57 τοῦμὸν ὥς ἔρρει δέμας | φλογιστὸν ἤδη, it is little more than *οἴχεται*. More commonly ἔρρειν implies either an evil end, or at least some feeling of contempt on the speaker's part, as *Eur. Suppl.* 1112 οὐς χρεῖν, ἐπειδὴν μηδὲν ὠφελῶσι γῆν, | θανόντας ἔρρειν κάκποδῶν εἶναι νέοις. Wecklein regards the words ὃς νέον ἔρρει as a spurious addition (*Ars Soph. em.* p. 81).

1776 ἀποκάμνειν, 'to cease from labouring,' can take an acc. of the labour avoided: hence πάνθ' in 1773 need not be merely acc. of respect. *Xcn. H.* 7. 5.

19 πόνον...μηδένα ἀποκάμνειν, 'to flinch from no toil.' Also with inf., *Plat. Crilo* 45 B μὴ ἀποκάμνης σαντὸν σώσαι, 'do not abandon the effort to save yourself.' So ἐκκάμνω, *Thuc.* 2. 51 τὰς δλοφύρσεις τῶν ἀπογιγνομένων...ἐξέκαμον, 'were worn out by the lamentations of the dying.' For the form of the sentence cp. *Plat. Rep.* 445 B ἐπειδὴ ἐνταῦθα ἐληλύθαμεν, ὅσον οἶόν τε σαφέστατα κατιδεῖν ὅτι ταῦτα οὕτως ἔχει, οὐ χρεὶ ἀποκάμνειν. For this force of ἀπό cp. ἀπαλγέω, ἀπανθέω, ἀποξέω, ἀποκηδεύω, ἀπολοφύρομαι.

1777ff. ἀλλ' introduces the final words of comfort which the elders of Colonus address to the Theban maidens; cp. 101.

and pleasure the dead who hath lately gone from us, I am bound to spare no pains.

CH. Come, cease lamentation, lift it up no more ; for verily these things stand fast.

three vv. are condemned as spurious by Fr. Ritter (*Philol.* 17. 431 f.).—μήτ' MSS.: μηδ' Elms.—ἐπιπλείω L, T, Farn.: ἐπὶ πλείω the rest. 1778 θρήνον] Cp. n. on v. 1751. 1779 τάδε] τόδε L².

—ἀποπαύετε, no less than the following verb, governs θρήνον: cp. on 1751.—Though the neut. pl. πλείω alone is sometimes adverbial, there seems to be no instance of ἐπὶ πλείω as=ἐπὶ πλέον: indeed, such a phrase is hardly conceivable. ἐπὶ must therefore belong to ἐγείρετε: for the tmesis cp. on 1689.

1779 ἔχει...κῦρος, lit., 'have validity,' =κεκύρωται, sancta sunt. Cp. *El.* 919 πολλῶν...κῦρος...καλῶν ('sanction of'), Aesch. *Suppl.* 391 οὐκ ἔχουσι κῦρος...ἀμφὶ σοῦ, 'authority over thee.'—Two meanings are possible: (1) 'These promises of Theseus are certain to hold good': or, more generally, (2) 'These events have

assuredly been ordained past recall' (by the gods). Most commentators prefer (1). But (2) seems more fitting at the conclusion. The last soothing words of the Chorus convey a precept of resignation to the divine will.

Fr. Ritter rejects the last three verses, as he rejects the choral *clausulae* of all the other six plays (*Philol.* xvii. 422—436): cp. *O. T.* 1524 cr. n. Here, at least, there is not a shadow of ground for the suspicion. It did not require a Sophocles to write vv. 1777—1779, but the burden of proof rests with those who deny that he wrote them.

APPENDIX.

Verse 80 εἰ χρή σε μῖνεν ἢ πορεύεσθαι πάλιν.—The passages of Aesch. quoted for an Attic use of the Homeric ἢ...ἢ in indirect question are the following. (1) *Cho.* 755 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις, | ἢ λιμός, ἢ δάψη τις, ἢ λυψουρία | ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων. Stanley changed the first ἢ to εἰ. This correction, received by Dindorf and others, is clearly right. (2) *Cho.* 889 δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος· | εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα. Turnebus changed the first ἢ to εἰ (so Dindorf and others). There, too, this simple remedy appears the true one. In the first passage we might, indeed, point after σπαργάνοις, and in the second after εἰδῶμεν, taking the first ἢ in each case as beginning a new sentence ('either'): but this is much less probable. (3) *P. V.* 780 δίδωμ'· ἐλοῦ γάρ· ἢ πόνων τὰ λοιπά σοι | φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ. With this punctuation, which is surely the best, the first ἢ begins a new sentence: 'I give thee the choice;—choose, I say;—I will clearly tell thee either the toils yet in store for thee, or the name of my destined deliverer.' It is only if ἐλοῦ γάρ were followed by a comma, or by no point at all, that the first ἢ would necessarily mean 'whether.' In that case, I should read εἰ, as in the two former passages: but no change seems necessary. It should always be remembered that, on such a matter as ἢ *versus* εἰ, the authority of L and our other mss., which abound in small errors of a like kind, cannot safely be set against an otherwise constant Attic usage.

170 θύγατερ, ποῖ τις φροντίδος ἔσθῃ;—In the commentary on this passage I have expressed my agreement with Mr A. Sidgwick as to the main point for which he contends in an appendix to his excellent edition of the *Choephori* (Clarendon Press, 1884). The point may be stated thus:—In several passages of Attic Greek, all directly or indirectly interrogative, where it has been usual to say that ἄν is *omitted*, the optative is not really conditional, but dubitative. It is to be compared with the interrogative (or 'deliberative') subjunctive. But it differs from this subjunctive by expressing something more remote from the sphere of the practicable. Thus: πῶς ἔσθῃ τις Ἀθήναζε; (a practical question;) but πῶς πέτοιτό τις εἰς οὐρανόν; Here, I should like to add that (in my opinion) the alleged Attic examples of this optative require to be very carefully sifted, with reference both to the text and to the context. As the question is of Attic usage, it is better, for simplicity and clearness,

to exclude the Homeric optative. Taking the instances given by Mr Sidgwick (to which we might add the ms. reading in *O. C.* 1418 f., and Antiphon or. 1 § 4), I would, first of all, draw a broad line between verse and prose, and then classify the verse examples as follows.

(1) Examples in which the simple optative is textually beyond reasonable doubt, because metre excludes both (a) *ἄν*, and (b) the subjunctive. Such are:—

Aesch. *P.* V. 291 οὐκ ἔστιν ὅτῳ | μείζονα μοῖραν νείμαιμ' ἢ σοί.

Agam. 620 οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ.

Cho. 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κέραιτό νιν.

(2) Examples in which metre would admit of *ἄν*.

Soph. *O. C.* 1172 καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι; Here, however, *ὃν γ' ἐγὼ* is evidently preferable to *ὃν ἄν ἐγὼ*; and I have no doubt that this is a sound example, like the three just given. But the case is different in two other passages.

O. C. 1418 πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἄγοιμι ταῦτ' ὅν εισάπαξ τρέσας; For αὖ, read *ἄν*, with Vauvilliers.

Ph. 895 παπαῖ· τί δῆτα δρῶμ' ἐγὼ τοῦνθένδε γε; Read δῆτ' *ἄν*, with Schaefer.

But it may be asked, *why* is the insertion of *ἄν* to be desired in these last two passages, if (as is granted) the simple optative is possible? Because, I should reply, the question in each of these two cases has a distinctly practical character, and is in the nature of a genuine deliberation. This point will be further illustrated by the first example under the next head.

(3) Examples in which metre, though excluding *ἄν*, would admit of the subjunctive.

Ar. *Plut.* 438 ἀναξ' Ἀπολλων καὶ θεοί, ποῖ τις φύγοι; This, again, is a practical deliberation. With Brunck and Dindorf, I should read *φύγη*, as in *O. C.* 170 ἔλθῃ.

On the other hand, the optative is sound in

Ant. 605 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι;

(where, however, Wecklein reads *σάν ἄν* for *τεάν*): also in

Eur. *Alc.* 52 ἔστ' οὖν ὅπως Ἀλκηστis ἐς γῆρας μόλοι;

Aesch. *Cho.* 595 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι;

The foregoing scrutiny of examples in Attic verse leads to this result. There are clear examples of the simple optative where a question as to the possible or conceivable is put in an abstract way. This optative may fitly be called 'dubitative,' and is properly compared with the deliberative subjunctive. On the other hand, there is no equally certain example of the simple optative used merely as a more intense deliberative subjunctive, when a person is really thinking what he is to do next. In the few apparent examples of such a use, correction is very easy, either by *ἄν*, as in *O. C.* 1418, *Ph.* 895; or by the subjunctive, as here and in Ar. *Plut.* 438. The question raised by present peril in a man's mind does not naturally clothe itself in an abstract form.

I have kept the examples from Attic prose to the end. The brackets indicate the places where *άν*, if inserted, might come in. Lys. or. 31 § 24 τί <άν> οὖν βουληθέντες...δοκιμάσαίτε; Dem. or. 21 § 35 πότερα μὴ δὲ διὰ τοῦτο δίκην ἢ <κάν> μείζω δοίη δικαίως;—Plato *Gorg.* 492 B ἐπεὶ γε οἷς ἐξ ἀρχῆς ὑπῆρξεν...ἐκπορίσασθαι...δυναστείαν, τί <άν> τῇ ἀληθείᾳ αἰσχίον καὶ κάκιον εἴη, etc. Here it was pointed out by Woolsey that, as τί is wanting in several mss., both τί and *άν* may have been absorbed by the two last syllables of *δυναστείαν*.—*Euthyd.* 296 E πῶς <άν> ἀμφισβητοῖν; Here *ἀμ* would explain the loss.—Antiph. or. 1 § 4 πρὸς τίνας οὖν <άν> ἔλθοι τις βοηθούς, ἢ ποῖ τὴν καταφυγὴν ποιήσεται; As Dobree remarked, οὖν probably absorbed *άν*.—Supposing *άν* to be *rightly* absent from these prose passages, they would rank with the genuine verse examples of a question as to the conceivable. But it appears far more probable that, in each of them, *άν* has accidentally dropped out of our mss.,—one of the commonest accidents, especially in prose.

277 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοίραις ποιεῖσθε μηδαμῶς ἠγείσθε δέ etc.

(1) The use of ποιεῖσθε here would be normal, if, instead of the simple dat. μοίραις, we had either (a) ἐν μοίραις, or (b) a genitive like λόγου. Cp. Her. 1. 33 οὔτε ἐχαρίζετο οὔτε λόγον μιν ποιησάμενος οὐδενὸς ἀποπέμπεται. Pausan. 10. 28. 4 χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενὸς μερίδι ἐπούσαντο.

(2) The next point to observe is the use of the word μοῖρα when it means the 'share' of respect, etc., assigned to a person as his due. (a) We find such phrases as these:—Plat. *Crat.* 398 c ἐπειδάν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει, καὶ γίνεταί δαίμων: 'he enjoys great respect and honour.' Soph. *Tr.* 1238 ἀνὴρ ὅδ', ὥς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν ('show me respect'). (b) More frequent are phrases with ἐν and dat., as Her. 2. 172 κατώνοντο τὸν Ἀμασιν...καὶ ἐν οὐδεμιῇ μεγάλῃ μοίρῃ ἦγον, 'made him of no great account.' Plat. *Crito* 51 A σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρῃ καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις, 'in greater esteem.' Theocr. 14. 48 ἄμμες δ' οὔτε λόγῳ τινὸς ἄξιοι οὔτ' ἀριθματοὶ | δύστανοι Μεγαρήες, ἀτιμοτάτα ἐνὶ μοίρᾳ, 'held at the cheapest rate.' In these dative phrases with ἐν, the usage of μοῖρα comes very close to that of λόγος, as the 'esteem' or 'account' in which one is held. This is, to my mind, the strong argument for the old and simple correction of this passage by writing μοίρας as gen. sing. If ἐν οὐδεμιᾷ μοίρᾳ ποιεῖσθαι and ἐν οὐδενὶ λόγῳ ποιεῖσθαι (Her. 3. 50) were convertible phrases, the phrase λόγον ποιεῖσθαι might have suggested μοίρας ποιεῖσθαι.—There is no objection to the plur. dat.; cp. Plat. *Legg.* 923 B τὸ ἐνὸς ἐκάστου κατατιθείς ἐν μοίραις ἐλάττωσι δικαίως, 'justly making the interest of the individual a secondary consideration.' It is the absence of ἐν that proves μοίραις to be unsound.

(3) The third point concerns the double μὴ,—assuming μηδαμῶς to be sound. Cp. *El.* 335 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, | καὶ μὴ

(δοκεῖν μὲν δρᾶν τι πημαίνειν δὲ μὴ):—where I use the brackets to show that the first μὴ affects everything within them. ‘I deem it best to sail close-reefed, and *not* to seem active *without* doing any hurt to my foes’: *i.e.* each μὴ has its separate force.

Wecklein, however, says ‘*vehementer dubito, an huic loco μηδαμῶς accommodatum non sit, et οὐδαμῶς postuletur.*’ (*Ars Soph. em.* p. 20.) Accordingly he writes μοίραις ποιεῖσθ’ ἐν οὐδαμαῖς, which Bellermann also adopts. Blaydes, too, had proposed εἴτ’ ἐν οὐδενὸς | μοῖρα ποιεῖσθε τοὺς θεοὺς, among many other conjectures. Now this, at least, seems certain,—that, whether οὐδαμῶς is or is not admissible, μηδαμῶς, after an imperative, is not *wrong*. The influence of the imperative normally changes οὐ to μὴ, even when the negative does not properly belong to the imperative verb: cp. n. on 78. If the Greeks could say (*e.g.*) μὴ ποιεῖσθε τοὺς θεοὺς ἐν οὐδενὶ λόγῳ, it would be because ἐν οὐδενὶ λόγῳ was felt as simply equivalent to an adjective like ἀτίμους. I have not yet succeeded in finding any instance of such an οὐ after μὴ with the imper.: and Wecklein does not produce any.

(4) Coming now to particular conjectures, I may say, first, that all seem to me improbable which disturb τοὺς θεοὺς, since both the case and the place are strongly confirmed by the θεοὺς which precedes. A different case, such as τῶν θεῶν, would weaken the effect of the repetition. Cp. *Ph.* 992 θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης. Hence τῶν θεῶν | μοῖραν, μοίρας, or ὥραν (Brunck) seems unlikely. The fault lies somewhere in the three words, μοίραις ποιεῖσθε μηδαμῶς. Against ἐν μηδαμαῖς (or ἐν οὐδαμαῖς) is the fact that these Ionic adjectives occur nowhere else in Attic (except, of course, in the adverbial forms); while Her. almost invariably restricts his use of them to the *masc.* plur. (as οὐδαμοί, ‘no set of men,’ etc.),—the *fem.* pl. οὐδαμάς in 4. 114 being a rare exception. This objection, however, is not decisive for poetry. As the result of this discussion, I should be disposed to place in the following order the corrections which appear least improbable: 1. μοίρας (*gen. sing.*)—2. ποιεῖσθ’ ἀμοιρους μηδαμῶς (cp. *Ant.* 1071 ἄμοιρον...νέκυν.)—3. ποιεῖσθ’ ἐν ὥρα μηδαμῶς. (Suidas quotes from Aelian, τὰ θεῖα ἐν μηδεμιᾷ ὥρᾳ τίθεσθαι.)—4. μοίραις ποιεῖσθ’ ἐν μηδαμαῖς.—I am not aware that (2) or (3) has yet been proposed.

424 ἧς νῦν ἔχονται κάπαναίρονται δόρυ. English idiom requires,—‘to which they are now setting their hands, and *in which* they are uplifting the spear.’ But in Greek κάπαναίρονται δόρυ is an independent sentence, co-ordinated with the relative clause ἧς νῦν ἔχονται:—‘to which they are setting their hands,—and they are uplifting the spear (in it).’ This idiom is clearly seen in those passages where a demonstrative pronoun occurs in a sentence which follows a relative clause. *E.g.*, Thuc. 2. 34 § 5 τιθέασιν οὖν ἐς τὸ δημόσιον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ αἰὲ ἐν αὐτῷ [not, καὶ ἐν ᾧ αἰὲ] θάπτουσι τοὺς ἐκ τῶν πολέμων: where we should have said,—‘which is in the fairest suburb, and *in which* they bury,’ etc. So Thuc. 2. 4 § 5 ἐσπίπτουσιν ἐς οἴκημα μέγα, ὃ ἦν τοῦ τείχους, καὶ αἱ πλησίον θύραι ἀνεωγμένα

ἔτυχον αὐτοῦ [not, καὶ οὐ, etc.]. Cp. Thuc. i. 42 § 1 (ὦν...καὶ αὐτά): 2. 74 § 3 (ἐν ᾗ...καὶ αὐτήν): 3. 51 § 1 (ᾗ κεῖται...ἐχρώντο δὲ αὐτῇ), etc. When the demonstrative pronoun would be in the nominative case, it is usually omitted in Greek (unless some special emphasis is required); and then the true construction is less obvious, because (to us) it is then so natural to supply the relative pron. in the nomin.: e.g. Thuc. i. 10 § 3 (εἰκός ἐστι νομίζειν...τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς,...τῇ Ὀμήρου αὖ ποιήσει εἴ τι χρὴ κἀνταῦθα πιστεῦναι, ἣν (sc. στρατείαν) εἰκός ἐπὶ τὸ μείζον μὲν ποιητὴν ὄντα κοσμήσαι, ὁμῶς δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. The subject to φαίνεται is not ἡ supplied from ἣν: it would, if expressed, be αὕτη. Plat. *Rep.* 533 D (τέχνας) ἃς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου (subject αὗται, not αἱ supplied from ἃς). Often, as in v. 424, the demonstrative pron. is omitted even when it would have been in a case other than the nomin.: as in *Il.* 3. 234 νῦν δ' ἄλλους μὲν πάντας ὄρω... | οὓς κεν ἐν γνοίην καὶ τ' οὐνομα μυθησαίμην (sc. αὐτῶν). A plurality of relative clauses (with the relat. pron. repeated) was, of course, as permissible in Greek as it is in English; but the prevalent Greek usage, to which this note refers, illustrates the Greek preference of parataxis to hypotaxis.

436 οὐδεὶς ἔρωτ' ἐς τόνδ' ἐφαίνετ' ὠφελῶν.—The ms. genitive ἔρωτος τοῦδε could be explained only as an extraordinarily bold genitive of connection: 'No one was found to help me *in regard to* this desire.' For evidently we could not make it partitive: 'No one was found to *aid any part of* this desire.' But if extant Greek literature offers any true parallel to such a genitive of connection as this, I cannot find it. Thuc. i. 36 § 2 says of Corcyra, καλῶς παράπλου κείται, it is well placed *in regard to* (for) a coasting-voyage: again 3. 92 § 4 τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι...τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξεναι. But the genitives there are immediately connected with the adverbs (καλῶς, χρησίμως) which they define. A gen. with ὠφελῶ would be very different.

Other explanations have been attempted. (1) Wunder, followed by Jelf (*Gr.* § 436 a) and others, regards the gen. as depending on ὠφελῶν viewed as a subst.; 'No *helper of this desire* was found.' This is not Greek. The Greeks could say ἡ τεκοῦσά τινος (*Eur. Alc.* 167), οἱ προσήκοντές τινος, ὁ συνάρχων τινός, etc., where the participle, with the article, expressed a familiar relationship; but it is evident that such phrases are of a distinct class. Even if we could find such a phrase as οὐδεὶς ἦν πράττων τοῦ ἔργου, it would not be parallel, since the gen. could there be partitive. For a real parallel we want something like οὐδεὶς ἦν φιλῶν τοῦ ἀνδρός, which never was, or could be, written. (2) Others compare the *passive* in Antiphon or. 5 § 17 μὴ ὠφελείσθαι τοῦδε τοῦ νόμου, 'not to *profit by* this law.' So, too, *Plut. Mor.* 91 F οὐ μετρίως ἂν τις ὠφελοῖτο τῶν παθῶν τούτων. In these passages, the pass. ὠφελοῦμαι τινος, 'I profit by a thing,' has the construction of verbs of *sharing* or *enjoying*, like μετέχω, ἀπολαύω, ὀνύμαί τινος (*Kruger* i. 47. 15). But we could not apply the same construction to the active,

and say *ὠφελῶ τινά τινος*, 'I cause a person to profit by a thing,' any more than *δύνημι τινά τινος*. The scholiast, indeed, paraphrases, *τοῦτου τοῦ ἔρωτος οὐδεὶς με ἐποίει ἀπολαῦσαι*. But this is to cut the knot. He was puzzled by the genitive, and seized on *ἀπολαῦσαι* as a shift to make it seem natural. (3) Hermann says: '*ἔρωτος τοῦδε ὠφελῶν* est *ὠφέλημα τοῦδε τοῦ ἔρωτος παρέχων*.' Liddell and Scott appear to follow him, for they tell us that *ὠφελῶν* 'may be resolved into *ὠφέλειαν παρέχων*, *lending help towards* this desire.' Almost any construction might be explained by a process of this nature: as if *τῆς πενίας εὐεργετῶν* could be resolved into *τῆς πενίας εὐεργεσίαν παρέχων*, or *τῆς γραμματικῆς διδάσκων* into *τῆς γραμματικῆς διδασκαλίαν παρέχων*.

The notion, 'I benefit a person *in regard* to a thing,' was regularly expressed by *ὠφελῶ τινά εἰς τι*, as Thuc. 4. 75 § 1 *οἱ φεύγοντες... τοὺς... Πειλοποννησίους ὠφέλουν ἐς τὰ ναυτικά* (cp. Xen. *Mem.* 1. 6. 14), or *πρὸς τι* (*Mem.* 2. 4. 1, *Cyr.* 2. 1. 25). Few changes could be easier, from a palaeographic point of view, than that of *ἔρωτ'* ἐς into *ἔρωτος*: and the change of *τόνδ'* into *τοῦδ'* (very easy in itself) would follow. The emendation of Papageorgius, *ἔρωτ' ἐς τόνδ'*, is thus (in my opinion) as nearly certain as any correction of the kind can be. It is in every way better than Herwerden's *ἔρῶντα τοῦδ'*¹.

504 *χρήσται*. This is the mode of writing which finds most favour in recent edd. (as those of Nauck and Wecklein). It implies that *χρή* and *ἔσται* have completely coalesced, as *χρή* and *ἦν* in *χρήν* ('synaloepha' proper). Others write *χρήσται* (crasis), or *χρή'σται* (aphaeresis).

The other passages in which *χρήσται* is found are:—(i) Soph. fr. 539 (quoted by the schol. here), *χρήσται δέ σ' ἐνθένδ' αἰθίς*. (ii) Ar. *Δημνίαι* 6 (= fr. 329) *ἀλλὰ πῶς χρήσται ποεῖν*; (iii) Pherecrates *Δῆροι* 8 *τὸ δ' ὄνομά μοι κάτεπε τί σε χρήσται καλεῖν*. In (ii) and (iii) Suidas, s. v. *χρή*, reads *χρήσθαι*: but clearly the verb must be in the indic. mood. A fourth passage is commonly cited, Phrynichus *Μοῖσαι* 4 *κὰν δὲν βιάφω χρήσται τρεῖς χοίνικας δὺ αἰλεύρων*: but there the mss. have *χρήσθαι*, and *χρήσται* is merely a conjecture. In such a mutilated fragment, we cannot be sure that *χρήσθαι* is not right: it may have depended on a verb now lost.

According to H. L. Ahrens (*De crasi et aphaeresi*, p. 6), *χρή* was originally a subst., of the same meaning as the Homeric *χρειώ*, *χρεώ*. When *χρή* seems to be a pres. ind., there is really an ellipse of *ἐστί*: the subjunctive *χρήῃ* = *χρή ἦ*: *χρεῖη* = *χρή εἴη*: *χρήν* = *χρή ἦν* (*ἐχρήν* being a formation on false analogy): *χρήναι* = *χρή εἶναι*, *χρεών* = *χρή ὄν*. The fact which gives strength to this theory is that *χρή*, if a verb, would be anomalous in form. Such a third sing., without a personal ending, has no parallel except the doubtful *φῆ*, said by Apollonius to stand for *φησί*, in Anacreon fr. 41 (Bergk). And, even if there *φῆ* stood for *φησί*, the

¹ After this had been written, I received, through the author's kindness, an able essay on 'The Genitive Case in Sophokles,' by Dr Thomas D. Goodell, reprinted from the Transactions of the American Philological Association (1884). He justly regards the gen. here as suspicious (p. 28), and leaves it out of account.

accent of *χρή* is not justified. (G. Curtius, *Gk Verb.*, p. 100 Eng. tr.) The forms *χρῆν* and *χρεών*, if treated as simply verbal, present further difficulties. In Eur. *Hec.* 260, *πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν*; Porson, following Eustathius, took *τὸ χρῆν* as = *τὸ χρῆναι*. But it is doubtful whether the true reading is not *τὸ χρή* (cp. Nauck, *Stud. Eur.* 1. p. 7): and the same doubt applies to Eur. *H. F.* 828 *τὸ χρῆν* ('destiny') *νῦν ἐξέσφζεν*. As *τὸ χρή* could not there mean, 'the word *χρή*,' it would show a consciousness that *χρή* was properly a noun.

To sum up, then:—the general view of Ahrens concerning *χρή* explains so much that it has at least a high degree of probability. At the same time, the evidence for the particular form *χρήσται* is somewhat meagre and unsatisfactory,—as compared with that for *χρῆν*, etc.; and *χρήσει* seems at any rate to have been an alternative form. I do not now feel warranted in removing *χρήσται* from the text; but neither do I feel confident that it is right.

540 The mss. give: *δῶρον δ' μήποτ' ἐγὼ ταλακάρδιος | ἐπωφέλησα πόλεως ἐξελέσθαι*.—(1) The scholiast's view is simply that *ἐπωφέλησα* is used *instead of* ὤφελον. Such laxity of comment is not rare in the scholia, but the confusion which it supposes is altogether inconceivable for an Attic writer of the age of Sophocles. Though the verbs had a radical element in common, *ὀφείλω*, 'I owe,' and *ἐπωφελέω*, 'I succour,' were utterly distinct in meaning. *μὴ ὤφελον ἐξελέσθαι* could express a *wish* only because it meant literally, '*I ought not to have received*,' etc. (2) Hermann: 'Accepi donum, quod ego ut nunquam a civitate debuerim accipere, ei profui': *i.e.* 'a gift (Iocasta), which, by my services (to the city), I had merited not to have received from it.' But *ἐπωφέλησα τὴν πόλιν ὥστε μήποτε ἐξελέσθαι δῶρον* would be very strangely and obscurely said, if the sense were, 'I benefited the city, so as (*to be deserving*) not to receive such a gift.' The difficulty is to supply the notion which I place in brackets. (3) Campbell: 'I received a gift, which *would that* I, the much-enduring one, *had never so benefited* the state as to receive from her the privilege of choosing.' The italics, which are mine, indicate the difficulty. This version assumes that *μὴ ἐπωφέλησα* could stand for *μὴ ὤφελον ἐπωφελῆσαι*, 'would that I had not succoured.'

Madvig conjectured *ἐπωφελῆσα* in the sense of ὤφελον, 'owed,' 'ought.' Thuc. 8. 5 § 5 *φόρους... οὓς... ἐπωφείλησε*, 'tribute-monies which he *owed* (to the Persian King) *in addition*' (to those which he had rendered). But the *ἐπί* has no force here, and the rare compound is decidedly prosaic; it also gives a long syllable where we need a short. Badham's emendation, *ἐπωφελήσας πόλιν ἔδοξ' ἐλέσθαι*, is admirably ingenious; for if, in the letters OΞΕΛΕΣΘΑΙ, the O had once become E (making *ἐξελέσθαι*), then it is quite conceivable that ΠΟΔΙΝΕΔ should have been amended to ΠΟΔΕΟΣ. Nor can it be objected that *ἐλέσθαι* must mean 'to choose.' Cp. *Ph.* 365 *τάλλα μὲν πάρεστί σοι | πατρὶ' ἐλέσθαι* (not 'choose,' but 'take'): *Tr.* 162 *λέχους ἐλέσθαι κτήσιν*. (For the aor. infin., without *αῖν*, after *ἔδοξα*, cp. Xen. *Ages.* 7. 6 *ἡλπιζον ἐλεῖν τὰ τείχη*.)

The remedy which I suggest consists simply in reading ἐπωφελήσας, without further change, and taking ἐξελέσθαι as an absol. inf. expressing a wish. Dr Wecklein has objected (*Philologische Rundschau*, 1886, p. 385) that, when the inf. is so used, the subject stands in the *accus.* (not *nomin.*) when it refers to the 1st or 3rd pers., as in Aesch. *Th.* 253 θεοὶ πολλοὶται, μὴ με δουλείας τυχεῖν. Certainly this was the more frequent construction; perhaps because the mind so naturally supplied δός or δότω. Cp. Anthol. 9. 408 εἴθε με παντοίοισιν ἔτι πλάζεσθαι αἰήταις, | ἢ Λητοῖ στήναι μαῖαν ἀλωομένην. All that I maintain is that the constr. with the *nomin.* was also permissible; and this, I venture to think, is clearly proved by the examples which I have given. With regard to the first of these, Aesch. *Cho.* 363 ff. (μηδ'...οἱ κτανόντες...δαμῆναι), Dr Wecklein says (the italics are mine), 'Eine Ausnahme macht *Cho.* 366 (οἱ κτανόντες) nur deshalb, weil es sich an die zweite Person anschliesst,'—i.e., because it closely follows μηδ' ὑπὸ Τρωῖας | τείχεσι φθίμενος, πάτερ, | ... τεθάφθαι. But, if a fixed rule required the *acc.* in reference to the 3rd person, an 'exception' to that rule cannot be explained by the mere neighbourhood of another subject referring to the 2nd person, and having a separate inf. of its own. Nor is there any apparent reason why the construction of *nomin.* and inf. (of *wish*) should be conceded to the 2nd person, if it is denied to the 1st and 3rd. As to my other example—*Od.* 24. 376, where an absol. inf. of wish has a subject in the *nomin.* referring to the 1st person—it is not sufficiently disposed of by saying (a) that αἶ γάρ precedes the inf., and (b) that the example occurs in Homeric Greek. What it proves is that the Homeric poet could say αἶ γάρ τοῖος ἔων ἀμύνειν, instead of αἶ γάρ ὄφελον τοῖος ἔων ἀμύνειν. Now, this abbreviated form of expression appears so natural that, when we find it permitted by the genius of the language at one period (the Homeric), we may reasonably infer that it was permitted at other periods also; especially when we find such an Attic example of it as Aesch. *Cho.* 363 ff. And, if such a construction was possible in a wish introduced by εἰ γάρ, it must have been equally possible in one introduced by μὴ, as μὴ ὄφελον ποιῆσαι was the negative form corresponding to εἰ γάρ ὄφελον ποιῆσαι. *Ph.* 970 μήποτ' ὄφελον λιπεῖν | τὴν Σκῦρον. Cp. *Tr.* 997 ἦν μήποτ' ἐγὼ προσιδεῖν ὁ τάλας | ὄφελον ὁσσοῖς.

866 ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας | πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία. The word ψιλόν here can mean nothing but 'defenceless.' 'Having plucked away my defenceless eye' means 'having carried off my helpless daughter.' ὄμμα, or ὀφθαλμός, was often said in the fig. sense of 'darling' ('the apple of mine eye'), but here of course there is a direct allusion to the blind man's seeing by his daughter's eyes (34), and this is developed by the next words, πρὸς ὄμμασιν τοῖς πρόσθεν.

Others have taken ψιλὸν ὄμμα to mean:—(1) 'such sight as was left to me': so Whitelaw very ingeniously renders, 'who, when my eyes were out, | *These poor remains of sight* has plucked away.' (2) 'A mere eye,'—the daughter who was only my guide, and could not be my defender.

I think that both these versions involve a confusion between the proper sense of ψιλός and a special use of its ordinary English equiva-

lent, 'bare.' *ψιλός* means (1) 'bare,' as a treeless country is so, *χώρα ψιλή*. *Ant.* 426 *ψιλὸν... νέκυν*, the corpse when the dust has been swept off it. (2) With ref. to a fighting man's equipment, 'bare' of *heavy* armour, merely light-armed: as *Al.* 1123 *κὰν ψιλὸς ἀρκέσαιμι σοὶ γ' ὥπλισμένω*. (3) Then fig., 'without protection,' as *O. C.* 1029 *οὐ ψιλὸν οὐδ' ἄσκειον*, 'not without allies or resources.' *Ph.* 953 *ψιλός, οὐκ ἔχων τροφήν* (Philoctetes robbed of his bow), 'defenceless, with no means of support.' (4) In a number of special phrases *ψιλός* expressed the absence of some possible or usual adjunct, which the mind could easily supply: e.g. *ψιλή μουσική*, instrumental music, without the voice: *ψιλή ποίησις*, poetry without music: *ψιλὸν ὕδωρ*, water alone (without wine). But if we wished to translate, 'bare existence is a pleasure,' it would not be Greek to say *ψιλή ζωὴ τέρπει*, any more than to render, 'he barely escaped,' by *ψιλῶς ἐσώθη*: we should rather say, *αὐτὸ τὸ ζῆν*,—*ἀγαπητῶς ἐσώθη*. So *ψιλὸν ὄμμα* could not mean, 'that which barely enables me to see,' 'my last poor eye,' etc. The word *ὄμμα* being poetical and figurative here, *ψιλόν* means 'defenceless.' But if, in prose, we met with this statement, *καίπερ γέρον ὦν, ψιλοῖς ὀμμασιν ἀναγινώσκω*, it would mean that the speaker did not use spectacles.

The text I hold to be sound, though I may remark that, with *ψιλὸν ὄντ' ἀποσπᾶσιν* and *ἐξεύχει*, we should obtain a sense better fitted to this point in the action,—Creon having just threatened to carry off *Oedipus* as well as the maidens:—'who boastest that thou wilt carry me off, defenceless as I am, in addition to those who before were mine eyes.'

885 f. *πέραν* | *περῶς* οἷδε δῆ.—In classical Greek the difference between *πέρα* and *πέραν* is usually well-marked.

πέρα means: 1. As preposition with gen., 'to some point beyond,' *ultra*: *τούτου πέρα μὴ προβαίνειν* (*Arist. Pol.* 6. 4. 17), *πέρα δίκης* (*Aesch. P. V.* 30). 2. As adverb, 'further,' in relation to place, time, or degree.

πέραν means: 1. As preposition with gen., usually 'on the other side of,' *trans*: *πόντου πέραν τραφεῖσαν* (*Aesch. Ag.* 1200): more rarely, 'to the other side of,' still *trans*, *πέραν πόντου χωρεῖ* (*Ant.* 335). 2. As adverb, usually 'on the other side,' *πολλῶν ὄντων πέραν* (on the opposite bank of the river, *Xen. An.* 2. 4. 20): more rarely, 'to the other side,' as here, and *Xen. An.* 7. 2. 2 *διαβῆναι πέραν... εἰς τὴν Ἀσίαν*.

πέρα never usurps, either as prep. or as adv., the *stationary* sense of *πέραν*. But when *πέραν* implies *motion*, the distinction between it and *πέρα*, though real, is naturally not always so obvious. In *Eur. Alc.* 585 *πέραν* | *βαίνουσ'* *ἐλατᾶν* is anomalous. It ought to mean, 'going to the other side of the firs,' as if they formed a dividing barrier, like sea or river. But the sense is merely, 'going beyond them,' *i.e.* advancing from their covert; and we ought probably to read *πέρα*.

964 f. *θεοῖς γὰρ ἦν οὕτω φίλον*
τάχ' ἂν τι μνηίουσιν εἰς γένος πάλαι.

In my commentary on *O. T.* 523 (1st ed.), ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦναι-
δος τάχ' ἂν | ὀργῇ βιασθέν, I explained ἦλθε... ἂν as bearing its usual

sense, 'would have come,' and took **τάχα** separately, as 'perhaps.' 'This taunt *would have come* under stress, *perchance*, of anger,' would thus be a softened way of saying, '*probably came*.' A similar explanation of our passage here, joining **ἄν** with **ἦν** and taking **τάχα** separately, would give:— 'For such *would perhaps have been* (i.e. 'probably was') the pleasure of the gods, wroth against the race from of old.'

This view is open, however, to an objection which was well pointed out by Professor Butcher in the *Fortnightly Review* for June, 1884 (p. 804). If **ἦλθεν ἄν**, **ἦν ἄν** are treated as conditional statements of the ordinary kind, then they imply the thought, 'but it did *not* come'; 'but it was *not*.' Prof. Butcher's view is that **ἄν** belongs, indeed, to the verb, but here, as in some other instances which he quotes, cannot be brought under the head of the *unfulfilled condition*. Mr Whitelaw's view is that **ἄν** 'does not affect the meaning of the verb,' and that the expression is 'abbreviated': and he, too, brings instances.

I think that we have to distinguish three classes of examples.

1. Along with a *simple statement of fact*, made by a verb in the indicative mood, we sometimes have an intimation of doubt as to the *mode* in which that fact occurred, or as to its *cause*. The *second* of two alternatives is then introduced by **τάχ' ἄν** δέ with a participle. Thuc. 6. 2 § 4 Σικελοὶ δ' ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν, φεύγοντες Ὀπικας, (1) ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδίων, τηρήσαντες τὸν πορθμὸν κατιόντος τοῦ ἀνέμου, (2) **τάχα** ἔν δὲ καὶ ἄλλως πως ἐσπλεύσαντες. Now here the elliptical or 'abbreviated' nature of the expression is perfectly clear. First we have the simple statement διέβησαν. About that *fact* there is no sort of doubt. Then, in the second conjecture as to *how* the fact happened, we have to *supply* διαβαίνειν with **τάχα ἄν** δέ: 'or perhaps (*they would cross*) by some other means of passage.' Exactly similar is Plat. *Phaedr.* 265 B, except that the verb in the indicative happens to stand last: (1) ἴσως μὲν ἀληθοῦς τινος ἐφαπτόμενοι, (2) **τάχα** δ' ἄν καὶ ἄλλοσε παραφερόμενοι, ... μυθικὸν τινα ὕμνον προσεπαίσαμεν: where with **τάχα δ' ἄν** we have to supply προσπαίσαμεν.

Here, then, we have proof that **τάχ' ἄν** could be used with an ellipse of the optative.

2. In a second class of examples there is still, as in the former, a simple statement of fact. But the added conjecture no longer concerns *alternative* modes or causes. It suggests only *one* mode or cause. Therefore we have not **τάχ' ἄν** δέ, but merely **τάχ' ἄν**. And hence the elliptical origin of the phrase is obscured, since **ἄν** might grammatically belong to the verb in the indicative; whereas, if a verb in the optative is to be *supplied*, we must also supply δέ. In other words, **τάχ' ἄν** has become, in syntax, simply **τάχα**, 'perhaps.'

So in Plat. *Phaedr.* 256 C εἰάν δὲ δὴ διαίτη φορτικωτέρα τε καὶ ἀφιλοσόφω φιλοτίμῳ δὲ χρῆσονται, **τάχ' ἄν** πον ἐν μέθαις... τὴν ὑπὸ τῶν πολλῶν μακαριστὴν αἵρεσιν εἰλέτην, etc. Here εἰλέτην is a simple statement of fact (gnomic aor.): **τάχ' ἄν**=simply 'perhaps,' **ἄν** having no effect on the verb. In order to illustrate the *origin* of the **ἄν**, we must expand thus:—

εἰλέτην, τάχα δ' ἂν ἐν μέθαις (ἔλοιεν). So in *O. T.* 523 ἦλθε...τάχ' ἂν βιασθέν may be regarded as shrunk from ἦλθε, τάχα δ' ἂν (ἔλθοι) βιασθέν: and here, ἦν...φίλον τάχ' ἂν...μηνίουσιν, from ἦν φίλον, τάχα δ' ἂν (εἴη) φίλον μηνίουσιν.

3. In a third class of examples a *conjecture as to past fact* is expressed by ἂν (without τάχα) with the aor. or imperf. indicative. *Od.* 4. 546 f., quoted by Butcher, is a clear example (since no difference between ἂν and the Epic *κεν* there comes into account):—

ἧ γάρ μιν ζῶν γε κινήσεαι· ἧ *κεν* Ὀρέστης
κτείνειν ὑποφθάμενος· σὺ δέ *κεν* τάφον ἀντιβολήσῃς:

'for either thou shalt find Aegisthus yet alive, or, *it may be*, Orestes was beforehand and slew him; and so thou mayest chance upon his funeral feast.' Here it is plain that *κεν* qualifies κτείνειν, and that no *ellipse* can be supposed, as in the examples with τάχ' ἂν.

Cp. *Soph. Phil.* 572 πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει; Here Dobree's αὖ for ἂν has been adopted by Dindorf: Disson conjectured οὖν. If, however, ἂν is genuine, then two explanations are possible. (a) ἔπλει ἂν may mean, '*presumably sailed*,' as *κεν* κτείνειν above meant, '*probably slew*.' (b) We might take Whitelaw's view, that the expression is abbreviated: *i.e.* = ποῖος ἂν εἴη ὅδε, πρὸς ὃν ἔπλει; This amounts to saying that πρὸς ποῖον ἂν τόνδ' is short for πρὸς ποῖον ἂν (ὄντα) τόνδ'. I leave aside *Aesch. Ag.* 1252 ἧ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν, the discussion of which would carry us too far; merely remarking that, if ἂν were sound there, it would confirm view (a) of *Phil.* 572.

We are on firmer ground when we turn to the *iterative* aor. or impf. indic. with ἂν. In such a case as *Thuc.* 7. 71 εἰ μὲν τινες ἰδοῖεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσυναν...ἂν,—'if they saw any of their own side prevailing, *they were always encouraged*,'—it is just as clear as in *Od.* 4. 546 that the aor. indic. with ἂν cannot be brought under the head of the 'unfulfilled condition.' The question raised by this 'iterative' use and the rare 'conjecturing' use in *Od.* 4. 546 is really this:—Has not *our* way of translating ἂν with aor. or impf. indic. led us to form too narrow a conception of the way in which the Greek idiom was used? When, *e.g.*, we translate εἰ ἔπεσεν, ἀπέθανεν ἂν, 'if he had fallen, *he would have died*,' we provide an equivalent for ἂν with the aor. indic. which is not available in cases of the 'iterative' or the 'conjecturing' use. Suppose, however, that we treat ἂν as what, in fact, it is,—a separate word which qualifies the statement of fact, ἀπέθανεν, by introducing the notion of mere probability or contingency. 'If he fell, *on that hypothesis* (ἂν) he died.' Then we see how this use, though in practice commonly restricted to the 'unfulfilled condition,' is large enough to include *κεν* κτείνειν, 'he probably slew,' and ἀνεθάρσυναν ἂν, 'in that case they took courage.'

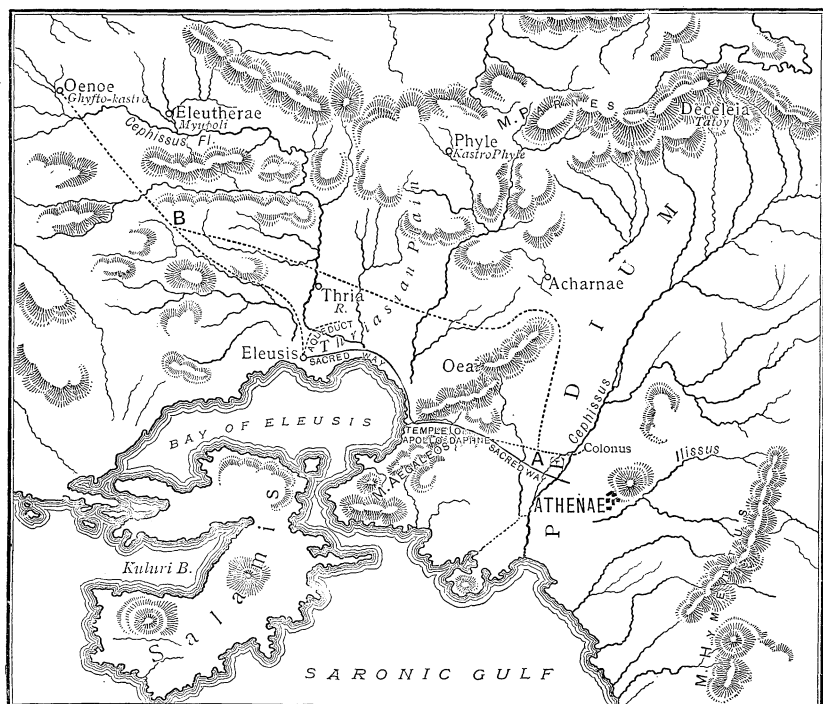
Hence ἦν τάχ' ἂν in *O. C.* 964 f., and ἦλθε τάχ' ἂν in *O. T.* 523, *might* be so explained that ἂν should qualify the verb. But, if we ask what was the actual history of the idiom, we find that there is clear ground for distinguishing the examples with simple ἂν from those

with τὰχ' ἄν. The former are covered by the inherent powers of ἄν. The latter had their origin in an ellipse.

1054 f. ἐνθ' οἶμαι τὸν ἐγρεμάχαν | Θησέα καὶ τὰς διστόλους κ.τ.λ.—The main source of difficulty has been the existence of the variant ὄρειβάταν for ἐγρεμάχαν. This has suggested the view that both are genuine, and that the words Θησέα καὶ are spurious. My own impression is rather that these two verses, as given above, are sound, and that the corruption is confined to the antistrophic words in 1068 f., κατ' ἀμπυκτῆρια φάλαρα πώλων. But how, then, is the existence of the variant ὄρειβάταν to be explained? I can suggest what seems at least a possible account of it. In L, as in other mss. of the same kind, the letters εγ are usually written in a contracted form which might sometimes be confused (especially before the letter ρ) with the contraction for ον. As for μ and β, their forms are frequently confused in minuscule cursive writing such as that of L: here, for instance, βέβακε (v. 1052), as written in L, might easily be taken for μέμακε by an unpractised eye. Thus out of ἐγρεμάχαν might have arisen, by simple errors in transcribing, οὔρεβάχαν, which, in turn, would become οὔριβάταν (a form used by Eur. in Lyrics), and then ὄρειβάταν. But, it may be said, perhaps we ought to reverse the process,—eject ἐγρεμάχαν, and read οὔριβάταν. I should reply that the 'hill-traversing Theseus' is hardly an appropriate epithet for the hero of a fight, the scene of which has hitherto been imagined as on the low shores of the Eleusinian bay (ἄκταις, 1049). The fact of reaching them by the road through Aegaleos would not justify the epithet.

1059 ff. The Chorus suggest two possible scenes for the fight between Creon's men,—carrying off the maidens to Thebes,—and the Athenian pursuers. (1) It may take place on the shores of the Eleusinian bay,—near the Temple of Apollo, in the pass of Mount Aegaleos, or further on, in the immediate neighbourhood of Eleusis. (2) *'Or perchance they (the Thebans) will soon draw nigh to the pastures on the west of Oea's snowy rock.'*

Our sole clue to the position of Oea consists in the statement of the scholiast on this passage, that Aegaleos bordered on it. The 'snowy rock,' he suggests, may be a rock on the summit of Aegaleos, which Istros—writing about 240 B.C. on the topography of Attica—called 'the smooth rock.' The value of the scholiast's statement about Oea rests on the inference, a reasonable one from the context, that his authority was either Istros, or some writer of approximately the same age and class. The scholiast simply states the fact as to Oea's position as if it were ascertained; whereas he is careful to let us know that the identification of the νιφὰς πέτρα with the λεία πέτρα was merely his own conjecture. Leake, after discussing the scholium and the passage of Sophocles to which it relates, concludes that Oea was probably situated 'on the western face' of Aegaleos. The 'pastures to the west of Oea's snowy rock' mean, he thinks, that part of the Thriasian plain which lies at the foot of Aegaleos on the west. This view has a double claim on our attention. It is the only one for which there is



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Map to illustrate Note on vv. 1059 ff.

ancient evidence, and in this case the evidence presumably dates from less than 200 years after the time of Sophocles. It is the view adopted by one who knew the ground so thoroughly and minutely as Leake did, —a man in whom the best qualities of explorer and critic were united.

On the accompanying map¹ I have traced two dotted lines, illustrating the view suggested in the commentary as to the alternative routes of the Thebans. (1) The first line runs from Colonus to the Temple of Apollo in the pass of Daphne. From that point to Eleusis it follows the course of the Sacred Way. From Eleusis it runs N.W. to Oenoe, which was near the pass of Dryoscephalae over Mt Cithaeron. About this first route there is no doubt, on any view. (2) The second dotted line diverges from the first at the point marked **A**. It goes round the N. end of Aegaleos, and comes out in 'the pastures to the W. of Oea's snowy rock,' *i.e.* in the Thriasian plain. It ultimately rejoins the first line at the point marked **B**. On this view, then, the two routes are alternative ways of reaching the same goal,—Oenoe. The second route is in the line of that taken by Archidamus in 431 B.C., when he advanced from Oenoe to Acharnae, 'keeping Aegaleos on the right hand' (Thuc. 2. 19 § 2).

At v. 900 Theseus sends the Athenian pursuers to the *δίστομοι ὁδοί*, 'in order that the maidens may not pass by.' Creon is still on the stage. Theseus seems to suppose (naturally enough) that Creon's guards are waiting for their master somewhere near, and hopes that the Athenians may be in time to arrive before them at the junction of the two roads. Where was this junction? On the view just stated, **B** might be the point meant. But the tone of vv. 900 ff. very clearly suggests that the point was one which could be speedily reached. It is the first precaution that occurs to Theseus,—it is to be taken instantly. I should therefore place the *δίστομοι ὁδοί* at **A**.

Besides the pass of Dryoscephalae, two others lead from Attica into Boeotia. One is at Phyle; the other, still further E., at Deceleia (see map). Deceleia is out of the question. But may not the pass of Phyle be the alternative route meant by the Chorus? Very possibly. This view has, however, its difficulties. It admits of two distinct hypotheses.

(i) Placing the *δίστομοι ὁδοί* at **A**, we may suppose that the second route runs direct to Phyle. Then the *νιφὰς πέτρα* will be the western end of Parnes. If *χωρον* is *understood* with *τὸν ἐφέσπερον* (which I hold to be impossible), 'the place to the west' of the *πέτρα* is the pass of Phyle itself. *Οἰάτιδος ἐκ νομοῦ* will have to be rendered, 'leaving the pastures of the Oeatid territory'; and the ancient notice as to the position of Oea must be left aside. Or if *εἰς νομόν* is read, then *Οἰάτιδος* will be a second epithet of *πέτρας*, which we cannot explain.

(ii) A compromise is suggested by Bellermann, who grants that the *νομός* is in the Thriasian plain to the W. of Aegaleos. He supposes the *δίστομοι ὁδοί* to be near *Thria*, and to mean (a) the road from Thria to

¹ Reduced from part of a map in Leake's *Demi of Attica*, vol. II., with the permission of the publisher, Mr John Murray.

Thebes, (*b*) a road from Thria to Eleusis. The Thebans take the coast-road, by the pass of Daphne. But on entering the Thriasian plain, they find the Athenians before them at Thria. So they turn off to the right (*i.e.* N.), and make for Phyle,—Οἰάτιδος ἐκ νομοῦ, leaving the pastures of Oea. On this ingenious hypothesis I would make two remarks. (1) If the δίστομοι ὁδοί are at Thria, then the two possible routes imagined by Theseus for the Thebans both lead to the pass of Dryoscephalae near Oenoe,—as I was supposing above. And we should expect the alternatives contemplated by Theseus to correspond with the alternatives suggested by the Chorus. But, on Bellermann's view, Phyle is a *third* resource, not contemplated by Theseus.—(2) This view involves the verbal difficulties noticed under (i).

Schneidewin imagined the νιφᾶς πέτρα as near Oenoe,—suggesting that Mount Geraneia might be meant, and conjecturing Οἰνάτιδος. This seems most improbable. We cannot infer, as he did, that φεύγοντες indicates the second scene to be further from Colonus than the first.

It is irrelevant to our purpose that two demes of Οἴη (of which one was also called *Οα) are noticed,—one belonging to the Pandionis tribe, the other to the Oeneis (Steph. Byz., Harpocr.). No one (except the schol. here) tells us *where* either Οἴη was.

The aim of this note is less to advocate a theory than to define the conditions of a question which, if a small one in itself, is not without interest for students of Attic topography. With our imperfect data, no solution can well claim to be more than probable.

1191 The following are the other passages in which θέμις has been regarded as indeclinable. (1) Plat. *Gorg.* 505 D ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν. Here there is an evident alternative to the supposition that θέμις is a mistake for θέμιν. φασὶ may have been parenthetical, and εἶναι an interpolation by a corrector who did not perceive this. (2) Xen. *Oecon.* II § 11 πῶς ὑγείας ἐπιμελῇ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἶναι σοι καὶ ἐκ πολέμου σφύζεσθαι; Here Hermann supposed, with some probability, that ἐντίμῳ (cp. § 8) had fallen out after θέμις, with which ἐστίν is to be supplied: *i.e.* 'how is it possible for you to retain your civic rights?' etc. (3) Aelian *Nat. Anim.* I. 60 μὴ γὰρ θέμις εἶναι τὸν ἄρχοντα καὶ τὸν τοσοῦτων ἐφορον κακὸν ἐργάσασθαι. Here θέμις, if not sound, must be a simple error for θέμιν. (4) A fourth instance, usually quoted along with the rest, is of a totally different character, Aesch. *Suppl.* 335 πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; The substantival τὸ μὴ θέμις is an abbreviated phrase for δὲ μὴ θέμις ἐστί. Obviously one could not say τὸ μὴ θέμιν.

It will thus be seen that the evidence for θέμις instead of θέμιν with an infinitive verb is neither large nor altogether satisfactory.

1231 The ms. reading, τις πλάγχθη πολύμοχθος ἔξω, τίς οὐ καμάτων ἐν, has been variously interpreted,—it being assumed that τίς should be written in both places. (1) Hermann: 'What πολύμοχθος κάματος (to be supplied from καμάτων) ranges outside (of youth); what trouble is not in (youth)?' This is substantially Campbell's view, but he takes

πλάγχθη as = 'misses its aim' (the man's life), and ἐνι as = 'in life' (not 'in youth'). (2) Whitelaw: 'Who wanders far to multiply vexations?' (*i.e.* ὥστε πολύμοχθος εἶναι.) 'What plague is not *there*?' involved in the very march of years, so that there is no need to go further to seek for it. (3) Dindorf: 'Who wanders outside of many troubles?'—as if πολύμοχθος ἔξω could stand for ἔξω πολλῶν μόχθων. This is essentially the same view as that of the second scholium: τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπλανήθη; (4) The first scholium is ambiguous,—τίς ἂν πλαγχθείη τῶν πολλῶν μόχθων; for the writer may have meant either (*a*) 'Who is likely to miss the many troubles?' or (*b*) 'Which of the many troubles is likely to miss (its mark)?'—viz., the man's life. Besides Herwerden's emendation, πλαγά for πλάγχθη, which I have provisionally adopted, we may notice two others. (1) Hartung reads παρείς for παρή, and τις πλαγχθῆ, depending on εἴτ' ἂν: 'When, having let youth go by, a man wanders out (ἔξω) into life's many troubles.' This is ingenious and tempting. (2) Nauck (and Blaydes): τίς μόχθος πολὺπλαγκτος ἔξω;

It may be remarked that, while such phrases as ἔξω εἰμι κακῶν are common, the converse ἔξω κακόν (*ἔστιν*) in the sense of κακὸν ἄπεισιν is at least unusual. If ἔξω is sound, it seems slightly to strengthen the case for πλάγχθη.—Reading πλαγά, I had thought of ἐξῆς as a possibility: '(when youth is past), *thereafter* what troublous affliction, what woe, is not in life?'

1436 Alleged elision of the datival ι in Attic tragedy.—As to the epic practice there is no doubt: *Il.* 5. 5 ἀστέρ' ὀπωρινῷ: 10. 277 χαίρε δὲ τῷ ὄρνθ' Ὀδυσσεύς: 16. 385 ἤματ' ὀπωρινῷ. The following are the supposed Attic examples.

1. Aeschylus *Pers.* 850 ὑπαντιάζειν ἐμῷ παιδί πειράσσομαι is L's reading: other MSS. have παιδί ἐμῷ.—παῖδ' ἐμὸν Lobeck, comparing Her. 4. 121 οἱ Σκύθαι...ἐπηντίαζον τὴν Δαρείου στρατιήν. παιδί μου Dindorf.

2. *Pers.* 913 λέλνται γὰρ ἐμοὶ γνίων ῥώμη | τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν. | εἴθ' ὄφελ', ὦ Ζεῦ, κάμῃ μετ' ἀνδρῶν | τῶν οἰχομένων | θανάτου κατὰ μοῖρα καλύψαι.—ἐσιδόντ' is usu. explained as acc. κατὰ σύνεσιν, since λέλνται ἐμοὶ ῥώμη = φόβος μ' ἔχει. Cp. Soph. *El.* 479 ὑπεστί μοι θράσος ...κλύουσιν: Eur. *Med.* 814 σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστί, μὴ πάσχουσιν, ὡς ἐγώ, κακῶς. There is, however, another possibility. If we point at ῥώμη, not at ἀστῶν, ἐσιδόντ' might be governed by καλύψαι.

3. *Suppl.* 7 οὕτω' ἐφ' αἵματι δημηλασίᾳ | ψήφῃ πόλεως γνωσθεῖσαι.—δημηλασίαν Auratus, Lobeck.

4. *Suppl.* 987 δορυκ (*sic*) ἀνημέρωι θανών L.—δορικανεῖ μόρῃ θανών Porson.

5. *Ag.* 1235 θύουσιν Ἀιδον μητέρ'. The acc. has sometimes, but absurdly, been taken for a dat.

6. Sophocles *Tr.* 674 φῖ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως | ἔχριον, ἀργῇτ' οἶδς εὐέρον πόκω. Nauck and Wecklein place the comma after ἀργῇτ', making it the epithet of πέπλον. A much better remedy is Lobeck's, ἀργῆς...πόκος.

7. In *Ai.* 191 μή, μή μ' ἀναξ κ.τ.λ., μ' has been taken for μοι: but see n. there.

8. Euripides *Alc.* 1118 καὶ δὴ προτείνω Γοργόν' ὡς κατατόμῳ.—καρ-
τομῶν Lobeck.

9. Id. fr. 21. 5 ἂ μὴ γάρ ἐστι τῷ πένηθ' ὁ πλούσιος | δίδωσι.—πένητι
πλούσιος Erfurdt.

1491 ff. The MS. text here is:—

ἰὼ παῖ, βᾶθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἐναλίῳ
Ποσειδωνίῳ θεῷ τυγχάνεις
βούθυτον ἐστὶν ἀγίζων ἱκοῦ (mis-accented ἴκον).

The corresponding verses of the strophe are 1477 ff.:—

ἔα ἔα· ἰδὸν μάλ' αἰθῆς ἀμφίσταται
διαπρύσιος ὄτοβος.
ἱλαος, ὦ δαίμων, ἱλαος, εἴ τι γὰ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.

Each verse is a dochmiac dimeter, of which the ground-form is

υ : — — υ | —, υ || — — υ | — ^ ||.

An irrational syllable (a long treated as a short, and marked >) is occasionally substituted for a short; and any one of the long syllables can be resolved into two short. (See the scansion of these verses in the Metrical Analysis.) The variety of forms thus admitted by the dochmiac increases the difficulty of correcting the antistrophe here with any degree of certainty. Two preliminary points must first be noticed.

(1) On any view, it is necessary to read ἰὼ *twice*, and not once only, in 1491.

(2) Schmidt deletes the second ἔα in 1477. If this is done, then in 1491 ἰὼ ἰὼ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκραν satisfies the metre. If, on the other hand, the *double* ἔα is kept in 1477, then there is a defect of υ — after ἄκραν. Though certainty is impossible, I think it more probable that Schmidt's deletion of the second ἔα is right. The treatment of such exclamations in our mss. constantly evinces much laxity and confusion. This is, however, a point of secondary moment. It does not affect the main lines on which the passage is to be treated. Few passages in Sophocles have provoked more difference of opinion, or have been handled with greater boldness. Before giving some of the chief remedies proposed by others, I will state my own view. I have come to it after long thought, and after trying many other resources. But I must say at once that it is only tentative and provisional. Its recommendations to me are that (a) it involves the least departure from the MS. tradition: (b) it satisfies metre: (c) it makes good sense.

I read:—

ἰὼ ἰὼ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα
περὶ γυαλ' ἐναλίῳ
Ποσειδωνίῳ θεῷ τυγχάνεις
βούθυτον ἐστὶν ἀγίζων, ἱκοῦ.

Thus the only change is that of ἄκραν | ἐπὶ γύαλον into ἄκρα | περὶ γύαλ', and the omission of α in L's Ποσειδωνίω. (Ποσειδωνίω, *sic*, happens to occur in the Vat. ms., but that is of small consequence.) Wecklein, who, as we shall see, reads the passage quite differently, says in his note, 'Die Lesart ist fehlerhaft und unverständlich...eher könnte man περὶ γύαλα πετρᾶν verstehen.' My περὶ γύαλ' had, however, occurred to me independently, and was suggested by three distinct but converging considerations. (1) If 1491 is metrically complete, how are we to explain the fem. ἄκραν? It is at least possible that it originally came from ἄκρα, the last letter having been tacked on through some corruption. (2) ἐπιγύαλον ἐναλίω is too long for the dochmiac dimeter by one short syllable: but, in the tradition which L represents, ἐναλίω formed the end of this verse; and it is metrically suitable to that place. (3) A confusion of ἐπί with περὶ actually occurs in L, in the schol. on *Al.* 32, τοιοῦτον γὰρ συμβαίνει ἐπὶ τοὺς ἰχθυεὶς, where G (cod. Abbat. 152, in the Laurentian Library, dated 1282 A.D.) has the true περὶ. The source of the error *there* probably was that π (περὶ) was mistaken for ε (ἐπί). Here, it may have been either the same, or else connected with the change of ἄκρα into ἄκραν, which itself may have followed that of γύαλ' into γύαλον: for the genders of rare poetical words were not always familiar to the later transcribers.

The cardinal point in my view of the passage is the word τυγχάνεις in 1493. Many recent critics have either shifted it to another verse, or else treated it as a gloss on some other word. But does it not bear the strongest marks both of being genuine and of being rightly placed where the mss. place it? For (a) it exactly suits the sense, going with ἀγίζων: (b) it corresponds with εἴ τι γὰρ at the end of the corresponding dochmiac in the strophe (1480). Its evident genuineness seems to me the very sheet-anchor of sound criticism in this passage. If once it is removed or changed, then the whole passage must be conjecturally reconstructed.

I said above that, before adopting my present view of this passage, I had tried other resources. If the ms. ἐπιγύαλον were assumed sound, then we might suppose the loss after it of a participle in the sense, 'having gone to': as

εἴτ' ἄκρον
ἐπὶ γύαλον <ἐπιβὰς>:

but then ἐναλίω Ποσειδωνίω θεῷ τυγχάνεις must be curtailed. Such abridgment might proceed on the view that Ποσειδωνίω θεῷ was either (a) an expansion, or (b) a mere gloss, which had supplanted a descriptive epithet: e.g. (a) ἐναλίω Ποσειδάωνι τυγχάνεις: or (b) ἐναλίω γαιαόχῳ τυγχάνεις,—the first syllable of γαιαόχῳ being irrational (cp. *Rhythmic and Metric* p. 77): or ἐναλίω χθονὸς φύλακι τυγχάνεις.

If the double εα be kept in 1491, requiring υ — to be supplied here, then εἴτ' ἄκρῶν <πετρᾶν> would serve, either with περὶ γύαλ' or with ἐπὶ γύαλον. Lastly, as to εὔτ'. A change to εἴγ' (Γ for Τ) is tempting: but εἴτ' can be defended:—'Come, come,...or if thou art sacrificing, then

leave the altar.' They assume, of course, that Theseus is hard by: but they are not sure whether he is, or is not, occupied.

I once thought that ἄκραν concealed ἄγραν or ἀγρᾶν, and tried to get this general sense: 'if thou art making a thank-offering for the capture of the maidens.' But I could make nothing of ἐπιγύαλον which had sufficient palaeographic probability to be worth recording here.

It remains to exhibit the conjectures of some other critics:—

(1) Hermann (1841):

ἰώ, ἰὼ παῖ, πρόβαθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἐναλί-
ψ Ποσειδωνίῳ θεῷ τυγχάνεις...

He thus makes ἐπιγύαλον an adjective.

(2) Dindorf:

ἰώ, ἰὼ παῖ, βᾶθι, βᾶθ', ∪ ∪ — — — εἴτ' ἄκρον ἐπὶ γύαλον ἐναλίῳ Ποσειδα-
ονίῳ θεῷ etc.

He thinks, with Reiske, that after βᾶθι some syllables have been lost, containing the alternative to which εἴτ' answered. Of these lost syllables, the last two were κυρεῖς, on which the MS. τυγχάνεις in 1493 was a gloss.

(3) Bellermand develops this view by writing—

ἰώ, ἰὼ παῖ, βᾶθι, βᾶθ', <εἴτ' ἀγροῖς κυρεῖς>,
εἴτ' ἄκρον ἐπὶ γύαλον
ἐναλίῳ Ποσειδαονίῳ θεῷ.

With ἄκρον ἐπὶ γύαλον he *understands* a participle in the sense of ἐλθών. In his Appendix he suggests εἴτ' ἄκραν ἐπ' ἥ | γύαλον ἐναλίῳ | Ποσειδανίῳ θεῷ τυγχάνεις...

(4) Wecklein:

ἰὼ ἰώ,
παῖ, βᾶθι, βᾶθ', εἴτ' εἰ τυγχάνεις ἐπὶ γύαλον ἄκραν
ἐναλίῳ Ποσειδαονίῳ θεῷ.

The idea of *motion* which ἐπὶ γύαλον ἄκραν involves has then to be evolved from τυγχάνεις ἀγίζων.

(5) Nauck for εἴτ' ἄκραν | ἐπὶ γύαλον conjectures εἰ πετρᾶν | ἐπὶ γύαλον <ἐμολες>, and suspects Ποσειδαονίῳ as a gloss.

(6) Heinrich Schmidt reads εἴτ' ἄκρον | ἐπὶ γύαλον <ἐμολες> | ἐναλίῳ Ποσειδαονίῳ θεῷ, and ejects τυγχάνεις altogether.

1561 L gives μήτ' ἐπιπόνῳ μήτ' ἐπιβαρναχεῖ (*sic*). The words of the antistrophe with which these ought to tally are (1572) ἀδάματον φύλακα παρ' Ἀῖδα. (1) Seidler omitted the first μήτ', reading ἐπὶ πόνῳ. Then βαρναῖ = παρ' Ἀῖδα. But the correspondence is not exact, since μήτ' ἐπὶ = φύλακα. Dindorf follows Seidler, but writes ἐπιπόνῳ. (2) Bellermand adds τόν before φύλακα: then we have:

ἐπὶ πόνῳ μήτ' ἐπὶ βαρναχεῖ
= ἀδάματον <τόν> φύλακα παρ' Ἀῖδα.

(3) Gleditsch :

μη̃ πίπονα, μη̃ πὶ βαρυᾶχει
= ἀδάματον ὕλακα παρ' Ἀΐδα.

The form ὕλαξ does not occur.

1676 ἰδόντε καὶ παθούσα.—We may note these four points. (1) In participles belonging to the 3rd declens. the masc. form of the dual is frequently used as fem.: Plat. *Phaedr.* 237 D δύο τινέ ἐστων ἰδέα ἄρχοντε καὶ ἄγοντε. So *Il.* 8. 455 πληγέντε: Hes. *Op.* 199 προλιπόντ': Soph. *El.* 980 ἀφειδήσαντε, 1003 πράσσοντε: Eur. *Alc.* 902 διαβάντε, *Hipp.* 387 ἔχοντε: Ar. *Ecc.* 1087 ἔλκοντε. Krüger (ii. § 44. 2. 2) regards this use as confined to poetry, accounting for the examples in the *Phaedrus* (*l.c.*) by the poetical tone; but this seems most improbable. (2) Rather, as Bellermand says, it is the properly *fem.* form, such as παθούσα, which is actually rare in the extant literature, though it was unquestionably used. He and others cite an inscription of 398 B.C. (*C. I. A.* ii. 652, 45) δύο σφραγίδε λιθίνω χρυσούν ἐχούσα τὸν δακτύλιον: where, however, Meisterhans (*Gram. Att. Inscr.*) holds that the context favours ἐχουσα. A grammarian in Bekker *Anecd.* 367. 33 cites from the comic poet Hermippus ἀκολουθοῦντε ἀντὶ τοῦ ἀκολουθούσα δικῶς· καὶ γὰρ κέχρηται ταῖς ἀρσενικαῖς ἀντὶ θηλυκῶν πολλάκις. This writer, then, regarded the form in -ούσα as *normal*; that, however, proves nothing as to the practice of the classical age. (3) Brunck's παθόντε, which Cobet and Dindorf also approve, commends itself at first sight. Euphony does not suffer more than in δέσαντες ἢ στέρεξαντες (*O. T.* 11), ποῦ βάντος ἢ ποῦ στάντος (*Al.* 1237), and a hundred more instances. (4) If, however, παθούσα was a transcriber's conjecture, his sparing of ἰδόντε shows more regard for metre than such hands often exhibited when they touched the lyrics. And if it was a mere oversight, then again it is strange that ἰδόντε escaped. Lastly, in favour of ἰδόντε καὶ παθούσα, stress may justly be laid on the Attic example (Kaibel *Epigr.* 1110) cited in the commentary.

1689 ff. A comparison of strophe with antistrophe shows the ms. text to be corrupt in one of them, if not in both. In the strophe L has

οὐ κάτοιδα· κατά με φόνιος
αἶδας ἔλοι πατρὶ
ἐνθανεῖν γεραίῳ
τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων
βίος οὐ βιωτός.

And in the antistrophe (1715 ff.),

ὦ τάλαινα· τίς ἄρα με πότμος
αἰθις ὦδ' ἔρημος ἄπορος
ἐπιμένει σέ τ' ὦ φίλα
πατρὸς ὦδ' ἐρήμας;

In the antistrophe two points, at least, are certain. (1) The words

ἔρημος ἄπορος must be ejected: they came in from 1735, as Lachmann saw. (2) For ἐπιμένει we must, with Hermann, read ἐπαμμένει.

These two points having been gained, it remains to consider how the metrical correspondence of strophe and antistrophe is to be restored.

(1) The view to which I incline, and which my printed text exhibits, is that the strophe is sound as it stands, but that the antistrophe has lost the words answering to ἔλοι | πατρὶ ξυνθανεῖν γεραιῷ, and one syllable before πατρὸς (τὰς Hermann). The intrusion of ἔρημος ἄπορος was probably a clumsy attempt to fill the gap. A strong recommendation of this view is the apparently natural connection of the language in the strophe. As we shall see, difficulties arise if it is curtailed¹.

(2) Dindorf omits ξυνθανεῖν γεραιῷ in the strophe, and αἴθις ᾧδ' in the antistrophe, thus leaving in the latter a blank space equal to Ἀΐδας ἔλοι πατρί.

(3) Heinrich Schmidt follows Dindorf, except that he more judiciously retains αἴθις ᾧδ' in the antistrophe, thus leaving a blank equal only to ἔλοι πατρί. To fill it, he suggests ἀνόλβιος.

ξυνθανεῖν γεραιῷ having disappeared, the question then is how we are to construe ἔλοι πατρί. It could not mean, 'for my father,'—i.e. to please his spirit; still less, 'to' or 'with' him. Perhaps it was a sense of this which led Dindorf to conjecture ἔλοι πάρος, as it stands in the 5th ed. of his *Poetae Scenici* (1869); but the last Teubner ed. of his text (edited by S. Mekler, 1885) retains ἔλοι πατρί. It is a dilemma. If ξυνθανεῖν γεραιῷ is omitted, then πατρί must be either omitted or altered.

(4) Wecklein (ed. 1880) reads in the strophe,

οὐ κάτοιδα. κατὰ με φόνιος Ἀΐδας
ἔλοι [πατρὶ ξυνθανεῖν γεραιῷ]
τάλαιναν· ὥς ἐμοὶ [γ' ὁ μέλλων] βίος οὐ βιωτός.

In the antistrophe,

ὦ τάλαινα, τίς ἄρα με πότμος αἴθις [ᾧδ'
ἔρημος ἄπορος]
ἐπαμμένει σέ τ', ὦ φίλα, πατρὸς ᾧδ' ἐρήμας;

Thus two verses are left, which in his *Ars Soph. em.* (p. 157) he gives thus:—

1689 οὐ κάτοιδα· κατὰ με φόνιος Ἀΐδας (*sic*)
ἔλοι τάλαιναν· ὥς ἐμοὶ βίος οὐ βιωτός·
1715 ὦ τάλαινα· τίς ἄρα με πότμος αἴθις
ἐπαμμένει σέ τ' ὦ φίλα πατρὸς ᾧδ' ἐρήμας;

¹ Bellermann spares the strophe, as I do; but in the antistrophe, through omitting to insert a syllable, such as Hermann's τὰς, after φίλα, he leaves the latter word answering to the strophic ὁ μέλλων.

1752 ξύν' ἀπόκειται, for the MS. ξυναπόκειται, is Reisig's. It is a curious instance of a probably true emendation being made by a critic whose own interpretation of it was untenable. Reisig took the sense to be: 'where the *favour to the land* (conferred by Oedipus) is laid up as a public possession.' The true meaning of the words was seen by Hermann.

Martin's conjecture, νύξ ἀπόκειται, has been improved by Wecklein into νύξ ἐπίκειται, which is adopted by Hartung and Bellermann. This is interpreted: 'Where the night of the nether world covers the dead *as a kindness*' (χάρις): *i.e.* where death is seen to be a blessing. The mode of expression is (to my feeling) very strange; and a corruption of νύξ into ξυν does not seem very probable.

INDICES.

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